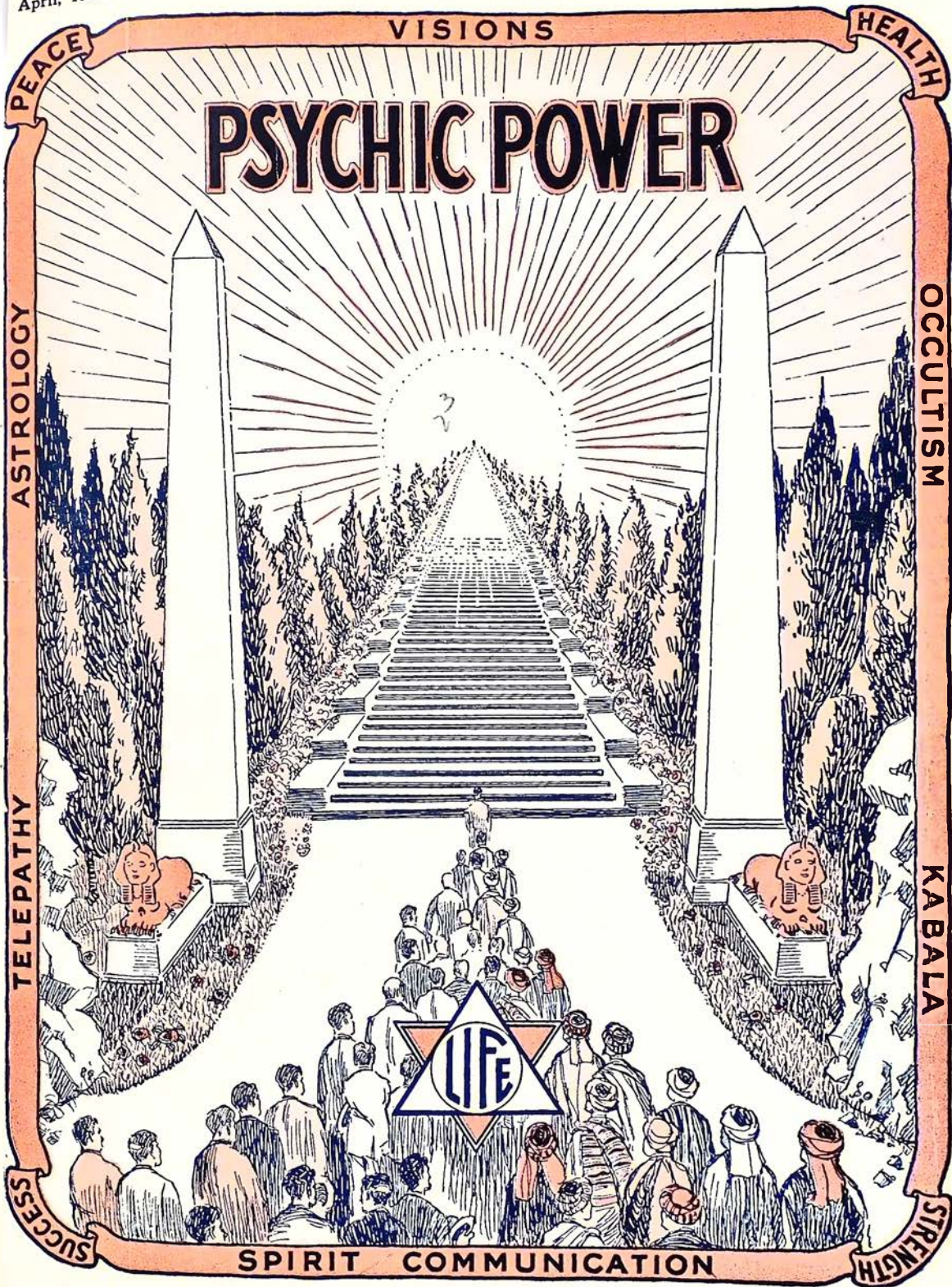


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"JOURNEY THROUGH SPACE" is the title of a little book which breathes forth such a lovable spirit that one responds to something more than the attractive cover when one sits down to take a look into its contents. The subtitle says: "Experiences of Effa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

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

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

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

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

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

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

Mrs. Danelson also refers to things he'd sacred by multitudes which bring

up this query by investigators of spiritualism:

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

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

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APRIL, 1923

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# EDITORIAL PAGE

## Human Sacrifices

The Times Bulawayo (South Africa) correspondent gives the following thrilling account of a recent human sacrifice by a native tribe of South Rhodesia to propitiate the "Rain Spirit":

The elders of the Mtawara tribe, alarmed at the drought and the poor crops, consulted the rain-doctor and decided on what they claim to be the never-failing expedient of human sacrifice by burning. The lot fell on a native who, it is alleged, had been intimate with another native's wife. It was discovered that the intended victim was the son of the rain-doctor, who however proceeded with the sacrifice. The struggling man was bound and burned alive. Directly life was extinct, heavy rains fell.

The celebrations of the success of the sacrifice were interrupted by the arrival of the police. The elated tribe, not aware of having done wrong, showed the police the charred remains of the victim and told them of previous occasions on which similar sacrifices had been successful, the last one mentioned being in 1917.

They assert that the rain spirit, whose name is Mwari, lives in their district, which they therefore wished to have included in the Rhodesian Native Reserves. The local paramount chief is said to remember 72 natives who had been burned as rain sacrifices.

The human sacrifice of the "uncivilized" Rhodesian native might appear to us as a horrible practice. We shudder at the thought that such things are possible in an enlightened Christian age. The churches of all Christian denominations send their missionaries to foreign lands to preach the gospel of Christianity in its varying expressions. Only three centuries ago the church in equal piety burnt its victim at the stake to please the Son of God, as the Mtawari is still anxious to please his rain god. But is the so-called "civilized" man with his thin coat of humanitarian varnish any better than the Mtawari?

The South African killed in order to get rain; the Frenchman breaks into the house of his neighbor and kills in order to obtain coal from the Ruhr. The Englishman goes to Mesopotamia and kills in order to get oil, and every other stronger nation sends missionaries and promoters into the lands of the weaker to please the golden calf, and all are ready to please their gods, sacrificing their own children as the rain-doctor. The struggling victims are soon silenced by the power of ready warships and guns. The church, the financier and the savage stand on common ground. And the savage must be civilized I believe that it is necessary to begin at home before we endeavor to go elsewhere. Let us get rid of the most horrible beasts which under the cover of law arouse the lower instincts in man, destroy the sanctity of the American home, create fears and despair in the human breast, and break up families with the aid of existing laws, while they themselves live in luxury and squander the honestly and hard-earned money of their victims. Get rid of the profiteer-landlords, the evil demons of the material world.

## The Causes of War

When the Russians discovered oil in Baku, trouble between Armenians and Turks began. When the big oil fields were opened in Adana, the trouble between the Turks and Armenians increased. England's prime interest is Mesopotamia and Macedonia; France's interest in Syria is oil. If the Western European Powers had interfered in no way with Turkey and Greece, in our humble judgment there would have been no war between these peoples—the commercial activities of the promoter have stirred up trouble in the Levant. Even America is getting her fingers into the oil possibilities of Persia and Baku. Oil, greed, concessions, followed by politics and propaganda, have ended in a Greek ambition, encouraged by England's promises, and a Turkish new nationalism backed by Italian and French interests, with the result that Smyrna was destroyed, the Turk back in Europe, while the rest of the continent burns. Oil is being added to the flames.—Advocate of Peace.

The peaceful, law-abiding citizens knows now why we have wars. He also knows that GREED is one of the causes; that the financial corporations are the elements clamoring for war. They are the people in whose minds were manufactured all the atrocities, and who by bribing a willing press spread the poison of lies and hatred all over the world. The other evil that travels hand in hand from land to land are the "Concessions." They breed jealousy, the germ of hatred and bloody wars. The enemy of the American people is not Japan, Germany, or Turkey, or Russia. Their enemy is the common enemy of mankind, the great delusion, forced upon a misinformed and trusting people; a delusion which is continually fostered by the "High Priests of Finance." They are the ones who have authority to demand human sacrifices. And if we GIVE them the authority to act in "our behalf" then we should not wonder when the prime and pride of our manhood will again be called upon to serve as sacrifices to appease the gods of Greed.

\* \* \*

Psycho-analysis and "faith healing" as practiced by Emile Coue are as old as civilization itself, the Rev. Father Frederick Seidenberg told a group of society women recently at 1300 Astor street. Father Seidenberg asserted virtually every religion in the world's history had recognized the value of mental suggestion in the healing of diseases.

Let us agree with Father Seidenberg that this *was* the case. The question which arises from the discussion is, Why do these learned men in priestly robes always wait with their enlightening information until an unchurched fellow being has come forward with a supposed new revelation.

When Oliver Lodge, Conan Doyle or any other noted person expounds some facts in Spiritualism, the clergy is



steadily on their heels, shouting that there is nothing new in that. Since they don't deny the knowledge of psychic phenomena, have we not the right to believe that they kept it for themselves and kept the rest of Christianity in utter darkness regarding the true hereafter?

\* \* \*

Two interesting news items are published by the press throughout the world. One of them announces that the Anglican Church again is making necessary changes in Bible and prayer book. We wonder how many times the Bible was revised, and how many more revisions it will take, until it will disappear under the crushing burden of "timely improvements."

We also understand the committee formed for the revision of the prayer book, in order to bring it up to modern requirements, have proposed the introduction of some new prayers—one for industrial peace, one for election time, *one for troubled conscience*, one for good weather. Besides, six of the ten Commandments are to be shortened. And by what process will these corrections become part of Christianity? They will pass through the house of Bishops, the house of Clergy, the house of Laity, and finally receive parliamentary sanction, when they will attain full-fledged religious sanctity.

This is how Christianity is coined. Manufactured in the human mint, it is stamped with Divine Authority. Such has been its history all along. A thing of human origin, it has failed to stand the test of time and experience and has, of necessity, had to change form from time to time, to readjust itself to changed conditions. Is it fair to thrust such man-spun stuff on humanity as a divinely revealed system?

\* \* \*

The other news item comes as a rather late apology that, after all, concessions were due to the Protestants by the Holy See. Timely improvements are under consideration which will make it easier for Protestant ministers to return into the bosom of Papacy.

In an age when people are apt to change their religious convictions as a man changes his shirt, we shall not wonder if not a few Protestant ministers accept such a proposition. A friendly invitation, a concession, a banquet, a praise and, not to forget, a larger pocket book, has stronger attraction than thumb-screws and racks.

I consider mission work for religious purposes unethical and impractical. Cannot we practice tolerance and live in peace and harmony, without interfering with one's conscience? If all the millions of dollars sent to and spent in foreign lands to "improve" the conscience of so-called heathen were kept right here to *improve conditions*, to inspire all who live here in our country with LOVE and devotion for this beautiful land, making it the leading light of the nations—it would be the best mission work that could be fostered. This is a sort of religion which would unite all the good elements among all classes of men and women.

Charity begins at home, and what is charity without love? And surely there is no love where interference with another's conscience,—the voice of God,—is not only permitted but considered a sacred duty.

—William Brock.

Now that the mighty of the earth during the war have fallen, to be replaced by others less mighty, it becomes interesting to inquire into this mightiness by applying psychic law to the situation we find on hand.

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To this we owe the espionage act, conscription and the prohibition law. Like conditions ever produce like results. The outward swing has taken place. We are now awaiting the fulfilment of that well-known Bible quotation that the first shall be last and the last shall be first.

Unless we heed the handwriting on the wall and quickly and radically change our relation to psychic law, we shall find ourselves remorselessly picked up by the great tidal wave whose return forces we have loosened and left so high on the sands of time that we shall have to entirely remake our Civilization.—Alfred Gould.

### A Step Toward Success

Remove the sting; remove the whine; remove the sigh. They are your enemies. They are never conducive to happiness, to give happiness. From every word remove the sting. Speak kindly. To speak kindly and gently to everybody is the mark of a great soul. And it is your privilege to be a great soul. From the tone of your voice remove whine. Speak with joy. Never complain. The more you complain, the smaller you become, and the fewer will be your friends and opportunities. Speak tenderly, speak sweetly, speak with love. From all the outpourings of your heart, remove the sigh. Be happy and contented always. Let your spirit sing, let your heart dance, let your soul declare the glory of existence, for truly life is beautiful. Every sigh is a burden, a self-inflicted burden. Every whine is a maker of trouble, a forerunner of failure. Every sting is a destroyer of happiness, a dispenser of bitterness. To live in the world of sighs is to be blind to everything that is rich and beautiful. The more we sigh, the less we live, for every sigh leads to weakness, defeat and death. Remove the sting, remove the whine, remove the sigh. They are not your friends. There is better company waiting for you.—Christian Larson.



## A Warning

Let us take a retrospect of those steps which have led us to the present time and of those future steps which, made necessary by those preceding them, *must* now be taken, however unwillingly by most of us, if we would cross the chasm and reach daylight on the other side.

As is known to you all, the birth of our country took place amid bloodshed and weeping. Steadfast souls were at the helm and brought us through the darkest hours. Great energy of expansion then showed itself and the whole land was peopled from shore to shore.

There was, however, a destructive worm gnawing at the very vitals of the social body. It had gained such strength as to be on the point of sapping the vitality of the nation and thereby condemning it to failure and oblivion. We refer to that fearful slavery of man by man, relegating the divine expression of Humanity on Earth, our body of flesh, into the order of chattels to be used for mere material benefit and then thrown aside as worthless for the master man.

In the struggle between selfish greed on one hand and faint hearted consciousness of the higher duties of man to man on the other, a struggle long in doubt, the latter slowly triumphed only to find the battlefield strewn with wreck and ruin and all to be built anew, after the Civil War.

The nation bent vigorously to this task and continued its former achievements in perfecting the possibility of material development on this earth.

Time wore on. States and cities were builded and became part and parcel of the throbbing, living body being brought into existence to carry forward the World's work for the growth in happiness of the Human race. This co-operation in building the new structure revealed its intensity of interaction upon each individual particle and the purpose was, to strive and conquer, held each in its thrall of achievement.

Time wore on. The generation just mentioned relinquished its hold. The one coming after, not having drunk from the inspiring cup, did not understand the Great Purpose underlying what they thought about them. They dallied by the roadside and, instead of adjusting the wheel they saw forming within the social body, they forgot their collective duty, judging the situation from their personal standpoint, regardless of the future that might come after. Collective action was neglected and is being misused in the pursuit of private gain, and we now

look around us, we see on every hand the destructive evidences of unequal and disproportionate loading on the walls of the social edifice.

So as to achieve the greatest possible result in this misuse of collective action for individual profit, the present business system has been organized with the result that the individual, the fundamental unit of strength of the whole, is placed in a precarious position where those very characteristics which made for sound and healthy growth are being eliminated and the life of the whole social body thus most gravely imperilled.

This condition is evidenced in the progressively rapid steps whereby the individual's right to self expression is being shut off in order that the whole result of his activity may accrue to the personal benefit of the few.

We have thus lost sight of the Path ahead and we hear many voices leading us in the other direction.

If human progress is a fact; constructive energy alone, is what will make it a greater fact. If we are at the present moment engaged in laying the foundations of the greatest social super-structure possible on earth, it behooves us to closely analyze the situation, to carefully take our bearings and, having satisfied ourselves that we are headed in the right direction, to sturdily uphold the position we have taken, strong in the conviction that all constructive forces of society will then soon rally around about us and carry us beyond the present pressing danger into the Light of the Newer Day. Thus, the present situation.

Even as, the broader and more varied the sympathies of the individual, the higher the phase of human life he represents, so also it becomes evident that, to continue constructive work in the social sense *must* be the general direction of this, our new coming activity.

We have reached a point where the great mass of individuals can not continue to grow without new machinery of social interaction to assist this growth.

Without taking upon ourselves to foretell the details of these new social organs to be developed, let us pass in review some of the main characteristics they *must* possess if they would fulfill their purpose.

The most salient facts of the present situation is the enslavement unto stagnation of the individual worker, the foundation course which bears the burdens of all those superimposed above it.

As the individual character is the material with which we *must* build, and the

*only* material we have to build with, it's excellence for the purpose in view is evidently of most vital importance. Before we can build with it, we must insure its good and sterling quality through and through.

Our first step then must be to remove the stagnation in individual development which we see on every hand as the evidence of our denial of freedom of harmonious collective action, the only possible avenue whereby the individual can rise to greater breadth of understanding and of feeling.

In other words, the time has come when our duty to ourselves and our fellow men commands us to bring into play in practical, every day life, consecutively and as rapidly as possible, those collective forces which we all recognize theoretically to be just but from applying which the above mentioned stagnation, expressed in half-heartedness for the right, prevents us in the subtle dissemination of it's poison throughout our nature.

As each man on earth is a spark of Spirit controlling and using, more or less thoroughly, this wonderful instrument we call our earthly body and developing through the inter-action of the two, the point of application nearest to our hand in this collective action we have in view is evidently the physical care of the same! of its needs, growth and long preservation to our use.

We observe that what each one's body needs is practically the same in amount, in nature and in application. That is, *every* human body must be duly attended to as to the requisites of proper food, proper clothing and proper housing, if it may be most efficiently used as the means of expression on this earth of the soul within. We will therefore directly assert that *no one human body requires more care or any better care in these three fundamental earth requisites than any other.*

This is the fundamental expression of nature's democratic principle according to the equilibrium of just relation between individuals.

As we have already mentioned, it is unnecessary to go into details as to the requirements for accomplishing this result. Ordinary common sense teaches them to us. There is no mystery about them. All that is necessary is that we put our own selfish desires in the background and recognize the necessity for helping one another, confident that the result can not fail to be a fulfillment far beyond what the satisfaction of our de-



steadily on their heels, shouting that there is nothing new in that. Since they don't deny the knowledge or psychic phenomena, have we not the right to believe that they kept it for themselves and kept the rest of Christianity in utter darkness regarding the true hereafter?

\* \* \*

Two interesting news items are published by the press throughout the world. One of them announces that the Anglican Church again is making necessary changes in Bible and prayer book. We wonder how many times the Bible was revised, and how many more revisions it will take, until it will disappear under the crushing burden of "timely improvements."

We also understand the committee formed for the revision of the prayer book, in order to bring it up to modern requirements, have proposed the introduction of some new prayers—one for industrial peace, one for election time, *one for troubled conscience*, one for good weather. Besides, six of the ten Commandments are to be shortened. And by what process will these corrections become part of Christianity? They will pass through the house of Bishops, the house of Clergy, the house of Laity, and finally receive parliamentary sanction, when they will attain full-fledged religious sanctity.

This is how Christianity is coined. Manufactured in the human mint, it is stamped with Divine Authority. Such has been its history all along. A thing of human origin, it has failed to stand the test of time and experience and has, of necessity, had to change form from time to time, to readjust itself to changed conditions. Is it fair to thrust such man-spun stuff on humanity as a divinely revealed system?

\* \* \*

The other news item comes as a rather late apology that, after all, concessions were due to the Protestants by the Holy See. Timely improvements are under consideration which will make it easier for Protestant ministers to return into the bosom of Papacy.

In an age when people are apt to change their religious convictions as a man changes his shirt, we shall not wonder if not a few Protestant ministers accept such a proposition. A friendly invitation, a concession, a banquet, a praise and, not to forget, a larger pocket book, has stronger attraction than thumb-screws and racks.

I consider mission work for religious purposes unethical and unpractical. Cannot we practice tolerance and live in peace and harmony, without interfering with one's conscience? If all the millions of dollars sent to and spent in foreign lands to "improve" the conscience of so-called heathen were kept right here to *improve conditions*, to inspire all who live here in our country with LOVE and devotion for this beautiful land, making it the leading light of the nations—it would be the best mission work that could be fostered. This is a sort of religion which would unite all the good elements among all classes of men and women.

Charity begins at home, and what is charity without love? And surely there is no love where interference with another's conscience,—the voice of God,—is not only permitted but considered a sacred duty.

—William Brock.

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sires ever could have been in an individual selfish sense.

The lesson of the hour resolves itself then into this: Let us join hands in producing and equitably distributing the material necessities our bodies must be furnished with, before we undertake higher forms of social co-operation. The practical, legal and social sides of this undertaking can be easily worked out even by using the machinery of property lying right at our hand.

May this admonition be of service in dispelling the web of darkness and uncertainty bewildering so many in the present hour. May the strong tide of collective action consequent thereupon rise rapidly on the rock-bound coast of Human Effort and, consecrating by its harmonious action the lives of the present generation, mark their united action as a diamond milestone in the weary Path toward the Human Goal.—Alfred Gould.

## A Prognostication

In the course of human events and making a logical step in the forward march of civilization, the nation has reached a fork in the road ahead. Superficially speaking, there seems to be no choice between the two directions. One of them, we know, leads to a wilderness of brush and mountain rock. The other leads through pleasant valleys, divided, if you please, by rugged slopes, but always affording a respite where depleted energies may recuperate in preparation for the next advance.

The question is, which is which? By what token are we to know the road to take?

One of the roads seems to rise a little distance beyond, while the other remains about on the level. Let us take the first one as probably offering through its greater variety, more interesting life incidents to the nation and thus bringing with it greater opportunity for experience and understanding.

The second road would seem to be a logical continuation and development of present conditions; the first offers new combinations fraught with the possibility of rising to the high plateau we have seen in our dreams. Let us then take that.

As we near the fork, a minority of us deliberately choose the level road, being entirely wedded to old associations. Indecision holds the majority. Leaders spring up pointing the way in the true direction although their knowledge does not reach far enough to satisfy entirely

the searching questions of the multitude. The mass stops a moment and considers while the minority referred to play upon the dearest hopes they have to induce their co-operation along the lower road, a co-operation up to this point gladly given without stint through the largeness of heart of the majority.

Goaded by the fear of losing this free co-operation, the minority, in their extremity, resort to hypocrisy and downright misrepresentation. The mass, slowly recognizing this, draws away little by little and gradually streams up the higher road.

The minority, left to its own resources, quickly gives up the fight and crosses over the stones, through the brambles up the steep hillside, to join the main body, only to find themselves forced to co-operate, each one himself, instead of being borne along as formerly, on the shoulders of the mass.

The road rises higher and becomes broader; the sunshine grows brighter as do the hopes of the human mass struggling toward the light. Looking down, the leaders espy a great and fertile valley stretching out to the horizon. The down grade becomes easy. As momentum is gathered on the long and gradual decline, brakes are set to steady the advance. Soon, however, the counter strain between the driving power of gravity and the restraining brakes causes the breakdown of an increasing number of old style conveyances, thus hemming the progress being made and even threatening to stop it. Thus crawling along they come to a sudden ending of the road on the brink of a high and impassable cliff running as far as the eye can reach.

They can not tarry; they have not reached the valley. Those who have led them hitherto, being at their wits end, remain silent in the great dilemma. At this juncture those who, when the crest was reached, had advocated leaving the beaten track to advance along the ridge then gained, point out a narrow path leading back upward toward it. The crowd is loth to move in that direction. The path, to them, is hardly discernable and has evidently been but little used. The courageous ones lead on.

The vanguard, on reaching the far off ridge, give the pre-arranged signal that all is well and, slowly, the mass turns from the alluring scene before it and begins the weary climb.

They repair and strengthen their vehicles with many braces, adjust new up-to-date steam and electric motors which, to their delight, now enable them

to negotiate the hillside in double quick time and without undue strain.

As more and more of the pilgrims reach the ridge, the word is passed down the line that the vanguard are already knee deep in clover and looking around for a camping place, where the multitude can recuperate, can re-assemble its energies and get down to its mighty task of rising above the necessity for a mere subsistence and of reaching to that higher fulfillment which life must hold for those who dare to claim it and to grasp it.

They had reached that level democratic plain, that high plateau of full understanding in brotherly co-operation. Their past experiences rose up to warn them to take no backward step. Thus is the change, now in the first stage mentioned, taking place before our eyes; a change so radical, a change so potent that, through its means, mankind will stop groveling in the dust, the slave of fear, and at last stand erect, the master of himself and of his destiny.

—Alfred Gould.

## Prophetic Warning

By Robert G. Ingersoll

The traveler standing amid the ruins of ancient cities and empires seeing on every side the fallen pillars and the prostrate walls, asks why did these cities crumble? And the ghosts of the past, the wisdom of the ages, answer: "These temples, these palaces, those cities, the ruins which you stand upon, were built by tyranny and injustice. The hands that built them were unpaid. The backs that bore the burden also bore the marks of the lash. They were built to satisfy the vanity and ambition of thieves and robbers. For these reasons they are dust. Their civilization was a lie. Their laws merely regulated robbery and established theft. They bought and sold the bodies of men, and the mournful wind of desolation, sighing around their crumbling ruins, is a voice of prophetic warning to those who would repeat the infamous experiment, uttering the great truth, that no nation founded upon slavery, either of body or mind, can stand."

The Testament of the Twelve Patriarchs, a Jewish book, composed about 120 years B. C., is full of moral precepts and especially precepts of love and forgiveness, so ardent and noble that it does not suffer in any way when compared with the new testament teaching, and that no special miracle was required to explain the appearance of the latter.



## PSYCHIC MANIFESTATIONS

Published by the American Press

## Clothing Torn by Mysterious Hands

That a caged spirit is savagely trying to beat its way out of the frail body of Florence Harriman, is the belief of her parents, friends and relatives. For some time this little girl has been the center of a series of manifestations. The home of her father, in Kennebunkport, Maine, has been turned topsy turvey and the unseen influence has even followed the little girl to the home of her aunt, Mrs. Barrett Rowe, in Brown street, Kennebunk.

Florence Harriman is only 14 years old and unafraid. She is apparently unharmed by the unseen force that has surrounded her, even though her clothing has been ripped to shreds on her body and another has been driven close to the verge of a nervous breakdown. She played with a little puppy dog, while her father, Arthur Harriman, told about the terror that has turned his home into a nightmare dwelling.

No one has any explanation for the work going about Florence Harriman. A well-known Spiritualistic medium from Portland visited the Harrimans and confessed herself completely baffled. Florence goes about with perfect unconcern. She doesn't understand it either, she says.

Whisperings in the town were at first inclined to put the whole business down as a joke. They thought someone was trying to show the Harrimans a good time. A friend they believed was rapping on the walls of the Harriman house and overturning chairs and tables. But they don't think that way now. The air of mystery surrounding the whole affair has deepened to such an extent that the Harriman "ghost" has become the sole topic of conversation in the town.

Mr. Harriman swears the "ghost" visited his little Florence recently and talked to her. There were none of the previous manifestations such as the ripping of clothes or the breaking of plaster. Just as the clock struck midnight, Mr. Harriman says he woke with a start. His daughter's room adjoins his and he could hear her whispering in the dark.

"Florence, are you awake?" he called. "Yes, papa, I am," was the prompt answer, and then the whispering continued. Mr. Harriman says it made the

cold chills rise on his body as he listened to the little girl's whispering.

He went into the room with a light and she was staring, he says, at a blank wall and whispering confidently. She was not asleep and not dreaming, but as soon as he came into the room, her father says, she gave a deep sigh and sank on her pillow sound asleep. She does not remember anything of the whispering, but recalls her father asking her if she was awake.

The visitations of the Harriman ghost began recently. Mr. Harriman, who is employed as a night watchman in the car barn of the Atlantic Shore Railway, was called by his wife about midnight. His home is directly across the street from the car barn. His wife said there was some sort of an animal in the wall of the bedroom. He went inside and listened to the rapping beside his daughter's bed. After listening a while he quieted his wife and thought no more of the matter.

But each night as the clock struck 12 the rappings broke out afresh. He set traps, he waited in a darkened room. He explored underneath the house, but found nothing. The next week the rappings became stronger. The third week they could be heard plainly across the street in the car barn, and it was at this time that the plaster was knocked out of the walls as though it had been beaten with a hammer. Then the rapping shifted to a point under the floor, and the carpets began to rise in a creepy manner, as though the unseen hand was lifting them. Alfred Potter, another night employe at the car barn, corroborates Mr. Harriman, and he says he, too, heard rappings and saw the carpets rise.

Later chairs were thrown about the room, tables were bounced about and doors that had been securely locked on the inside, began to slowly open. An ice chest door, that is heavy and securely fastened, was hurled open so roughly as to bend the hinges.

Mrs. Harriman refused to sleep in the house finally, and brought the little girl to her husband in the car barn. Her husband made them comfortable in one of the cars, and no sooner had they become settled, than the rapping commenced under the car. It was so loud that it could be heard all over the barn.

The next night the Harrimans moved

to the home of Mrs. Harriman's sister, Mrs. Rowe, in Kennebunk. While Florence was lying in bed that night her nightgown was ripped from her body and great chunks were ripped out of the mattress as though a steel claw had been at work. The little girl was brought into another room and Mark Broadbent of Lowell, who was visiting the Rowes and who did not believe in "spooks," volunteered to sleep on the bed with her. No sooner had he lain down by her side than the pillows were whisked from under his head and the bed sheet was torn into shreds by the unseen force. Mr. Broadbent fled to the kitchen.

Florence put her arm affectionately about her aunt's shoulder and in an instant Mrs. Rowe's apron was ripped from her body. The four adults in the room distinctly saw the apron rip but could not see the slightest object touch it. Florence was put to bed on a couch and covered with an overcoat. The lining of the overcoat was torn to shreds.

A basket of potatoes was upset on the floor and every egg in a big dish on the sideboard was smashed and cracked. The next morning, Florence expressed a wish to see a new silk shirtwaist of her aunt's, and as she approached the closet in which it was hanging, a great ripping and tearing could be heard. When the closet door was opened the shirtwaist was found torn to shreds.

One night the Harrimans returned home after Florence had talked with the Portland medium for several hours. The medium's name is being withheld for the time being, but Mrs. Webb, a local woman who is interested in Spiritualistic matters, has taken a deep interest in Florence Harriman's case, and has expressed herself as completely baffled.

The Harrimans believe that the medium has thwarted the spirit or ghost and that it will trouble them no more, but, nevertheless, they wait with fear and trembling on the coming of another midnight hour.

Mrs. Harriman is a nervous wreck and starts at the slightest sound. Margaret Deland, noted authoress, who is summering here, admitted that she is interested in the case, but refused to comment on it.

—Boston (Mass.) Post.



## Radium Spots to Detect Fraud in Spiritism Test

New York, Feb. 11.—[Special.]—Glowing radium spots, like those on luminous watch dials and keyholes, will be attached to the arms and legs of mediums in order that every movement of those members may be watched in the dark cabinet sessions, according to the *Scientific American*, which is offering \$5,000 in prizes for definite proof of psychic photographs and of other psychic manifestations.

This technique was invented by a German medium to convince skeptics and will be used to detect fraud, if there is any, in the demonstrations which the *Scientific American* will conduct.

The jury to be convinced by candidates for these prizes consists mainly of hard-headed practical men, one of them being Dr. Daniel F. Comstock of the Massachusetts Institute of Technology, the inventor of the new technicolor process recently applied to motion pictures; the famous Houdini, a thorough disbeliever who has been a nemesis of fakers; Dr. William McDougall; Dr. Walter Franklin Pierce, investigator of the Antigonish ghost and exposé of many frauds, though a believer in the genuineness of certain psychic phenomena, and Dr. Hereward Carrington, who has exposed some psychic operators and endorsed others.

### Spiritistic Elite to Take Part

Before this court, the elite of the spiritistic profession, candidates proposed by Sir Arthur Conan Doyle and true believers in spirit communication and other spirit activities, will attempt to produce irresistible evidence of the interference of other world agencies in human affairs.

These judges may award the prize by a unanimous vote or by a four-to-one division. Their program was partly mapped out at a recent conference. A suite of rooms in this city is being fitted up for the psychic tournament, but the schedule of exhibition by mediums under test conditions has not yet been prepared.

A great armament of scientific apparatus for detecting spirits or supernatural agencies or clever imitations thereof is being installed in this laboratory for the weighing, measuring, and photographing of ghosts.

### Describes Detecting Devices

In his description of these spirit detecting devices, J. Malcolm Bird writes as follows in the forthcoming issue of the *Scientific American*:

"Of the actual scientific apparatus the simplest, of course, is the camera. We shall not be allowed to use flashlight powder, so we shall have to content ourselves with a powerful electric flashlight. The only drawback of this is the lag in its attainment of full power, and this can be controlled.

"A constant friend of the psychic investigator is his scales. This instrument must be of the spring controlled type, and must settle down to a steady reading with a minimum of oscillation.

"This brings us to that very handy instrument for which the French have devised the telling name of chronograph. With uninked stylus on a smoked drum, or with inked stylus on a drum paper, this device records the successive states of any instrument to which it may be connected."

## A Prophecy That Is Coming True

The following prophecy was taken from an old manuscript of the year 1701, which was found after breaking down the wall of an old monastery dedicated to the holy. It was written by a fugitive monk and because of its prophetic contents was framed and hung up in the council chambers of the Wismar.

"O Lord, have mercy with thy people who are turning away from thee more and more; they destroy thy cloisters and annihilate thy sacred societies, they appropriate power to themselves and make this subject their own purposes. In time when the Holy See is vacant, Europe will be visited with terrible calamities, malice, hatred and baseness will excite a few, the assassination of a prince will start a widespread conflagration.

"Seven empires will arise against one bird with one and another with two heads; the birds will protect themselves, with their wings and talons will they defend themselves. A prince from the midst will mount a horse from the reverse by a wall of enemies, the monarchs' motto will be: 'With God Forward.'

"The vehicles will rush along without horses and fiery dragons will fly through the air and throw fire and sulphur on cities and towns and destroy them. The people will hear the warning of God, and God will turn away his fear.

"Three years and five months the riot will continue; time will come when you can neither buy nor sell, the bread will be marked and divided.

"The seas will be red with blood and men will dwell on the bottom of the sea

and watch for their prey. The war will commence when the ears of grain bend down with ripe fruit and will climax when the cherries ripen for the third time, and peace will be established at Christmas time."

The prediction, written 216 years ago, has so far been fulfilled in a large degree—Exchange.

## Finger Tips of Deaf Learn to "Hear" for Them

Announcement of the possibility of hearing with one's finger tips was made yesterday by Prof. Robert H. Gault, head of the department of psychology of Northwestern university.

Tests conducted by Prof. Gault have led him to believe that a totally deaf person, training in the new study, will be able to "hear" traffic whistles, detect the approach of street cars and automobiles and distinguish vehicles' direction or hear any other sound perceptible to a person of normal hearing.

Some students have acquired the ability to "hear" words and sentences spoken in other rooms.

## The Cross—3600 Years Old

The Christian God-Son-worship to all intents and purposes the sun-worship of primitive man under a different nomenclature is by now an open secret. The supposed birthday of Jesus is the same on which ancient Rome celebrated the Apollo Day—December 25th. Conceptions, such as virgin birth and divine sun-worship have also been traced to remote antiquity, prevalent among several races. All this must surely be more than a mere coincidence.

Every now and then something new comes to light strengthening the view that the church creed of the day, handed down through Constantine, is the same old myth under the name of Jesus's name. Among the articles found in the tomb of Pharaoh, Tut-Ankh-Amen, recently unearthed in the valley of the Kings (Egypt) there is one which constitutes another startling revelation. There is a Candle with a candlestick, it is the latter which tells the significant tale. The candlestick is made in the shape of the cross.

After all, even the chief church symbol, the Cross, is nothing new! It formed the object of adoration long, long before the birth of Jesus, in the Egypt of 3600 years ago.—*Islamic Review*.



## Conan Doyle's Proof

Presents More Evidence on the Subject of  
Ectoplasm

the Editor of *The New York Times*:

It will be within your remembrance that shortly after my visit to America it was announced that four professors of Sorbonne sitting with Eva, the well-known ectoplasmic subject, had got no results in a succession of attempts. I pointed out at the time that this was not taken too seriously, as the matter is one which calls for very delicate adjustments, and even Mme. Bisson, sitting under ideal conditions, often failed to obtain this curious evasive stuff, which may yet in the future be all-pervading, and yet is exceedingly difficult to demonstrate. The press, however, both in England and in America, commented unfavorably upon the subject, and the opinion was freely expressed that this experiment showed the substance to be non-existent. Such criticism was natural enough, and yet it was painful to those who, like myself, have declared that we have seen and handled the substance in a plain light. Our personal honor was involved. It is therefore with some relief that I have received the report of the recent demonstration by Dr. Shrenck at Munich, which surely puts an end to the whole debate, so that anyone who opens it is inexcusably ignorant or wilfully perverse. In the case of a young medium, Willy S., the German court has recently demonstrated ectoplasm to 100 men of science, most of them sceptics and some of them bitter opponents before this experience, without bringing one of them unconvinced. Of one hundred men twenty-three are university professors, including Zimmer, Kalker, Freytag, Salzer, Caretz, Vanino, Huber, Hartogs, Heilner, Geiger of Munich, Driesch of Leipzig, Alruiz of Upsala, Pauli of Jena and others, some of whom verified their results in as many as thirteen sittings. A full account of the experiments is published in the next number of the *Metapsychique* of Paris. It seems to be settled as clearly as any matter can be settled, but we can leave it without pointing the finger. We were publicly assured by Professor Jastrow, Mr. Black of Montreal, and I am sorry to say, by my friend Mr. Houdini, that this was all what they had "bunk," and that what we had observed was really regurgitated food. I pointed out that the substance was white, whereas the medium had been expected to swallow carmine. In vain,

also, I showed that what I observed and reported was on the lower body of Eva, and later around the feet of Frau Silbert. My last mails from the States still bring to me this absurd assertion that it was regurgitated food.

Criticism is most welcome and helpful, but I would beg our opponents to exercise some restraint in it, or they make the subject and themselves rather ridiculous. I have mentioned Mr. Houdini, and his opinion weighs with many, for he is an admitted master of his own art, and there are many who cannot disabuse themselves from the idea that the medium and the conjurer are closely allied. In some cases they may be so, but when Mr. Houdini—or Mr. Maskelyne over here—says that he can do whatever any medium can do under the same conditions, he is talking wildly. If I were disposed to take up Mr. Houdini's challenge, the first three tests to which I should submit him would be to—

1. Ask him to show me my mother exactly as I knew her in life, within three feet of me, in the presence of witnesses who knew her.
2. Allow me to have an intimate talk with my "dead" son.
3. Allow me to discuss family matters with my "dead" brother, in which he should give me the name of the Danish physician who is attending his widow.

All in the presence of from six to twelve witnesses. How absurd it is to assert that such results could be got by conjuring.

But seriously I would beg our critics, in the face of this demonstration of ectoplasm, to realize their own responsibility and to moderate their language. We Spiritualists are rightly held accountable for what we say, and when I make a statement I have my dates and my witnesses and I make it upon some solid basis of experience and fact. I have before me as I write an interview with Mr. Houdini, reported by Karl K. Kitchen. In it he is quoted as saying that he has attended 10,000 sittings. That is just one day for thirty years, Sundays included. He goes on to say that he has sat with "practically every well-known medium in the world." I have myself sat with nearly every European medium of repute, together with many American, and I only know two, Eva and Mrs. Wriedt, with whom Mr. Houdini has sat, the result being negative in each case, but with nothing at all in the shape of an exposure. I mention these facts as I am sure Mr. Houdini's remarks have been misunder-

stood or misrepresented, and that he would wish to modify or correct them. But again I say that the time has come when our critics must show a greater sense of responsibility, or with the rapid growth of psychic knowledge they will find their position an unenviable one.

ARTHUR CONAN DOYLE.

Crowborough, Sussex, Feb. 9, 1923.

## Actions and Reactions

It is part of Marshall Foch's plan to create another German empire, to be made up of Catholic South Germany, allied with France, and planned forever to offset what France fears most of all, the increasing German population.

Foch believes that the ancient hostility between Catholic South Germany and Protestant North Germany can be made useful to France. Religion is stronger than national feeling, is his idea.—*Chicago American*.

\* \* \*

France loaned Poland only 400,000,000 francs for military purposes. The total amount which "poor" France loaned to Poland and other "governments" since the Armistice is now well over 2,000,000,000 francs, while not one centime has France paid on what she owes America.

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London, March 10.—An Athens dispatch to the Central News reports the sinking of the transport *Alexandre*, which was bringing men on leave from Kerathini to Piræus. The sinking was due to an explosion and 150 men are reported drowned.

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French soldiers have killed several unarmed Germans. Shortly after that forty French soldiers were killed in a crash with a train, others were crippled for life.

\* \* \*

New York.—There is pending in the New York legislature a bill to create the office of public defender. It provides for the election of a public defender in certain counties of the state, whose duty it shall be to defend, without expense, and to represent generally all persons without means who are charged with a crime. The defender also would take appeals from convictions in cases where in his opinion such appeal would or might be expected to result in the reversal or modification of the judgment of conviction.



# FIVE HUNDRED LESSONS FOR HIGHER ATTAINMENT

Original Matter and Selections from Advance Writers

By John Bertrum Clarke

## Healing

"If by disease we mean **IMPAIRED SUBSTANCE**, or **IMPAIRED LAW IN SUBSTANCE**, which substance and law, be it remembered, are the materials from which organizations are composed—then I declare that there is no disease, even while I see the condition we call disease, and I know it to be real.

"There is no such thing as impaired law. Law and substance are absolute in themselves, never deviating from perfect health, perfect activity, perfect harmony, perfect vitality, perfect readiness to unfold the entire divine possibility wrapped within. In brief, substance and law have unchanging conditions in themselves.

"But if by disease we mean impaired organization, or changing organization, then we immediately account for its reality. For there may be impairment of organic structure, since in it we have the back and forward movement of the wheel of activity. And impairment means the backward turning of the wheel; disintegrating, changing structure to find other forms. But **CHANGING FORMS** cannot make **IMPAIRED SUBSTANCE**. Substance is absolute. Organization is unabsolute. Organization it is that journeys through eternity constantly changing, constantly growing, constantly deepening and broadening and widening in the experience that brings understanding. It is the learning factor. The absolute and all the deep mysteries connected with it constitute what is to be learned by the **LEARNING FACTOR**.

"Here we have the absolute and the unabsolute in their relation to each other; the thing to be recognized and the recognizer. We are the recognizers. In so far as we are capable of discerning truth, in so far as we are powerful. And the capacity to discern constantly unfolds with the upbuilding in refinement of organization.

"Imperfect compounds may consist of perfect ingredients, or changing organization may consist of unchanging material. The perfectness of structure depends upon the combination, not necessarily upon the ingredients. Think of the artist with his paints, how he may blend his colors poorly or well. Think of the pianist, how by the combination of tones he may render his music harmoni-

ous or discordant. Therefore, a man may be sick, I say, and yet there is no such thing as disease in the sense of impaired substance. Thus this view of disease will soon teach us to be less afraid of it, and in so far add to our power over it.

"It is the **UNCONSCIOUS** power in substance that has unflinchingly exerted its energies through all the ages; it has never tired; it has never ceased; it has had a fixed, definite intention to organize forever and ever in the endeavor to unfold a being with such **CONSCIOUSNESS OF HIS OWN POWER** that he could stand alone against the obstacles in his sphere of environment. It has struggled along and alone through all the intermediate forms—from the remote being in organic development—to man; and when it has failed to reach him, or having reached, failed to make him maintain his own in the face of death and environment, it has disintegrated in him but to reorganize and try again. It has disintegrated in him for the wants of **HIS CONSCIOUS CO-OPERATION**. He has lent an **UNCONSCIOUS** accumulative force. But conscious co-operation on the part of the organization—this is the harvest the unconscious effort in substance has been reaching for. For need of this determining influence—though the unconscious effort of the universe is to uprear lasting organic structures—the unconscious effort must fail; disorganization must take place and the change called death ensue."—[From the writings of Helen Wilms Post.]

## Revelation

Sir Oliver Lodge commenting on Prof. Ernst Haeckel's "Riddle of the Universe," writes as follows:

"With regard to the possibility of Revelation, or information derived from superhuman sources, naturally he (Haeckel) ridicules the idea; but, in connection with the mode of origin and development of life on this planet, he makes the following sensible and noteworthy admission:

"It is very probable that these processes have gone likewise on other planets, and that other planets have produced other types of the higher plants and animals, which are unknown to our earth; perhaps from some higher animal stem, which is superior to the vertebrate in formation, higher beings have arisen

who far transcend us earthly men in intelligence."

"Exactly; it is quite probable. It is, in fact, improbable that man is the highest type of existence. But if Professor Haeckel is ready to grant that probability, or even possibility, why does he so strenuously exclude the idea of revelation, i. e., the acquiring of imparted information from higher sources? Say, ages can certainly have 'revelation' from civilized men. Why, then, should it be inconceivable that human beings should receive information from beings in the universe higher than themselves? It may or may not be the case that they do; but there is no scientific ground for dogmatism on the subject, nor any reason for asserting the inconceivability of such a thing."

This conclusion of Sir Oliver is similar to that of Professor Huxley, who writes as follows in the "Prologue" to "Science and Christian Tradition":

"Looking at the matter from the most rigidly scientific point of view, the assumption that, amidst the myriads of worlds scattered through endless space there can be no intelligence, as much greater than man's as his is greater than a black beetle's; no being endowed with power of influencing the course of nature as much greater than his, as his is greater than a snail's, seems to me not merely baseless, but impertinent. Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with entities, in ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence and omniscience. If our intelligence can, in some matters, surely reproduce the past of thousands of years ago and anticipate the future, thousands of years hence, it is clearly within the limits of possibility that some greater intellect, even of the same order, may be able to mirror the whole past and the whole future; if the universe is penetrated by a medium of such a nature that a magnetic needle in the earth answers to a commotion in the sun, an omnipresent agent is also conceivable; if our insignificant knowledge gives us some influence over events, practical omniscience may confer indefinitely greater power. Finally, if evidence that a thing may be were equivalent to proof that it is, analogy might justify the construction of a



naturalistic theology and demonology not so wonderful than the current supernatural; just as it might justify the peopling of Mars, or of Jupiter, with the living forms to which terrestrial biology offers no parallel."

Admitting that it is possible for intelligent beings of a higher type than man to exist upon any of our sister planets, or even elsewhere in the cosmos, this hypothesis, if we are permitted to posit an interstellar telepathy, is sufficient to hunt for that which we designate as revelation or the Inspiration of genius, and if the dreams of Tesla, Marconi and other savants of the ether are realized we will soon ascertain whether or not any of the other planets of our solar system have inhabitants with intelligence superior to that of man.

### The Infinite—God—the Ideal

"One knows God, not so much through reason, nor even through the heart, but through one's feelings of complete dependence on Him, akin to the feeling experienced by an unweaned child in the arms of its mother. It does not know who holds it, warms it, feeds it; but it knows that there is this someone; and more than merely knows—it loves that being."

"I also know of God and the soul, as I know of the infinite, not by definitions—for definitions only disturb my knowledge. As I know beyond all doubt that numbers are limited, I know that there is a God and a soul. I know this, because it is impossible for me to arrive at any other conclusion. I have learned to realize that numbers are without limit by addition. I have learned to realize the existence of the soul by the question 'What Am I?' I know there is no limit to numbers and the existence of God and my soul, because I have arrived at this knowledge by the simplest of questions. I add one, and one more and gain two, and so on; or I break a stick into two, break each part again and I cannot help but realize the infinite."

Why are you downcast? You are waiting for something too great—wait. It seems to me, for God in thunder and storm, and not in stillness. The best is that, as you say, you cannot 'get anywhere.' In this the hand of God is most visible and palpable. You say that I do not seem to acknowledge God. This is a misunderstanding. I acknowledge nothing but God. I think I spoke to you about my definition of God, which I would now give in answer to the question, What Is God?

God is that All, that infinite All, of which I am conscious of being a part, and therefore all in me is encompassed by God, and I feel Him in everything. And this is not at all a play of words; it is that by which I live.

"What is God? Wherefor God? God is that unlimited All which I know within myself in a limited form. I am limited, God is infinite; I am a being which has lived sixty-three years, God lives eternally. I am a being which reasons within the limit of its understanding. God reasons without limit; I am a being which loves something a little, God loves always infinitely. I am a part, He is all. I can not understand myself otherwise than as a part of Him.

"When an unsolved question torments one, then one feels oneself to be a diseased member of some whole, healthy body; one feels oneself to be an unsound tooth in a sound body, and asks the whole body to help the member. The whole body is God; the member is myself.

"The IDEAL is neither supernatural or unexplained; on the contrary, it is the most natural thing; I will not say that it is the most thoroughly explained, but it appeals to the human mind with more certainty than anything else.

"The ideal in geometry is the perfectly straight line, and the circle the radii of which are equal; in science, it is exact truths; in morals, perfect virtue. Although all those things, straight line, exact truth, and perfect virtue alike, have never existed; not only are they more natural, more known and more explicable than all our own knowledge, but they are the only things we truly and certainly do know.

"It is only thanks to the IDEAL that we know anything at all, and that is why the ideal alone can guide mankind in their lives, both individually and collectively."—(From the writings of Count Lyof Nikolaivitch Tolstoi.)

### The Use of Educational Titles

By Darwin Delap, M. D.

It is a deplorable state of affairs among spiritualists that free use of educational titles is made by mediums and their friends and admirers. The title of "Dr." is especially abused, as is likewise the title "Rev." Occasionally "D. D." is met with.

The writer remembers a striking instance of an accomplished, but very young medium whose newspaper notices were always preceded by the title "Dr." This young man is without even a high

school education and the title does not at all represent educational achievement in the physical life, and in his case was merely associated with some powers of magnetic healing possessed by virtue of his controls.

The use of the title "Reverend" by mediums is very confusing and quite antagonistic to the people of refinement whom we would like to reach with the truths of spiritualism. The title is assumed by the mediums because of the spiritual nature of their work and because decarnate ministers often manifest through them. But at that it is not in good taste for them to use the title, since the title itself is legally acknowledged as carrying with it certain educational attainments which its possessor has earned. Only colleges are enabled by statute to confer degrees upon those students complying with their course of study, issuing diplomas as a testimony to the fact. For instance, a medical college requires a certain course of study, which upon completion is followed by the conferring of the Degree of Doctor of Medicine. Likewise a Divinity School, legally chartered, confers the Degree of Doctor of Divinity. These are not mere empty titles, but are a testimony that the possessor of the title has performed certain tasks that are represented in the title. Diplomas from certain schools represent more thorough courses of study than diplomas of other schools in the same line, but legally the degrees represent the same thing.

For the benefit of those who have never attended a college commencement it should be noted that the diploma is not valid unless it has been preceded by the official ceremony, performed by one legally entitled to do so, in which the candidate is verbally informed that the degree is being so conferred, as by law provided. The diploma is merely a testimonial that the ceremony has been performed. It is the ceremony, and not the diploma, that confers the degree. That is why a person who fraudulently holds a diploma cannot claim the degree, even if fraud cannot be proved. An affidavit to the effect that the ceremony has been performed is often required of medical candidates before State Boards of Examination in addition to the diploma.

Mediums are rarely the holders of the degrees that the titles used in church announcements and spiritualist journals would lead us to believe. This is a form of fraud and is not sanctioned by thoughtful people, and is one of the causes that bring Spiritualism into disrepute among the learned.



# THE TEXT BOOK OF LIFE

A MANUAL FOR ASPIRANTS TO SPIRIT COMMUNICATION

Written Under the Guidance of Spirit Teachers

By EFFA E. DANIELSON

## PART IV

### Seventh Interview

I have accomplished the art of being the ideal man, the man you desired me to be. Question: "How did you accomplish this?" Answer: "Through coming into the realization that if death to the physical body did not end life and if there were many deaths, which is what you advocate, I did not want to pass through any more deaths unprepared, as I was at the time of my physical death. That thought awakened in me other thoughts, which became realities, to the end that I became determined to take advantage of every available thing through which I could better my condition, with the result that I reverted to and vibrated with all that was good and all the evil tendencies and desires which had been my destruction in the physical body fell from me like dead leaves from the trees which are wafted away with the breeze and are no more a part of the tree. Had you not forgiven me I would have been beset by evil forces in the elements which I would have attracted by my remorse. Much of the undesirable is fed and kept alive in people through those who are injured not becoming reconciled. I know a man who is in anguish because he can not get forgiveness from those he injured. This keeps alive in him the destructive element of anguish, remorse and despondency and attracts to him destructive forces which drag him deeper and deeper. If I had not been able to reach you and gain your forgiveness, I would not be in any better condition than I was.

It is not the dying that makes the difference; it is not death. It is how you are able to connect yourself after death. I know another man who was no better than I and the other party; he sees what an injury it was to himself to have wasted his life, but he does not care whether anyone forgives him or not, therefore he has no remorse. He has reformed for the same selfish reason that made him do all he did in the physical body; for his own benefit. He goes on the theory that what is past is past; no one can take it away and no one can bring it back, and what is the use of worrying? If you find you have made a mistake, correct it and watch out in the future. He has taken hold of this life and means to make it a success with whatever lies at hand. In reality he is more happy than I or the other man. The other is unhappy and filled with remorse because of those left behind; I am unhappy at times because I can not keep from regretting the past, although I am not dead; while the last one spoken of cares for no one he has left behind; his only regret is that he did not have knowledge while yet in the body concerning life after death, for he takes the stand that no one is responsible for acts committed through ignorance of the law; while we may suffer as a result of the broken law, reparation must be made in the new life. The real sinners are those who caused others to stumble by closing the door to the natural passage and making it impossible for those in the flesh body to know of continued life. All who are alert reason that if you have passed

through the death of one body and live, you may look forward to more deaths. To gain knowledge and understanding of the law governing each of these bodies is their first consideration that they may not be hampered when the time comes to lay down one body and take up another. You can talk all you want about retribution and the law of compensation, but the one who is made to suffer is the one who pays and not the one who causes the suffering. The wind storm comes and leaves much destruction and passes on, unmindful of the destruction it has made; so it is with the misspent life.

Since last I was here I have been studying the difference between life in the spirit and life in the flesh body. I have looked on all sides of the question from the viewpoint of those still remaining in the flesh and comparing it to my own experiences, and I find that people limit themselves to their own set ways of thinking. We can make comparisons by using the bowmen; discoveries of great value to the world were made by man through the bow and arrow. According to the strength of the bowman and the limberness of the bow the speed and power of the arrow was determined. Many a wonderful discovery came through the search for the straying arrow. The arrow of intelligence scales the walls of ignorance and challenges the bowman to follow after, while the arrow of ignorance breaks upon its own wall and without any discouragements or anxiety and no effort at all, the arrow can be returned to the sheath. This question of life pervades the Universe; knowledge of it is gained through the pursuit of the arrow of intelligence. I can only speak for myself and my own experiences through the guidance of my little daughter. It is she who provides the fields of endeavor for me to cultivate. It is you who have provided the tools with which I may cultivate the fields. It was through your desire and earnest seeking for more knowledge that I have been drawn into the company of the truly intelligent bowman and have enlisted my services with the searching party for the arrow of intelligence which has been loosened from the bow and scaled the wall of superstition, ignorance and fear. Through this service I have learned the use of the body which now serves me. There are times when the spirit flesh becomes as tangible to us as the physical flesh ever was. At such times we are in association with those who are still in the flesh body. We are as interested in the pursuits of happiness, both for ourselves and our loved ones, desiring to help them perhaps more earnestly than many did while in the flesh body.

There are times when this spirit flesh is not felt; we seem to be at such times in a rarified air; some call it exalted, and some call it invigorated, but to me it seems I am rested and happy because I have been near and contacted with those I love, even though they were not aware of my presence or my pursuit for their welfare. All flesh has experienced rare intervals when all of everything was lost sight of in a moment of happiness or exaltation. It does not mean that their physical body



no longer serves them. It simply means that they have scaled the walls which obscured from their vision the new glory now in their possession. When my little daughter is with me the atmosphere 'round and about me is illumined, and when she leaves me there is a dull gray atmosphere which engulfs me, and I realize that I am living in the ecstasy created by her young, energetic, luminous presence. All through my days while in the flesh body I experienced times when my soul was illumined and days of dark depression; not understanding any law governing life, I took the moments of illumination as my right and bore the dark days of depression as best I could, never reasoning and never analyzing. One day after another sped away, leaving naught in my hands but tangled threads, swayed first this way and that by every wind that blew. Had I known or could I have been made to know of the continued life after death, I would have sought the company of those who might have enlightened me; I am wondering what turn life would have taken for me had not my little daughter been able to attract my attention.

I am studying life from both sides of the question. I may be on the border land; I may be waiting my turn to be damned, or I may be on my way to Heaven; these are all speculative questions and conditions, and the old saying, "A bird in the hand is worth two in the bush," is a wonderful pacifier when you awaken from the shock of having lost the physical body and find yourself living, breathing, and full of action and missing nothing but the physical touch and response of those whose company you had enjoyed. I had no feeling of loneliness, for,

instantaneously with death, I was cared for by my little daughter, and to me nothing else mattered and nothing else was desired until I found through her instruction that I could communicate with you, my darling wife; then my agony of mind became intolerable, for I could not see how it could be done; but through the patience of the little one I have daily become stronger and stronger, gaining more knowledge every day, until at this, our seventh interview, I feel like a man who has regained his normal self after a long period of inaction through the physical forces being depleted. I can not define or argue the lines of demarkation between what are commonly called the two worlds. The teachers who teach us explain it in this way: There are not two worlds; there are different rates of vibration and we become accustomed to the changes through the process of the dissolution of the one, called death, caused by the infusion of the other, called birth. The rate of vibration from a physical standpoint could be called heat waves; from a spirit plane it could be called *air* waves, and from the Soul plane, *light* waves. They are not determined by their rapidity but by their frequency or re-occurring. When these various waves are interfered with, death to that particular vibration is the result. The result of each succeeding death is birth. To illustrate this, one may picture the vibration in the egg state of the bird. I am interested in this particular question, for when these vibrations or waves become better understood, death to all rates of low vibrations or waves will eliminate ignorance, fear and superstition concerning all life, whether before death or after.

### Pastor Renounces Faith in Christ

In the fiftieth year of his ministerial career with the Protestant Episcopal Church, the Rev. Dr. Samuel D. McConnell, formerly rector of Holy Trinity Church, Brooklyn, later of All Souls', Manhattan, recently repudiated the accepted creed on which Christianity is founded, including all Biblical doctrines pertaining to the fall of man, the miracles, the divinity of Christ and the teachings of a chosen people originating with Abraham.

His views are set forth in a small volume entitled, "Confessions of an Old Priest," just published by the Macmillan Company. In a foreword Dr. McConnell explains he remained silent so long that he might "be sure before speaking."

With his open avowal of convictions, he rests his case with the church and leaves it "to do with me as it sees fit." He hopes, however, the church will find that such as he have a place in its ministry, because "I am sure many another has passed through the same phases of faith to its eclipse."

Specifically, Dr. McConnell attacks the teaching that Jesus was conceived of the

Holy Ghost and born of a virgin mother; died, was buried and rose from the tomb to ascend to heaven. As for the miraculous, he says "everyone now realizes that it puts to confusion the idea of natural law."

If the sun had stood still, as Joshua commanded, it would have wrecked the universe, he says.

In a chapter entitled "Jesus of the Gospels," Dr. McConnell says that the known facts about the life of Jesus would fill less than a column of newspaper space—that far less is known of Him than of several other personages of that period.

How, Dr. McConnell asks, did the Church, which bears his name, come to have such an astonishing growth? He prefers to believe that the man Jesus was only incidental in the establishment of the Christian church; that the church, in its creeds and its rites, has in it much more of paganism than of the life of Christ, and that the great religious yearning in that period is largely responsible for Jesus being seized upon by the thirsters as the "Messiah." He points out that many, if not most, of the ceremonies of the church are far older than Christ, some of them springing from the time of primitive form.

Summing up, Dr. McConnell says: "The educated and practical world are both alike, steadily drawing away from the church. I have watched this movement for fifty years. Can anything be done to reverse it or to turn it in a different direction? First of all the church must open her eyes and look. But she must look at things as they are today, not as they were in the fourth century or the twelfth or the eighteenth. She should no longer rest in a fool's paradise. Her task will not be an easy one."

The practical steps can only be taken one by one as they may appear. But the fundamental principle is that the church's door must be wide open and a welcome offered to everyone who wishes to enter and wishes to live his life following the Christian ideal, and upon no other condition expressed or implied.

"The goal to which religion would seem to be moving is a church of the Saviour-God, freed from bondage to history, untrammelled by Scripture unharassed by definitions open without question to all who 'neath life's crushing load' would find solace for their body and soul in symbolic union with the spirit and body of the broken God, 'the promise of all religions, the cry which makes all creeds cry.'"



# Occult Phenomena Among the Lower Races of Man

By Edward Lawrence, F. R. A. I.

"There are savages who have some good in them; there is wisdom even among louts; there are simpletons who can teach the wise; just as in the desert there are some oases, some spots of greenery."—SHUKH MOHAMMED OF TUNIS.

No one acquainted with recent advances in the various branches of systematized knowledge will dispute the assertion that the study of religion and the occult occupies no unimportant position in the realms of science at the present moment. Elsewhere I have called attention to the fact that the study of the religious instinct can no longer be claimed as the exclusive business of the theologian or the divine. This interest necessarily involves all branches of religious thought, including that of spiritualism. Dr. Albert Moll has insisted upon the necessity of the serious investigation of the phenomena of occultism by real inquirers, and that it is the duty of science to give such matters due attention where fraud itself can be excluded.

Very few spiritualists seem aware that the most prolific source of phenomena is to be found among the primitive races of man. It is among savage tribes that the most remarkable manifestations occur; some of them of so mysterious a nature that some few years back I stated on ethnological grounds that "after many years' close study of savage life I cannot help thinking that there must be some quite unknown factor at work behind" what we call superstition.<sup>1</sup> Instances might readily be quoted from happenings in civilized life where some such unknown factor appears to have been at work. Is this unknown agent or cause of "spiritual" origin?

As an example among cultured peoples I instanced the case of Captain Creagh, formerly of the 1st Royals. He tells us that an Irish gentleman was fired at and mortally wounded, but had not the slightest suspicion as to the person who inflicted the injury. Shortly before the victim's death, however, he solemnly and formally declared, as a dying man, that a certain peasant had been the cause of his death. The man was arrested on

suspicion but discharged for want of proof. Many years afterwards, on his death-bed, he actually confessed to the crime of which he had been accused.

If we turn from civilized society and examine the psychic life of the primitive races of man we shall find a surprising wealth of material hitherto neglected by students of the occult. The Reverend C. E. Fox, of the Melanesian Mission, San Cristoval, Solomon Islands, tells me that spiritualism was much practiced by his people. All sorts of phenomena—apparently well authenticated—have been reported. Levitation, movements of physical bodies without human agency, mysterious lights, second sight, mediums, appearances of burns on a wizard when a brand is thrown at his wraith, ghostly smells, and other startling manifestations are declared to occur. We have in this short description a comprehensive list of phenomena which might equally be applied to those reported to take place in the most cultured circles of Europe and America. Herbert Spencer laid it down that however wrong many human beliefs appear we are justified in inferring that they germinated from actual experiences, and that they originally contained, and perhaps still contain, some amount of truth; a dictum which no anthropologist will now dispute. Mr. Fox goes on to say that the native theory in those islands is that we possess two souls; one that goes right away at death on a long journey till finally it bathes in the "Living Water," a river in Hades, and at last becomes immortal and imperishable. The other soul remains near the scene of its early life and is the source of most spiritualistic phenomena. It is the worse part of us, the fickle, malicious part of a man; the better part being no longer united with it, it naturally does malicious, frolicsome, and apparently purposeless things. The reverend gentleman states that he himself on one occasion smelt a ghost. He was paddling with his native friends when suddenly some one shouted "Rakerakemanu!" Immediately the boat was filled with a very unpleasant and fishy smell which only lasted a few seconds and then passed away. He was quite unable to discover to what cause this odor could be assigned. Rakerakemanu is the native

name of a sea spirit which was never a man, or lived in the flesh, and is supposed to capture the souls of the living.<sup>2</sup>

The savage lives closer to nature than does his more civilized brother; he is therefore more in touch with those mysterious psychic forces which the more highly placed white man and would-be teacher so often holds up to ridicule. The faith which moves every act of his daily life and brings him comfort has comparatively little influence in moulding the conduct of the majority of those who deem themselves his moral and spiritual superiors. But the savage can justify his belief in the occult by many manifestations which continually occur in the ordinary course of life. To show how just that claim is I give the following instances, selected from a great number that might be adduced from every country in the world, and evidenced, not by the exclusive testimony of the wild man, but by missionaries, experienced travellers, and men of science. In order to exclude racial bias the examples will be taken from such widely separated countries as North and South Africa, Central and South America, Western China, and Asia Minor. Whatever the explanation, we may be certain that we are dealing with actual facts, not abstract dogma; if the "spiritualistic" interpretation of the data be dismissed, then we must confess that, in the present state of our knowledge, science alone is unable to furnish a satisfactory answer. In any case it is only by careful collation and sifting of evidence that we can expect to arrive at the truth.

Some fifty years ago the Rev. Canon (afterwards Bishop) Callaway, M. D., at that time the greatest authority on the natives of Natal, gave a description before one of the London learned societies of divination and allied phenomena as practised by the Kafirs in that colony. His account was very severely criticized

<sup>1</sup> *The Power of Prayer* (Walker Trust Essays), 1920, pp. 277-99. *The Monist*, July, 1918.

<sup>2</sup> *The Open Court*, February, 1919, p. 84.

<sup>3</sup> In a letter to the author. In the *Journal of the Royal Anthropological Institute* for 1915 a joint paper will be found by the above-named gentleman and the late F. H. Drew, describing the spiritualistic beliefs of the natives of San Cristoval. This paper is the most valuable contribution to our knowledge of Melanesian beliefs hitherto published.



as a real infliction upon a highly cultured audience; the idea of spiritual influence over the true savage being pooh-poohed as an illusive fallacy. We have travelled far since that learned missionary expressed the possibility that the soul of man, without the organs of sense, may obtain a knowledge of what is going on in the world beyond the sphere of the senses. The cumulative data now at the disposal of students of the occult emphasize the value of the testimony then given by the author of *The Religious System of the Amazulu*, a work which has been described as perhaps the most accurate record of the beliefs and modes of thought of an unlettered race in the English tongue. I give the Doctor's account in some detail as it is not of easy access at the present day.

A number of natives having a quarrel with their own tribe on the Tukela river settled with a relative among the Amahlongwa, and lived with him as dependents in his village. Soon after settling there, a young child was seized with convulsions, and, thoroughly alarmed at its condition, some young men, cousins of the child, were deputed to consult a wise woman who divined correctly by the aid of "familiar spirits." After waiting in her hut for a long time in dead silence her voice, as of a very little child, was heard, as if proceeding from the roof, and saluted them. Then the spirits began by singing: "You have come to inquire about something." The woman said: "Tell them. They say you come to inquire about something." So they smote the ground in token of assent. The spirits declared that the matter which brought them there was of great importance; an omen had appeared in some one. Smiting the ground once again, the inquirers asked: "How big is the person in whom the omen has appeared?" The spirits answered: "It is a young person." Then the spirits went on to say the omen was bodily; that the person affected was a boy; that the boy was still young—too young, in fact, to attend to the herds. "There he is—we see him, it is as if he had convulsions." The spirits then went on to detail in a most minute and correct manner the time when the first convulsions took place, and the character of the attack, and what was done and said by the mother and others. They declared the suffering boy was the only child of his father. He was their brother, but really not their brother but their real cousin. He was their brother because their fathers were brothers (the native way of reckoning kinship). The cousins

were told to return home and sacrifice a white he-goat, and then pour its gall on the invalid, and give him a certain medicine to drink. The lads went home, sacrificed the goat, poured the gall over the child, and gave him the medicine. Dr. Callaway declared: "*And the child never had an attack of convulsions after, and is living in this day (i. e. in 1871), a strong, healthy young man.*" He adds that the wise woman lived a considerable distance from the kraal of those who inquired of her, and they had never seen her before.

Dr. Callaway instanced the case of a native named Umpengula, who was in service at Pietermaritzburg. He had a dream and in it saw his brother Undayeni, dressed in his finest attire and dancing at a wedding. On awakening he had a strong impression that his brother had died. Unable to shake this impression off, he repeatedly burst into tears, and looked constantly in the direction by which a messenger must come with the news. "During the morning a messenger came. On seeing him, he said, 'I know why you are come—Undayeni is dead.' " *He was dead!*

It is an easy matter for the sceptic to thrust aside this testimony with the assurance that it is mere superstition or arrant nonsense. We ourselves may concede that the voices of the "familiar spirits" may be nothing but a clever piece of ventriloquistic acting on the part of the medium. Yet the other facts remain. And what are those facts? In legal matters the character of a witness frequently carries great weight when material points are in dispute. In this case we have the evidence of one of the greatest authorities on the natives of Kaffraria, who was not only a man of high culture but a medical man not likely to be deceived by the people whose religious system he so thoroughly understood. He gave his experiences before one of the most critical audiences that could be selected for discussion of a subject so important and so elusive. His witnesses, being members of a totally different race, would be closely questioned as to the reality and truth of their evidence, and would find it difficult to deceive one so proficient in native lore. He declares, as a positive fact, that in the two instances cited, certain persons possessed knowledge which could not be obtained by the ordinary means. How then are we to account for the events which he so graphically narrates? It is not by an ostrich-like mental procedure that we shall obtain our answer, but, as we have already indicated, by a careful examination of all the data that we can

command. Let us now turn to other evidence from the Dark Continent.

Sir Harry Johnston, in his work on *British Central Africa*, relates that on one occasion his journey on Lake Nyasa was held up on account of the non-arrival of the steamer. To soothe his anxiety, "Jumbe" of Kotakota—a Coast Arab and Wali, or representative of the Sultan of Zanzibar—sent for his necromancer, who was to ascertain, by means of sand, what the future had in store for him as regards steamer communication. The necromancer informed them that the steamer, the *Hala*, had run aground on the rocks, but that another steamer, called the *Charles Janson*, would shortly call for the great traveller. Sir Harry Johnston states: "This information turned out to be perfectly correct," for eventually the *Charles Janson*, with Archdeacon Maples on board, came to fetch him and convey him on his journey. Sir Harry adds that *no doubt* the necromancer had other sources of knowledge than those which were occult, but a moment's thought will suggest the question as to what other method the magician adopted to discover what was unknown to the explorer or any of his followers. The necromancer, apparently, was quite ignorant as to the purpose for which his services were required: are we, therefore, not justified in assuming that he made use of some psychic force unknown to the white men, and a force to which no more correct name could be applied than that of "occult"? It is to be regretted that celebrated travellers only too frequently dismiss, in a few words, remarkable mental manifestations which they are at a loss to explain, and which they pass off as magic or superstition. The following story will illustrate how powerful those psychic forces are among primitive races.

In 1903 Mr. Bonham-Carter, then Legal Secretary and Judicial Adviser to the Government of the Sudan, reported to the British Government the case of Taha Ali and Ahmad Hamad, who were partners in a butcher's business. Taha Ali told his partner that ten and a half dollars belonging to the business had been stolen, but Hamad did not believe him and forthwith accused him of being the thief. To settle the question both agreed to go to a holy man, or fakir, to have the matter tried. After the partners had stated their case, the fakir wrote certain formulae on a board, then washed off the writing and poured the water in a bowl. After dipping a piece of bread in the water, he divided it in two, and gave to



the partners to eat. Taha Ali shortly afterwards was taken ill, and, returning to the holy man, told him that he had indeed stolen the money. After this confession his condition became worse, and within a few hours he was dead! Poisoning was suspected, but in spite of Medical examination no poison whatever was found. The savage may call this witchcraft, still the fact remains that psychological influence was at work which brought about the man's death. This case certainly illustrates the truth told to Professor Starr by a Congo missionary, that "witchcraft," while subject to abuse, nevertheless tends to the well-being of a community. A more careful examination of the psychic influences at work in primitive societies will doubtless reveal, in a striking form, the natives' very serious objection to being governed by an alien system of jurisprudence which they do not understand, and which is, in fact, of less practical effect than their own.

Divination by means of sand is one of the oldest methods of foretelling the future known to the Orient. Sheikh Mohammed of Tunis, whose sage remarks respecting wisdom to be found among the lowliest I have already quoted, gave an account of his travels through the Black Kingdoms of Central Africa in the early part of the nineteenth century. In his narrative he describes the methods of the sand-diviners of Darfur, which I will quote in full. Sheikh Mohammed's work was written in Arabic and translated into French by Dr. Perron. His English editor, Bayle St. John, who published an abridgment of the French work, states that all the allusions to public characters and events made by the Sheikh have been examined and found to be correct, so that it is fair to accept his testimony on other points. The following is his story. "I must not omit to mention the sand-diviners, who discover things that are both past and future. I had once reason to believe in their predictions, on the occasion of my journey from Darfur to Wadai. I knew a man, named Salem, who had a son-in-law named Ishak, who was very learned in the service of the sand. I did not know how to provide for the expenses of my journey, and went to his magician, who performed his calculations and uttered his prophecy. I did not believe him at first, but I swear, before God, that everything he predicted to me was realized to the letter, as if he had read in the book of destiny. He answered to me that I should succeed in departing for Wadai, with all those who

composed my house, except my father's wife, who would remain in Darfur. I said this was impossible, because she was most interested of any of us in our departure. But it came to pass that my father's wife refused to go, and escaped on the eve of departure, leaving to us her daughter, aged about seven years. We never knew what became of her. Ishak also said to me, 'The day that you arrive in your father's house at Wadai you will receive a young slave answering such a description, but you will not find your father until you come to Tunis. The house of thy father is red.' These and other predictions were fulfilled to the letter." Sheikh Mohammed goes on to say that on arriving at Wadai he "remarked the red color of the walls of the house, and remembered the sand-diviner, Ishak of Darfur, and his marvellous predictions." Here again it would be easy to dismiss this quaint account as nothing but credulous impressions on the part of a superstitious Arab, but we are not justified in doing anything of the kind, because the predictions of other sand-diviners force their attention upon us, as shown in the case quoted from Sir Harry Johnston. No man knew the East better than Sir Richard Burton, who held that some occult influence was at work which guided these men to make true prophecies. The prophet may believe that the ginn come to his aid, but we can afford to discard the demons as nothing but a superstitious fiction to account for an undoubted fact. The true cause has yet to be found.

From the Old World let us turn to the New. Here again we shall discover mysterious psychic forces at work. Mr. Carl Lumholtz, M. A., Foreign Associate of the *Société de l'Anthropologie de Paris*, states that whilst traveling in Central Mexico among the Huichol Indians, with whom every fourth man possesses psychic powers, he had the misfortune to lose the faithful companion of his travels, his dog Apache. A shaman told him that there was something the matter with his dog's heart, and offered to attempt a cure. With his plumes he made passes along the animal's back. "Scooping water with his hand into his mouth from the dog's drinking-tray, he sprayed it all over the animal. 'If he lives five days longer, he will not die,' he said; 'otherwise he will die on the fourth day from today.' On the fourth day the dog died, as the shaman had prophesied."

Among many primitive races certain animals, from which they reckon their descent, and which act as their protectors,

are regarded with special veneration. If any particular animal be killed, disaster will befall the tribe or those guilty of putting it to death. This belief is universal and is held by civilized people and savages alike. Mr. Joseph F. Woodroffe, who passed eight years in the regions of the Upper Amazon from 1905, relates that during a journey from the Putumayo to Manaus on the Peruvian steamer *Arturiana*, the captain shot a deer, which was despatched by means of a hunting knife. The dead buck was received with expressions of delight by the passengers, many of whom were invalids, and who welcomed the idea of fresh meat in place of the preserved food which was all the steamer carried. An Indian, however, was overheard to say that it was a bad omen for that animal to be killed; a remark Mr. Woodroffe had good reason to remember. That same night the steamer was wrecked on the banks of the Matachiro, the traveler losing all his effects—photos, curios, and documents, which were to him of priceless value. The passengers were marooned ashore for four days before they were rescued by a passing steamer.

From the New World let us return to the Old, this time selecting our data from races somewhat higher in the scale of civilization than the "backward" peoples of Africa and America—from the natives of Eastern Kurdistan and of Western China. By this means we shall be better able to appreciate the value of our evidence.

The Reverend W. A. Wigram, D. D., lived for ten years with the tribes of Eastern Kurdistan, spoke their language, and understood their traditions and superstitions. From this out-of-the-way corner of the world, from the *Cradle of Mankind*, as he has called it, he has given us some remarkable illustrations of "second sight." He mentions the case of a seer whom his fellow-tribesmen consulted on all matters of importance, and who foretold a certain disaster that would befall them in a special raid which they contemplated. "If you go out to battle now," said he, "you will flee seven ways before the Mussulmans; and though you yourself, chief, will be saved by a willow tree, death will be my portion." The raid took place, the Christians being routed by the Mohammedans and scattered. A random shot put an end to the life of the seer, whom the Kurds intended to spare; the chief himself took to flight, his own life being saved through clinging to a projecting branch of a willow which



overhung the river Zab he was attempting to swim.

In the village of Amadia a child was lost, and after a vain search its parents made up their minds to apply to a certain aged *qasha*, or Christian priest, who was renowned for his skill in *kharashutha*, i. e., magic of all descriptions. Taking a pebble from a running stream he ground it to powder, muttering prayers over it meantime. He then wrote a long series of names of different localities on slips of paper; these and the dust from the pebble were then strewn on a basin of water taken from the running stream. Prayers were again recited, and the slip of paper which floated first to the side was taken. It named a certain place which seemed impossible of approach; a pass between two high mountains. The parents went there and sure enough found the dead body of their child, who had climbed up and up until it sank down exhausted and died.

Dr. Wigram relates a much more remarkable case of clairvoyance, of greater evidential value inasmuch as it concerned himself. In the late autumn of 1907 he was making a visit to Qudshanis from Van, in company with the late Bishop Collins of Gibraltar. Owing to the terribly bad weather their friends at Qudshanis, who were expecting them, had not only given up hope of their arrival, but held special services of prayer for their safe return to Van. A certain deacon of Tkhuma, called Nwiya, or Prophet, a servant to the Rev. W. H. Brown of the "Archbishops' Mission," came rushing in to his master early one morning in great excitement. "They are coming, Rabbi," he exclaimed, "they are coming after all, I saw them in a vision by night, and they will be here this day. But I saw them coming up the valley, not down it as Mr. Wigram said he would come. The bishop was wearing a black hat, and Mr. Wigram a white one." I give the concluding passage in the author's own words, because of its extraordinary character and the unquestioned authority of the narrator. "Three hours later, the next courier we had sent before us actually arrived, and in the course of the day the party reached Qudshanis by the route named by the deacon (which had been adopted when the more direct route proved impassable), the bishop wearing an astrakhan fur cap, and the writer a helmet. Any suspicion of confederacy may be ruled out of the question without hesitation, for it was a physical impossibility, and clairvoyance, or some form of thought transference, seems to

be the most natural explanation of so strange a coincidence of foreword and fact."

One needs to have paid but slight though intelligent attention to the methods of mediums, both as regards advanced as well as backward races, to be aware that many of their "wonderful" manifestations have their origin in falsehood and in fraud. It is proceedings such as these that bring discredit on all attempts to make a sincere investigation into the mystery of nature. But just as the science of medicine has had its beginnings in what we call superstition, so have other branches of science had an origin as lowly as that which alleviates human suffering. Yet we are coming to believe that in certain branches of savage "magic" there exists much for us to learn, and much which has had, in spite of all its crudity, a beneficial influence in the past. All scientific knowledge, after all, is not to be found locked up in the cupboards of the nineteenth and twentieth centuries. For if we rigorously exclude every one of the manifestations of the modern mediums in which there is the slightest suspicion of fraud, there yet remains a great deal which to us is inexplicable. One need only examine the pages of some of our scientific journals, periodicals which seldom meet the eye of the general public, to be aware that many facts have been recorded of an occult nature during the last fifty years which scientific men are at a loss to account for or to explain. For my part I must say that, after nearly forty years' study of the lower races of man, I have been forced to the conclusion that we are but on the threshold of our knowledge of those wonderful psychic forces which seem to be an instinct in primitive man. Four years ago I wrote: "Travelers who relate these stories are unable to account for them or find any satisfactory explanation. But coincidences like those narrated continually occur, and make one think that there must exist a side to savage superstition which requires further elucidation, and which the white man has been unable to fathom."

For how are we to account for facts such as these which reliable and disinterested travelers bring continually to our notice, many of whom pass them off as simple coincidence? These authorities are representatives of a race whose mental attitude is at opposite poles to the people among whom they live. For this reason they would be on the alert to de-

tect mere conjuring on the part of their colored informants. To call it "magic," or to apply any other term to such occurrences, is but to give a name to our ignorance. We simply do *not know* the methods employed to achieve results which are to us astounding.

Before the beliefs of the uneducated and of the lower races had undergone careful investigation it was the practice to pooh-pooh their "superstitions" because we could not understand them. We know better now and have gone far since then. Behind all the occult phenomena there must be factors at work of which we know very little. These factors may be objective or subjective, but whatever their origin they need careful and painstaking investigation at the hands of the competent.

The late Samuel Pollard lived as a missionary among the aborigines of Western China for many years. He tells us that he has watched the mediums at their work many a time, only to be convinced that in many cases the phenomena were false and made to order. But he goes on to declare that "do what you will, you cannot be sure that it is always so, in fact you feel sure that there is some real phenomenon though you are not so sure that you can explain it." The position taken by this lamented missionary is that of the man of science who has investigated and compared the evidence from an ethnological point of view. Mr. Pollard gives the following account of a cure made by a medium at Chaotung some years ago. The daughter of a chief magistrate was taken very ill; no native doctor could understand her disease. Eventually a medium suggested that a spirit wished to control the young lady, and proposed that a séance be held, with the lady as principal. The medium's advice was carried out, regular séances being held, and the girl lost all those symptoms which caused herself and her friends such great distress.

The investigation of the hidden mysteries of nature must be conducted without bias or preconception. Nature is something more than a mere machine, and however interesting the machine itself may appear to most of us, it is to those forces which control it, and of which we really know so little, that we must look for an explanation and a solution of those phenomena to which the name "occult" is correctly applied.

<sup>1</sup>The Open Court, February, 1919, p. 78.

<sup>2</sup>Italics are mine.



# Mother

by  
Marjorie Tuinman

'Tis night and the stars are gleaming, earth's toilers have  
gone to rest,  
But I pause awhile at the window, with my head to the  
casement pressed.  
Oh the waves of remembrance and yearning that over my  
weariness creep,  
And I pray for a moment's Communion before I have  
fallen asleep.

Just the sound of your voice, Angel Mother, or a glimpse  
of your garments so white,  
Or a bit of the music you're hearing as you dwell in that  
City of Light;  
The hush only deepens about me, and I hear but the sound  
of my sigh,  
While all that my eyes are now seeing are God's stars in  
their shining on high.

Ah, no! 'tis a pathway of glory, and I thought it was only  
a star,  
While the distance that lieth between is now bridged, for  
it never was far.  
Mother—I hear your voice singing, as you sang in the  
sweet long ago,  
And your robes, in their radiant shining, are white as the  
new-fallen snow.

Your face is the face of my Mother, holding "peace which  
the world never knew";  
The dear eyes and the lips in their smiling are gloriously  
tender and true.  
The touch of your dear hand I'm feeling, with its wonder-  
ful old-time caress,  
And the world-weariness you are healing with all of your  
dear tenderness.

Then a hush—and once more I am seeing only the stars  
gleaming high,  
While the only sound I am hearing is the song of a breeze  
passing by.  
But Father—I reverently thank Thee for leaving the Por-  
tals ajar,  
And lifting my soul to my Mother, as I gazed on the face  
of a star.



## ELEMENTARY PSYCHOLOGY

PART III

By CLARENCE H. FOSTER

## Point Seven

1. We consciously receive impressions, give attention to thoughts or ideas vibrating within us, and direct the expression of ideas in action, speech, etc. When we think of self, it is at first of the conscious self. The "I" of us seems to be centered in that spot within the head where pictures and ideas vibrate before our attention. That "I" seems to "possess" a body and means of action or expression.

2. The truth is that that which seems to be the "I" of us, is but the point where ideas and thoughts vibrate before our consciousness.

3. A great ice-berg floats in the sea. It is visible because a part of it protrudes above the water. Yet, you would hardly assume that the portion visible to you included the entire mass. The major portion of it is invisible beneath the surface. The submerged portion sustains, and carries about with it, the smaller point above the water. Even so is the deeper phase of mind the sole support and guiding influence directing the conscious thought.

4. Again, one might think of the mind, conscious and subconscious, as though a small portion of it were above the level of a table, but the major portion beneath—and, that the portion beneath directed all moves and actions above.

5. There are various ways of approaching consideration of the subconscious. There are those who will teach you that it is an entitized personality center which has certain fixed impressions regarding everything in life. Others will explain that the "Unconscious" is an aggregation of wishes or unfulfilled desires. Others in turn will teach you that the unknown self is but a city of individual dwellers, Centers of Ideation, a multitude of little people, imbued with all kinds of Ideas seeking expression.

6. All of these three are equally correct, and are seen in different stages of unfoldment. But first must come the picture of the Subconscious Mind as easily grasped by the beginner.

7. Imagine then, that the true self, the deeper Subconscious Self, is an individual thinking person. To do this clearly at first, you must imagine some location away from that which you commonly regard as the "thinking" center. It matters not where you may imagine the location of the Subconscious. Perhaps you may imagine it in the base of the brain, or in the solar plexus. Locate its house anywhere you like, at this time, just so you select a tangible point.

8. Realize that this Subconscious Self is dominated by three basic impulses—to protect, to express, and to reproduce itself. We will dissect this further in another number.

9. Realize that the Subconscious Self, while the most powerful force in your life, has no reasoning power or judgment of any kind. And, that whatever impressions it has ever received have been accepted by it as truth.

10. And that any statement, which had not the slightest grain of truth or sense in it, if given often enough

to the Subconscious Self, would be accepted by it as absolute fact, and that it would act forevermore in conformity with this impression.

11. Then, realize that throughout the life the Subconscious Mind has received countless impressions of a negative, untrue, or unsound nature. And, as you come to know how the Subconscious Mind attracts and molds every phase of the outer life, you will realize the effect the negative and unsound impressions may have.

12. For, everything which reaches the Subconscious Mind unquestioned, it accepts as logical and absolute fact. And, one learns to "alter" its views by giving it, endlessly, a series of sound and constructive impressions.

## Types

People of all walks and stages of life may be classified in varying degrees according to their possibilities for inner unfoldment. And for those who see life, this same classification will show the "age" of the traveler.

And understand always, that a person's outer knowledge, education and position do not indicate in the slightest degree the depth of the soul. The most superficial person, utterly unrefined and uneducated, absolutely without virtue, behind prison bars, may veil the deepest of souls.

But one may know what another's possibilities are, and may develop this observation, until he can tell just how far another will penetrate the veils within the lifetime.

The terms sometimes used, "Sensitives" and "Non-Sensitives" will serve as well as any others.

The absolute Sensitive is the deepest traveler. Such a one reacts more keenly to the experiences of life. He carries heavier burdens because he "feels" them more. He loves more intensely and sins more deeply. He participates in, and takes life's lessons in the greatest degree. He feels more keenly all vibrations around him.

The genius and neurotic, those with intensity, constructive or destructive, are always of the absolute Sensitives. No person could ever penetrate the depths of psychology or metaphysics except the Sensitive. The possibilities of inner and subjective unfoldment and understanding are always with the Sensitives. This does not mean that the Sensitive is most blessed, for he or she *always* has the hardest road.

The absolute Non-Sensitive is a materialist. He sees life from the standpoint of feet and inches. He uses his "reason," he works hard, he clings to money as most worth while, he seeks a religion or creed where all will be thought out for him in simple terms. He is skeptical, pitiless, and yet utterly stable. He would poorly serve as a teacher, except in materialistic lines, yet he fills many other places most successfully.

The absolute Sensitive may, for a time, show and have all of the characteristics of the Non-Sensitive, but he is simply passing through this stage, even as the race does in its evolution, and in time will pass on through and beyond it. Neither type is superior, they are just dif-



ferent. About 20 percent of the mass are absolute and intense Sensitives, about 20 percent are utter Non-Sensitives, and the remaining 60 percent grade between the two extremes.

They may be externally determined by one indication, the eyes.

The absolute Sensitive always has either brown eyes, large baby-blue eyes, or large grey-blue eyes. The absolute Non-Sensitive invariably has small, hard, cold, blue eyes.

The brown-eyed, or large baby-blue-eyed Sensitive is of the emotional type, an excellent psychologist or healer by nature, likewise sometimes the greatest sufferer from internal conflicts. The large grey-blue eyes belong to the Metaphysical Philosopher, a placid type when compared with the brown-eyed person. This metaphysical type is as deep as the more emotional Sensitive, but is less apt to fulfill his destiny in perversions, or as an erratic genius.

The Non-Sensitive is content with objective possessions and attainments; the Sensitive seeks inner unfoldment, and invariably has throughout the life an inner aching void which nothing but inner unfoldment can dissolve.

The Sensitives will always be responsive to your work and teachings. You should never make any effort to heal the Non-Sensitives except with pills, diet, etc., which they can believe are real, nor to teach them except in terms of money and measures.

### Point Eight

1. In the beginning, as we think of the Subconscious Mind simply as the deeper true self or personality, we can easily see how it has a great assemblage or number of ideas and impressions concerning every phase of knowledge of life.

2. As previously suggested, these ideas, impressions and convictions need not be true in any way. They may be absolutely untrue and without foundation, and yet, while they exist in the Subconscious Self, they are absolutely sound to the one who possesses them.

3. The ideas, impressions, convictions and facts which may be called consciousness, or which may influence one in any way, are of two broad classes.

4. Facts, knowledge and general ideas and points concerning objective and impersonal points of impression. These include knowledge of the general appearance of objective nature, the distinction between colors, shapes, flavors, odors and sounds. While all of these points of impression are necessary for one's interpretation of, and orientation toward, life, nevertheless, they are entirely impersonal and are not that type of ideas, impressions or convictions that guide the emotional feelings.

5. The other broad class of ideas and impressions which one may have are always concerning self. Here are the ideas and impressions as to one's likes and dislikes, and as to the things and circumstances, which one wishes to have or wishes to avoid. Here, also, will be found the ideas as to what is right for one to do, and what is wrong.

6. The first class of ideas and impressions do not directly affect the emotional self toward pleasure or pain, since they are impersonal and concern externality. The second class directly concerns self, and therefore

causes one to feel life's experiences in terms of pleasure or pain, and to struggle toward that which seems desirable.

7. The outstanding point to remember here again, is that it matters not at all whether the ideas and impressions are true or not. Their effect is the same as if true. For instance, one may have a fixed conviction, even a buried and completely Subconscious idea, that in some specific way he is inferior to his fellows. It may be absolutely untrue, and he may be equal to others in every way, yet because he has this fixed conviction, he will suffer as much, in some way, as though he actually were inferior.

8. You are taught in Elementary Psychology that the outer circumstances of the life directly reflect, in every detail, the accumulation of ideas or impressions which exist in the Subconscious Mind. And that some phase of the Subconscious Mind attracts exactly every detail of the outer life.

9. This is the most difficult part for the beginner to understand, for he cannot see "how" the ideas and impressions and desires deeply buried in the Subconscious can attract outer circumstances. In other words, he cannot see any outer means or mechanisms by which such attraction takes place. Later, we will approach from various angles, the Laws of Attraction and the Law of Vibration.

10. Discussion of Attraction clarifies the understanding of how certain types of causes or conditions will attract certain types of fruit in the inner and outer circumstances of the life.

11. Reflection upon the principles of Vibration will explain how, through Vibration, all things become manifest, both in objective matter and in circumstances. All that we see or know as the Universe is but the reflection of an Idea, manifesting to the most minute detail solely through vibration, in various scales, rates and planes. And we realize that we are but a re-creation of the original Fountain of Creation, and as creators we vibrate into outer manifestation the composite ideas which we have within us.

12. But in passing, let us drop a hint. Every idea, desire and impression is two-sided. It brings a result which we can see in direct connection, and it brings another result which we do not connect with the cause. Any idea which violates in spirit the "Golden Rule" or which is rooted entirely in vanity or self-love, while it may apparently bring its satisfaction in the outer life, it will also bring a compensating pain. In other words a "black" idea toward others must bring a black fruit to self, and a "white" idea toward others must bring a blessing upon self.

### Point Nine

1. It does not matter how great the accumulation of debris and rubbish may be in the Subconscious Mind. If the desire to overcome the negative elements be great enough it can be done. And even if there is but a faint desire this may be strengthened until it is an all-powerful driving force.

2. The negative ideas and impressions which may hold one back and down are, as we may see them, of three simple classes.

a. Ideas or impressions of poverty.



- b. Ideas or impressions of inferiority.
- c. Ideas or impressions of ill-health.
- 3. Ideas or impressions of poverty are simply the natural result of an environment wherein all of those surrounding you had, or have, a "poverty" psychology. This causes one to think of self only on a low financial plane, and while he thinks that others can deal and work in an atmosphere of plenty, he thinks that he, himself, is not of that plane. And quite naturally, while he automatically thinks of himself on the lowest financial plane, the external circumstances of his life only reflect his own creation. Obviously the thing for him to do if he seeks wealth, is to elevate his own money psychology.
- 4. Ideas or impressions of inferiority concerning self as compared to others, are of a few broad classes:
  - a. Physical inferiority—strength.
  - b. Physical inferiority—charm and beauty.
  - c. Physical inferiority—sexual.
  - d. Lack of knowledge and education.
  - e. Poverty.
  - f. Inferior parentage and home.
  - g. Moral and religious inferiority.
  - h. Lack of social qualities.
  - i. Inferior clothing.
  - Etc., etc., etc.

All of these will be taken up later, and their roots shown, etc., but the first step to overcome them should be with constructive Suggestion.

- 5. Ideas or impressions that one must have ill-health of some type, are usually from certain causes:
  - a. Because one in ill-health receives attention, sympathy and protection which they would not otherwise have, many cling to ill-health.
  - b. Because sickness has been in the family for generations and therefore, of course, ill-health is to be expected.
  - c. Because one actually has had pain and sickness most of the life, and has come to feel that well-being is impossible.
  - d. Because, throughout the life, others have given negative Suggestions of sickness, and have assured one that he or she is certain to have bunions, etc.

Every fixed conviction of ill-health is of one of these classes as to cause. In the first class mentioned no help is possible. They may tire of it in time and come out of it. The others who actually wish to become well will find instant relief and benefit in Suggestion.

6. The entire basis of the Law of Suggestion is very simple:

- a. The Subconscious Mind governs the body and all of one's automatic reactions to life.
- b. External circumstances of life, and bodily well-being exactly reflect the Subconscious.
- c. The Subconscious Mind has no reasoning power.
- d. Anything which is passed down to it, unrejected by Conscious Reason is accepted as absolute truth.
- e. The Subconscious seeks perpetually to bring all ideas and impressions, which it has, into manifestation.
- f. Obviously the thing to do is to give the Subconscious Mind such ideas and impressions as will bring harmony into the outer life.

7. The "Law of Suggestion" simply means, that whatever is given to the Subconscious Mind, it will seek to carry out and make true, to the letter.

8. The weight and importance of any suggestion to the Subconscious is influenced by:

- a. The opposition of already existent ideas in the Subconscious which may be overcome.
- b. The doubts in the Conscious Reasoning Self, which may cast aside the Suggestion.
- c. The degree of subjectivity, when the Conscious Reasoning Self is "off the job."
- d. The degree of attention to the Suggestion at the moment given.
- e. The clearness and definiteness of the Suggestion.
- f. The positive manner in which given.
- 9. Suggestion may be given to one's own Subconscious. In this case one simply makes the positive affirmation, over and over endlessly—"I am well"—"I am strong"—"I am acquiring knowledge," etc. Never make a denial and say, "I am not sick." A denial is exactly the same to the Subconscious as a positive affirmation, "I am sick."
- 10. Suggestion to another is given in exactly the same way. The purpose being to positively and definitely tell the Subconscious what you expect it to do and be. "You are becoming well"—"You are well"—"You are strong."

11. Suggestion is best given to another when the subject does not realize exactly what is being done.

12. "Concentration," the deepest means of reaching the Subconscious, must be taken up alone in another number with simple explanation of "how and when."

### Point Ten

1. Before one can visualize the operation of mind from a deeper and more analytical standpoint, it is absolutely essential that he have a clear understanding of the Laws of Elementary Psychology.

2. One may pause at this point and go no further, and teach and use only some form of the Law of Suggestion or Concentration in solving all problems presented to him.

3. Deeper studies of human consciousness become either analytical or metaphysical, as widely divergent in their viewpoint and approach as day is from night. One may have a rather deep understanding of the human psyche from an analytical standpoint, and yet not have the slightest metaphysical consciousness, and vice versa.

4. Analytical psychology probes into the machinery of the "Unconscious." It seeks out and bares the primal impulses of the emotional self, and dissects the detail of their effect and operation. The majority of analysts have absolutely no metaphysical consciousness whatever, having found the "causes" for everything, and failing to remember that there is a cause for every cause.

5. The term, "metaphysics" in the broader sense may include the study of any phase of nature. It is commonly used, however, in connection with the life of man and things which dwell upon the evolution of the life spark. Complete unfoldment always brings a deep metaphysical consciousness.

6. The deepest metaphysician and the most skilled analyst could each write in his own terms a complete treatise on human life, and though they would be utterly



different in approach and treatment of the subject, yet, their teachings could be perfectly correlated.

7. When it is said that some of the teachings of Elementary Psychology become half-truths, it simply means that they are incomplete. This does not mean that one should not study them. Addition is hardly the whole of mathematics, yet, one would make little progress with calculus, until he has learned addition.

8. And all that is taught in Elementary Psychology is complete until the traveller has learned that which is more so.

9. One may wonder what things he may work for, using psychological principles, without being in danger of bringing harm to himself.

10. He may proceed with absolute confidence toward anything which is helpful to society, or which is not harmful to society or its members.

11. The very fact that one learns how to make use of psychological truths, is sufficient evidence that it is all right for him to use them.

12. One only needs to be guided by common sense as to whether his goals are on the right basis as far as others are concerned.

### Suggestion

In using Auto-Suggestion, or Suggestion to self, one naturally must know what he would wish to become, and what he would wish to see made manifest in his life.

It is not at all necessary to establish any routine for this, although it is true that greater results will be had, if a certain daily time is taken.

One may make his affirmations as he walks along the street and derive great benefit from them. Greater results will be had if he is alone and undisturbed, quite disengaged from others. He then becomes more subjective and his commands and affirmations sink more readily into the Subconscious.

The affirmations used in Auto-Suggestion will usually be some adaptation of:

"I have plenty—"

"I am equal to all—"

"I am well and strong—"

Naturally, in the beginning, one does not "believe" the affirmations he is using. He may say, "I have plenty—" and yet he knows better, because he lacks the necessities of life. Nevertheless, if he keeps on repeating his affirmation endlessly, the Subconscious accepts it, believes it, externally reflects it, and he actually has plenty.

The Subconscious will utterly believe what it is told, after you have overcome the ideas and impressions it already has.

To the degree that the Suggestion is pounded in endlessly, or in ratio with the detachment from surroundings when giving complete fixation of attention to the Suggestion, it will bring rapid results.

In using Suggestion with another, first of all, be absolutely certain on one point. Has the person specifically asked you to help him or her in some way? Are you absolutely certain that you have the right to do that which will change another's life? Always be convinced that you are doing the right thing. Naturally, each of us thinks that our viewpoint is about perfect, but the person does not live, who has a right to arbitrarily do that to change another's life, when the other person is

of thinking age, and yet is ignorant of what is being done.

The more one learns of the tools for dealing with the human psyche, the more cautious he becomes as to when to take upon himself the responsibility for using them. If you go out of your way to arbitrarily "cure" a kleptomaniac, for instance, you will suffer for it. If it is time, he will be brought to you. Never use any psychic tools to show off knowledge or power.

Suggestion with another is most positive in its absolute effect under certain circumstances:

- In direct ratio as the subject likes you, or is attached to you, your every word becomes a powerful influence. If the subject is very powerfully attached to you, your positive Suggestion will serve as an absolute command to the Subconscious. Whenever you use this knowledge deliberately and knowingly, you assume, in the eternal balance, the entire responsibility for its effect.
- Fixation of attention produces perfect suggestibility. Suggestion given positively enough will cause this fixation of attention.
- Subjectivity in the subject produces perfect suggestibility. A person under emotion, a person who is drowsy or sleepy, a person who has been listening to a speaker or to music, one who has been gazing at the stars or distant hills, or at an object like a crystal ball, is subjective. He has shrunk down into a dreamy state, and the Conscious Barrier-Self is out of the way. This subjective or dreamy state may be induced in the subject by relaxing him, soothing, talking to him or reading to him in a gentle monotonous drone, etc.
- At the moment of entering or coming out of sleep, or in any state of light sleep, one is very suggestible.
- When in very deep emotion, as when crying or sobbing, one is absolutely suggestible, and the Suggestions sink straight home to the Subconscious.
- Any little by-play or acting, which will aid toward inducing the subjective, dreamy state, or fixation of attention to your Suggestion, is also helpful.

It does not matter whether the subject or pupil "believes" or not. Get the Suggestion past the reasoning phase of the subject, straight to the Subconscious. It believes anything it is told.

The points here given, when put into practice, will absolutely clarify all that one needs to understand the Law of Suggestion.

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## The Sacred Seven

By Artie Mae Blackburn, B.L.L.

### How the Number Seven Determines Parental Resemblance

"There may be truths which exceed common sense, but there are none that contradict mathematics. Pure mathematics are self-existent, so will produce them and no power can limit them. They are eternal laws which cannot be infringed by man, and from which escape is impossible."—(Eliphaz Levi.)

With the Secret Doctrine of the Kabala is a metaphysical philosophy as to the dynamic power of numbers throughout the material Universe; also a "sacred and secret art" based upon numbers and the numerical value of the Hebrew alphabet by which the veiled or hidden meaning concealed beneath literal meaning may be discovered.

In their eagerness to possess themselves of these concealed meanings, students entering upon this study invariably demand at the outset to know where they may obtain a "copy" of the Kabala.

There is no manuscript—no book—of the Kabala which is literally "The Secret Doctrine," altho there does happen to be a book called the "Secret Doctrine" containing many Kabbalistic teachings. The Kabala is the "received tradition of Israel," the esoteric doctrine of the Hebrews transmitted orally.

Strictly speaking, Kabbalistic truths—fragments of Cosmic Wisdom—are the exclusive property of no nationality, but constitute the heritage of every people of every age. Universal understanding of its truths is decipherable in veiled symbols of ancient civilizations, the world over, in Africa, Asia, Europe, Australia and in Peruvian South America.

Graven on monuments and coloring the sacred writings of the Hebrews, Greeks, Chinese, Latins and Hindus the same truths are outpictured.

All nations of antiquity enlightened by the Secret Doctrine have regarded 7 as the Sacred Number. Volumes have been written upon the mystery and magic of its potency. Its sacred significance is revealed by constant use in religious rite: the 7 vases in the temples of upper Egypt; the 7 fires burning continuously before the altars of Mithra. The 7 planets used as a model of State division: China, divided into 7 provinces; ancient Persia, into her 7 Satrapies.

We have the 7 holy Fanes of the Arabians; the 7 worlds of the Chaldeans, and their 7 spirits. The Jewish Sephiroth of the 7 splendors.

Pagan Rome built on her 7 hills; Constantinople had 7 names and was also

called the "City built upon 7 Hills," as well as the "City of the 7 Towers." With the Mussulmans it was besieged 7 times and taken after 7 weeks by the 7th of the Osman Sultans.

In sacred architecture 7 is constantly employed, a notable instance being the Cologne Cathedral where it is used in the very smallest details.

The 7 planets in their courses gave the idea of the eternal harmony of the spheres. "As above, so below." As the harmony of the Universe sounds on the keyboard of space between the 7 planets, so the harmony of audible tones takes place in smaller plan within the musical scale of the ever recurring seven tones. Hence we have 7 pipes in the syrinx of the God Pan (Nature), their gradually diminishing proportion corresponding to the distance between the planets and earth. The lyre of Apollo was also seven-stringed.

Seven is composed of three and four—the triangle and the cubes—and stands for sevenfold nature of man. It is in sequence of sevens that man's evolution is accomplished, cyclic periodicity applying alike to man and to the evolution of globes.

The ancients knew that this mysterious septenary cycle was related to the birth and development of the planets, ascribing to this source the magic within which seven is invested. Modern science finds much to corroborate the influence of 7. For many years it was believed that every 7 years there was a complete renewal of all outworn tissues in the human body.

Dr. Hermann Swoboda claims to have discovered that every seventh year, over and above the fact that it works some change, either retrogressive or progressive in the life of the individual, the period has still greater importance attaching thereto.

Every person embodies in his character and organism traits and resemblances derived from long generations of ancestors, and it is the theory of Dr. Swoboda that every seventh year we have the power to transmit these traits to offspring.

Examining hundreds of records, it was found that invariably a child that resembles its father was born in the twenty-eighth, thirty-fifth, forty-second, etc., year of its father's life, a similar condition prevailing with children who resemble the mother.

Cited in proof of the theory are a long list of notables among whom are Fichte, the philosopher, and Herbert, the poet,

resembling their respective mothers, both men being born in the twenty-first year of their mother's lives.

Bjoernson, on the other hand, was the image of his father, and was born in the thirty-fifth year of his father's life. Mazzini, resembling his father, was born in the latter's forty-ninth year. Siegfried Wagner, inheriting his father's looks and love of music, even tho the transcendental genius of his father was denied him, was born in the fifty-sixth year of Richard Wagner's life.

Bismarck is a brilliant example of the correctness of the Swoboda theory. The doctor claims that, along with other traits, the tendency to certain diseases can be transmitted from parent to child only in years divisible by 7.

To demonstrate more fully the action of 7 in Nature, it may be added that not only does this number govern the periodicity of the phenomena of life, but that it is also found dominating the series of chemical elements and equally paramount in the world of color and sound as revealed by the spectroscope.

Seven is a prominent factor in the production of astral phenomena and is closely allied to the Moon, whose influence is ever manifesting in septenary periodicity. The amount of material on the action is overwhelming, and these notes (some of them suggested by Mrs. Buck), are offered merely as a stimulus to further investigation.

## Balance is the Basis of Harmony

Man's body is the physiological representation of the physical universe, and the spiritual universe is psychologically revealed in man's mind; therefore, the harmonial body bears the features of Mother Nature, and the best mental organization presents the image and the likeness of Father God. This harmonial temperament is indicated by a well-proportioned body and harmonious soul, a fair, clear skin, harmonious but impressive features, a steady, composed deportment—being, in its highest perfection, every way beautiful to gaze upon. The brain is uniformly exercised only as it is capable of entertaining ideas in all departments. Most minds are fissured with ineapacities in one direction or another—chipped away on this side or that—all are fragmentary. Few minds have learned to reason correctly on any subject.



## Modern Prosecutions

If you have ever been in Salem, Mass., you know that every newsboy and nearly every schoolboy is anxious to show you, if you are a stranger, "The House of the Seven Gables." They would append this invitation with the information that this building is "the witches' house."

It is not so long ago that the city of Salem, Mass., put mediums to death because the fear of the ignorant could not tolerate any such thing as spirit communication. We shake our heads and say that those were dark ages. I wonder if they were any darker than the era in which we live.

Four times I have been placed under arrest for "practicing spiritualism." I have been taken to police stations where I had to undergo the same ordeal as the pick-pockets and the vagrants and the murderers who were gathered there. To a person who is sensitive, coming into these terrible conditions means acute suffering. I have been insulted by cheap policemen and policewomen. I have had humiliations heaped upon me "in the name of the law."

My last arrest was in March, 1918. I demanded a jury trial, and the case was transferred to the court of Judge Sullivan, one of the municipal judges, in the City Hall of Chicago. The only witnesses against me were the two policewomen, and I am quite sure that they found no particular enjoyment in their testimony.

I had perhaps sixty witnesses in court, and we waived the right of jury trial. I had two very excellent lawyers, and a perfect record was made of the case with a view to appealing it to the very highest courts if necessary.

Judge Sullivan, I understand, is an ardent Roman Catholic. He decided according to the law and to the facts, and discharged me.

It was very plain that for the cause of Spiritualism, The Wm. T. Stead Memorial Center was perfectly willing to go to any lengths in defending the rights of this truth.

It often has been the habit of police

officials to "raid" Spiritualistic meetings just as they would raid gambling dens and houses of vice. Too often the mediums have been unprotected and ignorant and extremely frightened. They would plead guilty and take a fine, and in a few months they were arrested again.

We refused to have the law tell us that, if we operated, it must be under cover. I do not say that I am free from persecution, but I do know this: As



Cecil M. Cook

often as the law attempts to interfere with our legal rights, we are going to fight for those rights, which are constitutional.

I have never yet seen any disposition on the part of police officials and prosecuting attorneys to permit a case of this nature to get very far in the higher courts. One or two such cases in Illinois have been carried to the Court of Appeals, where the opinions of the lower courts were reversed and the mediums were freed.

Many newspapers, unfortunately, will publish sensational stories following

arrests of mediums, but very few of them are good enough to publish any of the facts following an acquittal. Perhaps it is necessary for this perverseness to exist in human nature. If it is necessary, it is only because mortals make it so. I am sorry that it should be necessary at any time for persecution of this kind to be required in the upbuilding of anything that is worthy.

We say that the world has changed a great deal, but we measure time differently from those on life's brighter side. To them it is but yesterday that the early Christian martyrs were cast into the amphitheatres of Rome to be murdered by the gladiators or put to death by wild animals.

Intolerance has been the world's master evil. There has never been anything that has held back human progress more than this intolerance of mortals toward one another in their beliefs and their creeds.

We spiritualists are taught not to disturb anybody's belief. We are taught to respect the Catholic and the Protestant, the Jew and the Gentile, and to remember that mortals see the truth from their own viewpoint and that after all it makes no difference whether they are worshipping God or Allah.

There is only one way which to put a stop to persecution in any particular reaction, and that is through organized effort. I through having the courage to come out and tell the world that we are Spiritualists

we lack this courage, then surely should not complain bitterly if we are held in contempt. I do not mean we should go around like fanatics claiming our faith. I mean that we should be willing at all times, when we are asked to express our religious beliefs, to say that we are Spiritualists. Many are willing to accept the truth without participating in the cultivation of it.

Time after time, I have seen intelligent people come to the Center leave their beautiful motor cars a block or two away because they are not to be recognized as coming to a



where they can communicate with their  
ones on the other side of life. And  
they say that they love their dear  
ones in spirit. And while they protest  
love, they are ashamed to proclaim  
and they are adding to the inclina-  
tion of ignorant police officials to perse-  
cute Spiritualism.

I think the time is near at hand when  
it will be possible for a Spiritualist to  
come out and say what he is. Why  
should we care about the ignorant ridi-  
cle that is heaped upon us? We have  
our rights and we must stand up for  
those rights. If we do not stand up  
for them, then who is to do it for us?  
The world never had any respect for a  
ward, and never will and never  
could.

MRS. CECIL M. COOK.

## Cops Raided Seance—Didn't Await Message

Home of Stead Chapel and Companion Held

March 1st, 1923.

When arraigned in Night Court last  
night on a disorderly charge, Cecile M.  
Cook, thirty-five, who said she is "pas-  
sive of the William T. Stead Memorial  
Chapel, No. 41 West 88th Street" and  
lives there, and Elizabeth Morrison,  
thirty-two, "retired," of the same ad-  
dress, were held in \$500 bail for exami-  
nation on March 1. They were arrested  
by Detectives Wattler and Taylor of the  
Fourth Inspection District when they  
raided the apartment during an alleged  
seance.

Albert Beson, thirty, of No. 85 Third  
Ave., Brooklyn, who is alleged to have  
participated in the seance, also was  
held in \$500 bail.

The detectives said they had paid \$1  
each to be put in touch with persons in  
the world beyond. They didn't wait for  
a message of communication to be established,  
however.

What our duty's task is wrought  
in union with God's great thought  
The near and future blend in one  
And whatsoever is willed, is done

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## The Conduct of Circles

By "M. A. (Oxon.)"

If you wish to see whether Spiritual-  
ism is really only jugglery and impos-  
ture, try it by personal experiment. If  
you can get an introduction to some  
experienced Spiritualist on whose good  
faith you can rely, ask him for advice;  
and if he is holding private circles, seek  
permission to attend one to see how to  
conduct seances, and what to expect.  
There is, however, difficulty in obtain-  
ing access to private circles, and, in any  
case, you must rely chiefly on experi-  
ences in your own family circle, or  
amongst your own friends, all strangers  
being excluded.

Form a circle of from four to eight  
persons, half, or at least two, of nega-  
tive, passive temperament and prefer-  
ably of the female sex, the rest of a  
more positive type. Sit, positive and  
negative alternately, secure against dis-  
turbance, in subdued light, round an  
uncovered table of convenient size.  
Place the palms of the hands flat upon  
its upper surface. The hands of each  
sitter need not touch those of his neigh-  
bor, though the practice is frequently  
adopted.

Do not concentrate attention too fix-  
edly on the expected manifestation.  
Engage in cheerful but not frivolous  
conversation. Avoid dispute or argu-  
ment. Skepticism has no deterrent  
effect, but a bitter spirit of opposition  
in a person of determined will may  
totally stop or decidedly impede mani-  
festations. If conversation flags, music  
is a great help, if it be agreeable to all,  
and not of a kind to irritate the sensi-  
tive ear. Patience is essential, and it  
may be necessary to meet ten or twelve  
times at short intervals, before anything  
occurs. If, after such a trial, you still  
fail, form a fresh circle. An hour should  
be the limit of an unsuccessful seance.

If the table moves, let your pressure  
be so gentle on its surface that you are  
sure you are not aiding its motions.  
After some time you will probably find  
that the movement will continue if your  
hands are held over, but not in contact  
with it. Do not, however, try this until  
the movement is assured, and be in no  
hurry to get messages.

When you think that the time has  
come, let someone take command of the  
circle and act as spokesman. Explain  
to the unseen Intelligence that an  
agreed code of signals is desirable, and  
ask that a tilt may be given as the alpha-  
bet is slowly repeated, at the several  
letters which form the word that the

Intelligence wishes to spell. It is con-  
venient to use a single tilt for No, three  
for Yes, and two to express doubt or  
uncertainty.

When a satisfactory communication  
has been established, ask if you are  
rightly placed, and if not, what order  
you should take. After this ask who  
the Intelligence purports to be, which  
of the company is the medium, and such  
relevant questions. If confusion occurs,  
ascribe it to the difficulty that exists in  
directing the movements at first with  
exactitude. Patience will remedy this.  
If you only satisfy yourself at first that  
it is possible to speak with an Intelli-  
gence separate from that of any person  
present, you will have gained much.

The signals may take the form of raps.  
If so, use the same code of signals, and  
ask as the raps become clear that they  
be made on the table, or in a part of the  
room where they are demonstrably not  
produced by any natural means; but  
avoid any vexatious imposition of re-  
striction on free communication. Let  
the Intelligence use its own means. It  
rests greatly with the sitters to make  
the manifestations elevating or frivolous  
and even tricky.

Should an attempt be made to en-  
trance the medium, or to manifest by  
any violent methods, ask that the at-  
tempt may be deferred until you can  
secure the presence of some experienced  
Spiritualist. If this request is not heed-  
ed, discontinue the sitting. The process  
of developing a trance medium is one  
that might disconcert an inexperienced  
inquirer.

Lastly, try the results you get by the  
light of Reason. Maintain a level head  
and a clear judgment. Do not believe  
everything you are told, for though the  
great unseen world contains many a  
wise and discerning spirit, it also has in  
it the accumulation of human folly,  
vanity, and error; and this lies nearer to  
the surface than that which is wise and  
good. Distrust the free use of great  
names. Never for a moment abandon  
the use of your reason. Do not enter  
into a very solemn investigation in a  
spirit of idle curiosity or frivolity. Cul-  
tivate a reverent desire for what is pure,  
good, and true. You will be repaid if  
you gain only a well-grounded convic-  
tion that there is a life after death, for  
which a pure and good life before death  
is the best and wisest preparation.—  
"Light."



## I Have Tasted Death

A trio of spirits will lead to you a lesson of life. My duty is to give you some of the facts concerning the entry of the spirit into this sphere. I bring you the greeting of our band; let us work together as one.

Man has within him the greatest of gifts, eternal life, life that begins never and ends never. Life is made up of very diverse experiences. Death is one of the experiences of life, an experience which we wish to place on an entirely true and understandable basis if we can do so. It is believed here that more about every phase of life should be known than the average individual up to this time has known. There is no mystery about life on any sphere. Life is a continuous process and as such is open to the understanding of all men on all spheres, in all its different aspects and possibilities. It is to impress this fact that I am sending this material.

Life is a process of development. Life is enduring, uninterrupted, eternal. Life is not extinguished for one moment of time, even during the crisis of death.

Throughout all life it has been taught that death is the great adventure. Does man, even in this century of advanced knowledge, know how to meet this great adventure? It has also been understood, if not actually taught, that death is a crisis to be met with fear and with dread. Try to learn as a spirit shall teach you, a triumphant lesson about the crisis of death and what has been called "the death struggle." Spirits of earth wrongly estimate the crisis we call death, they misunderstand about the ascension of the spirit. What is this so called death struggle? Can earth spirits help the dying to easily slip across the bar into the larger life of the spirit world? This is not a treatise of risen lives, it is a spirit's experience, the experience of one who has never lost her life though she has tasted death. I speak after the experience of death and I tell you this: When the earth life was about to end, to my surprise there was not a thought of the death struggle as I had always understood there would be at the moment of dissolution. Neither was life extinct at any time.

Would there could be realized the yearning desire we have to carry to earth this message. There is no death struggle in the sense you on earth regard it. Get it out of your mind that there is any struggle or agony in death itself. In all of our life death is the easiest approach to life, to fuller life, to richer life. It is easier than that which on the earth we call birth. Realizing life in death should bring about a clearer view of this crisis in life's progressive journey. Lifting your hearts in earnest prayer to the Almighty will help you to grow in light and understanding about these very important matters in life. Ask yourself when you are present during the crisis of death if there seems to be any evidence of resistance on the face of the dying. Nearly every face is an assurance that the last thought expressed there is one of trust and even pleasure in death. No doubt life on earth is sweet to all, in its known environment, and the change is thought of with dread, but where no great violence is done the body at the time of death there is something of the truth that this life of the spirit holds expressed in the faces of our dead. Often on the countenance of the dead is an overlaying copy of the revelation of life's accompanying vision. In the very

moment of death is beheld the new life. In the glory of the morning earth and heaven meet.

If we could dissociate the old thought of a period of nothingness from the dissolution of the body it would be a rare benefit to the race. All the customs attending dissolution stamp upon the mind, made sensitive, by grief and pain, every oppressive thought. One looks upon the physical being of the loved one and unconsciously accepts the meaning of death in its coldest sense. Inaction where once was action, coldness where once was warmth, quiet where once was the throbbing heart, closed eyes where once shone the soul, lips motionless where once was love expressed, the open grave that to grief-blinded eyes seems bottomless and all embracing, all these facts tend to impress a false concept or image upon the mind.

There is but one way to overcome the traditional sense of death as it appears to the physical sight. The one way to banish from minds all lurking sense of finality in this connection is to reconstruct the thinking, to come into true knowledge of the translation of the spirit. The one way is the way of understanding of the life of mind and spirit even during the experience of death. Impress the mind with the truth so that the lifting of the body to its resting place in mother earth, the tender placing of the beloved body in a beautiful environment to rest, may be the symbol of the spirit's rest in its new environment. Know that as does every loving care attend the need of the body now inanimate, so does every loving care attend every need of the spirit and lift it to a place of beauty and quiet rest, where it never loses its identity, as does the body. The body still lives, resolved into Life Universal, continuing to be a living force in the elements of earth, always a part of physical life, but a general unidentified part. The mind and the spirit, always retain identity and individuality. Mind and spirit rest during a part of the adjustment process and period preparatory to a richer life in individuality and power.

Each age is born into its own interpretation and understanding of the eternal laws of life. Wisdom lingers. Truth assails all beliefs that are tainted with false conceptions. Thus it will be for ages to come. Thus will truth open to view as man's knowledge deepens and man's vision expands, spreading its fruit over the earth. This age brings to earth the proof of a continuous life. This is the reaction of the millions of lives that made the great change through the agonies of the grosser activities of warfare. These lives are still calling, we may say, en masse, to earth homes as one mighty wave of sound from the spirit land. Plunged into their spirit lives unveiled, bewildered, groping, calling to earth, calling to heaven, in utter ignorance of true conditions, wanderers seeking their homes, drawing upon human heartstrings, drawn by grief to earth, drawn by the great chorus of earth voices raised in grief, bound to earth by untaught love, the two realms drawn together by the persistent, if blind, reaching for each other.

Earth resounds today with spirits of the war crying for recognition of the earth loved ones and harrowed, with progress retarded, by lack of it. After a period of adjustment here the first impulse toward helping others is the impulse to carry back home the results or experiences of the intelligence awakened to an understanding of true conditions. It is an almost hopeless desire at



present, this reaching for earth ears, as all ears on the earth seem closed. The spirit having been quickened to a sense of spiritual reality recognizes that the charted sea is the course of safety and wishes to lay the course clear and unmistakable for his loved ones still on earth.

Truest victory is indeed won if it brings victorious life out of death in the consciousness of the minds of earth. The greatest victory of the world war has been the growing tendency toward the acceptance of life as a continuous process, the growing certainty that is evident in the hearts of men that death is but a step from life unto life. This consciousness of eternal life we see gradually unfolding in the life of your sphere. The growing mass of evidence of individual continuance after the death of the body is one of the byproducts of the war and it is the result of earnest seeking in your earth realm and in the spirit realm for a communicating line.

Ears in greater number are tuned to spirit voices. It is noteworthy that there are proportionately fewer grosser mediums being developed and that the general tendency of development is toward the highroads and the uplands, away from the physical demonstrations that in the past have been encouraged and in fact demanded as the populace of old demanded "signs" of the power. These demonstrations I do not despise, understand, neither condemn, knowing their worth when not misused, but we note with satisfaction the rising tide of intellectual intercourse between the realms and the rising satisfaction in it, submerging, as it were, the grosser element that has heretofore brought discredit upon spirit communion. This is the highest note of progress yet struck on the earth, it is the hopeful sign of the times, it is the germ of the great spiritual life that is being born again in the hearts of men and women all over the great land.

In spite of the alleged belief in immortality the thought of extinction wedges its way into finite mind and holds there a sway that one will repudiate almost fiercely when accused of it. To the ancients earth life and heaven life blended as it does not in the modern mind. The spirit of man in its flight, what may we know about it? Who of earth can say when the spirit of a man leaves his body? The spirit of a man may cease to dominate the body for some special reason, the spirit may falter in its purpose and may be, I may say, encouraged to leave the body by the suggestions of death that it receives from the grief stricken assembly at the bedside. It may also be encouraged to remain and it may be strengthened and reinforced by the force of love and the operation of the mental law if the use of that law is understood. There is a natural and inherent claim that the body makes upon the spirit. There is in the spirit a natural and inherent impulse to perpetuate the activities or functions of the organs of the physical being, an affinity and a cooperation which we call self-preservation. Savants agree that this claim the body asserts upon the spirit during the crisis of death retards and delays the closing of the streams of life. There is at death a period of fluctuating life, up, down, a lowering of forces, reviving of forces, confusion of forces, life is in the balance. If conditions and law are understood the scale may be tipped either way by those present. Unacquaintance with conditions, unacquaintance with law, fear and tradition, all tend to hasten the flight of

the spirit. Steady purpose, calm strength on the part of those present has great influence over the spirit hanging in the balance whatever the termination.

There are lisping sounds, still voices, loving instructions heard by the spirit of the dying that lift one out of the lifelong housing, that encourage the spirit to free itself from the body and rise to the realm of spirit. Tasting death is recognizing and realizing the orderly sounds or voices of the spirit. Below the consciousness is a voice lower in its sound than any other voice that speaks to one. This voice speaks to the departing spirit and calls it to its life beyond the earth.

Prepare joyfully, confidently with certain knowledge for this last of earth's experiences. So live that the rest in the new home will be grateful and the awakening to the new life a peaceful realization of high hopes and a glad fulfilment of glad desires. Pray for light. Loving spirits yearn to lead you on the way of eternal life.

At the moment of death there seems a great quiet possessing one. This quiet is not oppressive, nor does it seem in any way painful. It is simply a surcease of physical functioning, a new experience, indeed, but one that all expect soon or late. Following this quiet there comes a very brief period of extraordinarily clear vision. I can think of no other word to perfectly convey an understanding of the lucidity of this brief moment, for in all earth life there is nothing that approximates it. It is the first new experience of spirit. It is at this time that a spirit finds it possible to announce his own death to some one of earth if he wishes to do so. A state of semiconsciousness dulls the senses and it is here that a friend in need is a friend indeed. This is when loving spirits lift the spirit from its discarded body and tenderly bear it to its resting place, with a special nurse, you of the earth plane would say. We can use only the terms that will convey a meaning to your earth sense and understanding. This nurse is chosen from a body of experienced and loving spirits, friends of the deceased, if there are such on this plane; if not, always there are loving spirits eager for this high service. No loneliness need be anticipated here. Here, all is love and loving service and loving kindness. We spread the contagion of love.

The semiconscious state is followed by a period of consciousness in which the spirit newly arrived finds himself strangely situated. He is in a far country, so to speak, in surroundings and conditions that seem new and strange to him, about which theology and tradition have alike failed to enlighten him. This is a really critical period for the spirit. If prepared for this continuance of life, all is well and he sinks to rest for a period of time that is determined by his needs. If on the other hand, he has some past offenses against his own soul to stir his guilty conscience into activity he at once finds himself in great distress.

I want to impress upon you two thoughts: The environment changes and we are no longer clothed in the flesh: The individual lives unchanged. Life continues with mind and spirit unchanged. Sleep, semiconsciousness, unconsciousness for a period only, the period of rest, then life in full consciousness. The mind and the spirit of man do not change through the process of death or by the process of death. Has this been made clear to you? Life is a continuous process. There is a period,



short or long, as the condition of the individual requires, of very profound and very refreshing rest, sometimes a very short period. There is never an end of life. Life is eternal, without beginning and without end.

This experience of death more than any other experience of life disturbs the mind of man both for himself and his loved ones. Let us strive to teach the world the possibilities of our assistance where mourning friends do not persist in interfering and by their grief inhibit the effects of spirit ministry to the dying. Naturally there are mourners; upon them we impress the necessity of reasonably releasing the loved one into the hands that will lift and bear the spirit to its rest. Instead of holding it to the agonies of earth by personal demonstrations of a selfish nature, lift it in prayer and by the strength of your own mind and the power of your spirit, draw near to the portal of the new world with him. Spirits are nearer to such experiences on earth than it is possible to express. Learning to treat death as one of life's experiences is the most helpful as well as the most loving way in which to assist the departing one under this change of conditions in his life. Conceiving death as an experience of life is the true conception of this crisis. Put aside your grief, grief bars the way to our ministrations. Realize that life is never lost. Realize life in the experience of death. Realizing life, can you not release your loved one to the never failing and helpful ministry of spirits who meet and assist the spirit to leave the physical body? This is the greatest kindness you can do the one you love at this critical period in a life. Spirits will help in releasing the spirit from its body and guide it to rest. Upon this you may depend; when your ministrations end, ours begin.

Life is not over. It is but earth life passing to spirit life, it is the lower order of life changing for a higher order of life. Life leaves no spirit for a second of time; not a little minute of life is lost. God's wise plans are never trifled with at this turning point in life's journey. It is love's highest privilege and love's highest duty to speed the spirit of life on its untried way. The spirit often lingers so near the earth plane for some time it needs human help almost as much as it needs spirit help. Pray for the departing spirit in its flight. This is not the time for tears and the manifestation of selfish grief, it is not the time for any thought of self. Let all your lifelong love uphold, uplift the passing spirit as the new sphere of life is opening to its vision. It is just here that true and earnest lives who have sought to strengthen their loved ones really create life. I mean this: in every experience past, every experience of earth, one life reinforces and strengthens and encourages the other in every enterprise or undertaking, but in this last and greatest of earth's experiences the loved ones who remain are, except in rare instances, so overcome by their own sense of separation and of personal loss they entertain no thought of a personal responsibility in connection with the departing spirit. Is this the time to fail your loved one? Receive the thought of helping the spirit onward in its life as the rarest privilege you can entertain in life. Leave trying to bless your loved ones during the dying hour by shedding tears of grief and learn to lift their spirits in loving and prayerful reinforcement. Pray that the departing spirit may rise at once to its resting place in the spirit world.

Fix your mind on the stations we have named marking the journey from earth to the true heaven of the spirit and note if there is anything to meet with dread and fear. The truth and the knowledge about the passing will force the old haunting agonies of apprehensive fear from the heart and mind. Dwell upon the short journey from one home to the more attractive home and as you meditate seek to prepare a dwelling place for your spirit that your own journey may be one of joyful anticipation rather than a horror and a torture. If we could lead you to a perfect understanding attending the conditions, all the course of your life would be richer and happier. If we could impress upon you the fact that in your own hand you hold your death and its attending happiness or pain, that daily, hourly you are creating your new environment, our purpose would be accomplished. Intelligent preparation for a journey on the earth assures comfort and pleasure during that journey; this is exactly true of the journey from earth to heaven.

It is not to be gainsaid that death is a solemn event in life, but it is to be affirmed that it is a natural event or process in every life and that it may be made and that it should be made a very beautiful and dignified event also. There are other events in life akin to it in importance, in solemnity, in profundity, if rightly regarded, also in the effect upon one's own life and upon the lives of others. Marriage is of equal importance to a life, yet we prepare for marriage happily and make it an occasion of great joy. Is marriage a realization of hopes in any greater sense than is the transition to the larger life of progress and freedom? These are the two great events in the earth life of the individual. Each should be celebrated with solemn joy.

You may not know that when we come over here we greatly need assistance. Our mental state is a state of flux and the period of adjustment is a very critical one. We have become as little children, born into a new world and we require assistance and guidance in the new environment. When one passes over without a knowledge of the truth of continuous life there is often a state of bewilderment and confusion that is very trying. When I speak of the truth of continuous life I mean the persistence of the individual, a continuance of life as we know it, but in the spirit body instead of in the physical body. The more natural the mind the less is the confusion on this side. The closer the individual is to the truths of life the less bewilderment is suffered after passing.

It is a mistake to put the thought of the death experience out of our lives. We should become acquainted with the thought of it and with the actual facts concerning it and be prepared to meet this crisis in confidence and quietness. Our words are not for mere enlightenment, to make a good story, but are to serve as a guide to you course that you may not grope in darkness and ignorance, or feel adrift on an uncharted sea. We would prepare a pathway over which to lead the earth mind proper development through an understanding of conditions. The urgent message we would bring to all so rowing as well as to all seeking hearts is that life never dies, that God lives in all hearts and reigns in all worlds as continuous life, as life eternal, the life of eternal life.

When the spirit is pure, not having been defiled by wayward and wrong living, atonement for mistakes and



higher life of development can proceed at one and same time. In other words, one wrong act cannot rob the spirit's preparation for life, the one act may rob one's progress but it cannot destroy what life already built as a foundation for the higher life nor it render that preparation useless. A child will pass through the period of adjustment which will to him be deep and a glad awakening with all the glad enthusiasms natural to a child and begin his development as he left off on the earth plane. Can you think of anything more natural or desirable, more simple and easy? It is just what a mother would plan for a loved one who preceded her to the spiritual life. You will see in this that life is a continuous process at whatever the earth home is left. Note this also, the more natural the mind is the less is the confusion and pain on this side. The closer the individual lives to the verities of life the less the bewilderment after the passing.

If one has lived a careless, thoughtless, sinful life there is a very undesirable period upon the return to consciousness after the resting period. The fear and despair and remorse is agony more bitter and more keen than any physical punishment that could be conceived. At the least of the suffering is the knowledge that one has for himself made the preparation for the unspeakable anguish of mind and spirit, that he is reaping what he has sown. Each individual creates his life. Each individual creates his punishment.

Here as there, we hew out our pathway, we blaze our trails and through them we find or we lose our way. To the unprepared the experiences are more terrible than words can portray and also are the experiences inexorable, coming under the law of cause and effect. No man is exempt from the effect of his own mistakes, be they great or small. It is never necessary to urge one to repentance and restitution on this plane, one's own mind takes care of that. You cannot realize the awful suffering that remorse produces. Hell is literal enough though it does not flame and sizzle. There is no torture as keen as the torture of remorse, no physical torture can approximate it. It is impossible to convey to you adequate expression of the torture experienced by the spirit more keenly alive than you of the earth plane can possibly imagine. If we can teach spirits of earth to order and control their lives and their acts that the suffering of remorse may be avoided, our purpose will have been fulfilled. The orthodox hell of fire and brimstone that has been repudiated by the modern mind could not be more terrible than this suffering of mind and spirit and that the individual creates for himself. Punishment in life on all planes is the result of violation of law, it is an effect following a cause. Note that the law of cause and effect is operative here as there. Put life there, here, all through eternity on a practical basis and view it as one step, forever advancing, forever building, one step upon another and you have a good working organization.

The accumulating mass of evidence must be considered as proof of the persistence of individual life. The weight of such evidence is in the present rapidly accumulating. We may say now that such proof is firmly established in the minds of the earth sphere. At any rate the matter as it now stands dispels the gloom of the tomb. In the unthinking this is the end of the subject—immortality—eternal life, why think more about it, if it is, it is.

To us such definite knowledge is the opportunity, not the end. Once established that individuality persists with all its Godlike possibilities; after the dissolution of the body, what then? This great fact universally accepted literally opens prison doors liberating the individual from a state of uncertainty about the future and establishes positive relations with life eternal. It releases the individual from the limit of years to endless activity and progress, from earth's limitations to eons of activity and progress in the spirit's advancing life. Surely with this knowledge, with this fact established the thoughtful, the aspiring will reconstruct life on earth to meet actual existing conditions. In youth, life will be laid upon a foundation that takes into consideration eternity instead of a few score of years. To the thoughtful conscious acceptance of the perpetuity of life forms the basis for broader knowledge and fuller life even during the earth period. Quite naturally the certainty of continuous life actuates the aspiring to an extension of his information concerning his future surroundings and state of being. Knowing that there is a future he naturally desires to know definitely about that future and is stimulated to take into the next life as broad a foundation of knowledge acquired on earth as is possible.

At present what we wish to disseminate is the fact that the future holds just what the present creates, that life in spiritland is just what life in earthland prepares or creates and as manhood in its various pursuits is dependent upon the activities, education and environment of childhood for its success, so is spirit life in its fulfillment dependent upon the earth preparation, knowledge and realizations. Manhood depends upon the training of the youth, so is the earth life a training school for the higher planes in the most practical sense. This fact should be spread broadcast. The utter thoughtlessness about spirit life is appalling, its results are serious and the spirits in this land are saddened beyond expression by it and by their inability to reach the minds of earth in teaching. Men need to be taught simply, carefully as little children are taught, this new gospel of continuous individual life. Former teaching must be broken down and new aspects of truth engendered.

We want to emphasize the fact that spiritual development is necessary and that it becomes a fact on some plane of existence. If it is delayed on the earth plane it must be taken up here, also we emphasize that the development of the individual is never forced upon him. When the body is dissolved or resolved into its primal state the spirit can take up its life just where the dissolution of the body found it. The most cheerful thought that we can send to earth is the promise of opportunity to live your individual life and that with choice and preference. There is no forcing. When the individual desires to go forward, desires progress, ways and means are provided for that seeking mind and spirit on this plane, but he must take the initiative and choose developments of his gifts here as there. The power of choice exists on every plane. Mind being always an essential factor in the development of spirit the trend of the mind should be taken into account from very infancy in the life and training of the individual.

Have you thought about the consequences of the sudden separation of spirit and body, the spirits who have come to spirit world by violent means, the suicides? We



want to emphasize that you can never imagine as we see it here how very, shall I say dangerous, it is for this violent instantaneous separation of body and spirit to take place. We see the agonies of spirit attending such unnatural deaths and the minds of the earth should be awakened to its importance. The time seems ripe to speak to earth about it. The spirits of suicides come over in greatest distress and confusion and madness. The suffering is greater than it is possible for us to express to you, the agonies attending these unnatural deaths are too keen, the remorse too excruciating for words to catch.

We earnestly wish that man would recognize the value of hearing from this side that it is possible and that it is desirable for man to prepare advisedly for the experience of death in the confident assurance that life, death and the future are wrought by his own hands. In short, train the mind and spirit for this important crisis in life. It is further knowledge of the laws that govern life that the world needs. It is unthinkable that the life of the world would be lived in so trifling and irresponsible a manner were the laws of life fully recognized. Laws will seem less of a menace and oppression when they are better understood. Knowledge of life gives added value to life. Knowledge of life gives a peaceful death. Knowledge of life provides for a desirable future. Laws are a guide, a promise, never a menace. Laws are prayers answered before the prayers are uttered. If the laws of the body, mind and spirit were never violated then indeed would death lose its sting. Only through knowledge and use of God's eternal laws can there be perfect victory over death. Whatever a man sows, that will he also reap, is not a threat, it is a promise, since man selects the seed he sows. The power of choice is one of God's rarest gifts to man, since with it man creates and recreates his life.

Tradition has fastened upon man the expectation of punishment for sin and the picture of a dreadful, tho it may be a just judge awaiting him. In consequence the first thought of the spirit, after he realizes that he has experienced death, is of his sins or of his mistakes for which he will be taken to task. Mark this well: It is man's own accusing conscience that disturbs him. It is not any form, nor any promise, nor any suggestion of punishment to be meted out to him. Punishment there is none outside of the individual himself. Each man is his own accuser. Each man is his own judge. Each man inflicts his own sentence. This is a truth. Suffering there is for every violation of law here as there. Violation of law never brings happiness on any sphere nor does deferring the evil day of reparation and reconstruction in one's life help matters one whit. When life is understood on your plane as a continuous process and you accept the fact that there is no escape through death from one's mistakes, much of the agony caused by this change of residence will be done away with. Mistakes will be looked after on earth and will be wrought into building material there as they are here. Rebuild, reconstruct, recreate your lives where you are and do it at once. The process of death is not in itself a purification of the individual. Never be credulous about death producing the miracle of conversion of the mind and spirit. The personal characteristics of a man, that which constitutes you, you, and me, me, are carried forward as a

part of the equipment for the life of the spirit in spirit realms. The kind of equipment this is determines the environment and life after leaving the earth sphere, just as does one's equipment or training for business and for life on earth determine what one is and what one does. If earth would be considered thoughtfully and practically as a training ground for the life of the spirit there would be less misinterpretation of laws. Know the laws of God to obey them. This is the great lesson.

When life ends there and begins here we have the value of all earth's experiences as a starting point in a life that is new only from a point of difference. Here is an extension of the life begun on earth. Life is a continuous process, never let this fact be forgotten. After the necessary period of adjustment here, which may be long or short as conditions necessitate, man takes up his spirit development at just the place that death overtook the body. Let me not be misunderstood. He may have much to learn during the period of adjustment, the adaptability of individuals varies greatly and spirits come across to us who are unwilling to accept the conditions of this realm and who are unwilling to accept the tender and loving teachers and helpers who ever wait to guide seeking souls to their developing life. They do, quite literally in such cases take up life here just where they leave it there, inasmuch as they do not desire progress. They are the spirits on earth who refuse the light of progress and who refuse to open their minds to the unfolding life of spirit. Often a spirit will cling to some man-conceived idea that he has brought across with him and it hampers him and greatly retards his progress here. There is a great variety of expectation in regard to this life and much of it only causes confusion, confusion that can only be relieved by unlearning age-old traditional beliefs and the learning of true conditions and the laws of life.

It is a great happiness to come into full realization of life as a progression with all the possibilities that attend the mind and the spirit of man unhampered by the limitations of the earth conditions. Life is just a forward movement with all that is good and high and pure preserved. All that is base and low is reconstructed and remodeled into constructive force through the desires and earnest efforts of the individual himself. There is nothing lost. All material, which is really force or life in some form of development, is used. Nothing is lost.

We see in no distant day the free if not the fullest understanding of this law which operates for communion between the earth and spirit realms. This force employed in communion of spirits is greater than any force of which your world knows, but you are working toward and understanding that it exists and an interpretation of the laws operating it. When understood it will prove the power that will revolutionize religious thought. This force will light the spiritual world as electricity lights the physical world. Blessed Day. The heavens will sing together the glory of salvation through a knowledge of the Universe. There dawns a new day, read it in the great flood of questioning minds uplifted to the very God of life. Life will spread over the earth in proportion as the old door is closed and a new door is opened. Let life flood the earth. Deep in hearts will flow the streams of living water.

There is veriest light in the East. Say to the world



that this is the coming of a Christ to teach the gospel of His order. Still starry nights were once a sign of the advent of a world's Savior. This New Gospel calls all men to search their hearts to the depths and find there the stars of a clearer voice than ever was heard by shepherds of old.

This spiritual wave in the world today sounds to our ears like a strain of music long delayed and rich in its depth and grandeur. This spiritual wave with its sweep of music sweeping the earth today is the accumulated prayers of the saints throughout the ages.

The mind of God in man forever seeks truth. Truth is the way of progress. Progress is the Great Eternal Purpose.

Cedarville, Mich.

Jennie H. Hopkins.

When you think of yourself do not think of that part of yourself that appears on the surface. That part is the smaller part and the lesser should not be pictured in your mind. Think of your larger self, the immense subconscious self that is limitless both in power and in possibilities.

Believe in yourself, but not simply in a part of yourself. Give constant recognition to all that is in you and that all have full faith and confidence.

Give the bigger man on the inside full right-of-way. Believe thoroughly in your greater interior self. Know that you have something within you that is greater than any obstacle, circumstance or difficulty that you can possibly meet. Then in the full faith in this greater something proceed with your work.

Follow the vision of the soul. Be true to your ideals, no matter what may happen now. Then things will take a turn and the very things you wanted to happen will happen.

The ideal has a positive drawing power towards the higher, the greater and the superior. Whoever gives his attention constantly to the ideal, therefore, will steadily rise in the scale.

Take things as they are today and proceed at once to make them better.

Expect every change to lead you to something better and it will. As your faith is so shall it be.

To be human is not to be weak. To be human is to be all that there is in man, and the greatness that is contained in the whole of man is marvelous indeed.

Christian D. Larson.

The only freedom which deserves the name is that of pursuing our good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it.—John Stuart Mill.

There is a deal of religion in an earnest, hearty laugh that comes ringing from the heart. That man is a bad man who has not within him the power of a hearty laugh.—F. W. Robinson.

So long as we Love, we serve: so long as we are loved by others I would almost say that we are indispensable and no man is useless while he has a friend.—Robert Louis Stevenson.

# SHAKESPEARE'S REVELATIONS

(480 pages)

By Shakespeare's Spirit

(600 Selections)

*I long to give a message to the weary struggling world!  
The world that bleeds all wounded by its war!  
I fain would bear a candle where the faintest rays unfurled  
Would carry some faint hope from lands afar.  
(William Shakespeare through the mediumship of Sarah Taylor Skatford.)*

THIS remarkable volume, which required one year of constant effort to take in dictation, was proved for two years following its completion to men of the cloth, Scientific men, researchers, Jews, Catholics, and Protestants. It has been proved and accepted as a Spirit's dictation before offering it to the people of America. The genius of Shakespeare still lives, giving to the world his supernatural talent. Over 600

beautiful selections are contained glorifying God, Immortality and undying Love.

A volume that should be in the possession of every medium and student of Spiritualism. A book that all will be proud to possess and offer as proof of the immortality of spirit. It has been printed and bound in attractive form, and contains 480 pages of prose and verse from the hand of the

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## King Tut-Ankh-Amen

By William J. Bryan, M. D.

*Impressional Writer and Author  
Followed by a Spirit Message*

The boasted splendor of the court of the Egyptian King Tut-Ankh-Amen, and the costly articles buried for centuries in his tomb, really amount to very little.

Consider that his material needs were well supplied, but also notice that *he was utterly lacking in any spiritual qualities*. At least, none were recorded at the time.

Kings, dynasties and powers of rulers, are set aside by time's conquests, and nothing remains but a few trinkets.

The age of civilization certainly was not found in King Tut-Ankh-Amen's time! We notice that choice food was placed in his tomb, believing that he would require the food when he passed over to the Great Beyond.

What folly! Spiritual science now boldly proclaims to *all who can comprehend*, that no material food, possessions or money are required in the Great Beyond. But we take no material things with us then—only the spirit body with its consciousness, memory, and character.

These valuable assets can not be stolen, and neither can moth nor any other agency ruin them. So it behooves us to cast aside material things, here and now, and give our attention to matters that foster and build up character. It is our chief asset, whether we know it or not.

But only those who have spiritual insight can understand that there is a *spiritual body*, and also a material body—the latter is the one which is consigned to the dust of oblivion, while the spiritual body ascends to spiritual life in the spiritual spheres.

We state the facts plainly, just as they come to our impressional brain from advanced and righteous spirits, who, like poor King Tut-Ankh-Amen, once walked the earth, surrounded with a life of materiality, ignorance and superstition.

Supreme Intelligence has bestowed on all of us the birthright of a future continued existence in the spirit-world, and it is fitting for us to acknowledge that this birthright is the greatest of all blessings.

While free-will allows us to choose the path of goodness and purity, sometimes we fall short of our trust, waver and fall along the pathway of materiality, impurity and dishonor. But human agency cannot change the fact, that God has decreed, that good lives and good deeds shall be rewarded sevenfold, while bad lives and shortcomings shall be punished threefold—with no forgiveness, by anybody, for sins.

## Spirit Message

From William H. Seward

Yes, I am the Wm. H. Seward of former war times, and it is a great pleasure, I assure you, to receive your hearty welcome to return to earth again for a visit, to acquaint you, and also the laity, with the facts of eternal life in the heavenly realm.

I no longer feel attached to earth's influences, having progressed to higher spheres of action and of usefulness; and I now say, fervently, that the reconstruction period of a lifetime, is the same as the reconstruction period of a nation; i. e., when the battles have been fought and the victory won, the individual, or the nation collectively, ponders over the results of the conflict.

It is then that reason, conscience and justice reign in one's heart, and he exclaims, after all, "What has been accomplished!" The answer is, that very little is accomplished over a bloody struggle, because the love element of human kindness is sadly lacking in both sides, or both participants.

But sooner or later, especially when one passes over to the spirit-world, he is obliged to admit that all sanguinary struggles, like war, are very destructive, disastrous and often fruitless. So I would first of all ask my fellow-beings on earth, to dwell in peace, harmony and brotherly love, and settle all major disputes by the exercise of calm reason, without prejudice, and with a desire to abide by the promptings of conscience—with the golden rule for a guide.

In conclusion, let me say, that I predict a glorious future for the nations of earth, and especially for the United States of America.

Your co-patriot,

WM. H. SEWARD,

Former Secretary of State.

[Note: Wm. H. Seward, American Statesman, Governor of N. Y. State, U. S. Secretary of State. Born 1801-1872.]

## New Psalter Deleted of All Imprecations

London, March 14.—The proposed revised Psalter for use in the Anglican Church, just issued, shows that all the imprecatory passages have been revised. One entire psalm, the fifty-eighth, has been omitted and fifteen verses of Psalm 109 have been deleted.

[The deleted Psalms call for the Lord's vengeance on the wicked and on the enemies of the righteous.]—Herald and Examiner-Universal Cable.

## Joseph Smith's Revelations

Influence of Mormon's Gold Book Explained by Hergasheimer

It was in New York, near Palmyra, that the gold plates of the Mormon church's sacred books were revealed to the younger Joseph Smith. They were 6 inches wide by 8 inches tall, not quite as thick as tin plate, and covered by Egyptian characters. With the records was an ancient contrivance called the Urim and Thummim—two transparent stones set in the rim of a bow fastened to a breast-plate. By the aid of this Smith, who had had practice as a crystal gazer, translated the engraved characters into English.

The historical substances of the gold book was explicit: America was first settled by a colony escaping from the tower of Babel; they were the Jaradites, speedily destroyed; but a second race principally Israelites and descendants of Joseph, came directly from Jerusalem. Most of them fell in battle toward the close of the 4th century A. D., but the remnant survived to become the American Indian.

"This, then," says Joseph Hergasheimer, in the *Saturday Evening Post*, "gave the Jews a very aged and commanding hold upon North America; they were the Indians—the royal Six Nations, the Mandans in their northern huts, the treacherous Blackfeet on the high passes, the Shoshones, the pueblo dwellers of the mesa, the buffalo-hunting Arapahoes, the Ojibways paddling their lakes; they were the Assiniboin Indians, the Brule Sioux and the Oglalas, the Sans Arcs, Diggers, Piankashaws and a very great many others."

## Awaits New Version of Catholic Bible

London, March 11.—The possibility of Protestants being brought back to the Bible by means of the revised version being prepared at the Vatican, is a sentiment entertained by the Rev. Chadwick, President of the Free Church Council.

This Nonconformist divine declared at a public meeting that he has no sympathy with personal and private translations of the Sacred Scriptures.

"I am keenly interested in the new version in course of preparation by the Catholic Church \* \* \* I have a deep conviction that the Bible is coming to its own again, after forty years of sterile labor."

Later in the same speech the Protestant divine wondered whether Protestants may be recalled to the sacred Book through the enterprise of the Catholic Church.—*The New World*.



# The Atheist

By Beth Ben Ali

What Became of a Man Who Refused to Believe

He had said, "Death ends all," and with this misconception of life he had passed into the Beyond—and his Christian friends shook their heads sadly, and said that a soul had been exterminated. He was dead, they said; literally dead, and they regarded him as one whom they would see never more. But—in all human questions two sides are advisable, and the Atheist had lived his mission.

Illustrated by Mildred Lyon

## I—The Burial

When the Atheist passed, his friends did not select a church for the services. Sentiment was against such procedure. His body was buried from a hall, and the services were simple. A lawyer reached the sermon and extolled the many virtues of the departed brother. The choir sang appropriate songs—not too religious, and not irreligious. The Atheist's motto "I Disbelieve," barred him from community and clerical honors.

The mourners were many and came from all planes of life. I see them now, the mourners; strange folk who had come out of the shadows mostly—but were here in their simple grief.

Crumpled in a corner, and dabbing frequently at his swollen eyes, was "Pickles," the crippled newsboy. He mourned because he loved the Atheist—and the principal cause of his love was the tenderness of the Atheist when "Pickles" had been run down by a truck; the cause of his withered limbs. It was the Atheist who had paid the hospital bill, and secured the services of a specialist to save the limbs, though they would remain shrunk and warled.

"Dey're better'n wooden legs, anyhow," the cripple had said, between sobs and smiles, the day he ventured forth with his new crutches.

Then, far back in the darkened hall, the Widow Ladrone—whose scant estate the Atheist had saved for her from the clutches of human vultures. In the little comfort she had in her declining years, she owed to him—the man whom the church-folk said had died in fact.

There was Tim O'Rourke, a squared-shouldered person, with big red fists and a molten glint in his cold blue eyes. Tim had been accused of murder, and circumstantial evidence would have dispatched

him to the chair. The Atheist, at his own expense, had conducted a search, and had established an unquestioned alibi, which had led to a new trial, and an acquittal. Tim had not known love excessively, but he loved the friend whose funeral sermon was reaching Tim in meaningless parables.

There were others—tens, twenties, hundreds. Some were of high estate, and some of the gutter. The Atheist, strange fellow, had been no respecter of persons. He had laughed at mention of God, but he would weep over the painful cries of an injured puppy.

To him, God was a cruel jest, foisted upon an ignorant world, and Nature was everything. In his mind, death was cruel only when it was painful—and was most merciful because it brought oblivion.

"If we never live again," he said, "it's just the same as though these worries never happened. Whence and whither, I do not know. The now, I comprehend—and the now is crying out with its countless injustices. Would God permit such misunderstanding, such selfishness, and such pain? I disbelieve!"

In droning tones, the lawyer preached his sermon—quite beyond the ken of most of the gathered numbers, in its legal phraseology and its learned periods.

And then the attorney cleared his throat, and the color mounted his sunken cheeks.

"I was with our friend,"



"As Mary sat in deep thought, the rocker opposite began to move in rhythmic motion."



he said slowly. "I was with him when he passed. I have hesitated about telling this part, but in justice to him, and to all of us, perhaps it is better that I should."

"It was late afternoon, and we had drawn the shades because the slanting rays from the West burned hot upon the sufferer's bed."

"In his dying moments, as in his life, our friend was considerate. To speak was agony—but when Mary, the house-keeper, knelt at his bedside, he said, 'Mary, don't forget the canary. He may miss me. Be good to him.'"

"He was silent for a time and then slowly he turned his head toward Mary and said, 'And each Friday, Mary, the blind man comes at ten in the morning. You will find some currency in the blue vase on the mantle. Give him fifty cents each week. And, Mary, see that some flowers are sent each morning to Lucy, the little sick girl on the next street. You will do these things, Mary, won't you?'"

A wave of deep sobbing pulsed through the hall. They knew the Atheist—all but the reporters who were there to chronicle the passing of the man who doubted God—the man whose motto was, "I Disbelieve."

The lawyer cleared his throat again, and swallowed hard. He was struggling for the expression of something infinitely more important.

"And, friends," he resumed, "the hand of death was descending rapidly on our good man by this time. His lips moved again, but I could not catch his words. Into his eyes, a blinding haze was stealing, and the death-rattle was sounding in his throat."

"Tom," he finally managed to whisper, "I see them now: Dad, and mother and all. Tom—they—are—waiting. Tom—maybe—maybe—I—was—mistaken—after—all!"

A hush had fallen over the throng. In that hush was reverence. If the Atheist had seen his loved ones, maybe in his doubt he had been in error.

The Widow Ladrone whispered a fervent, "Thank God, my prayer is answered," and the choir sang feelingly, "Nearer, My God, to Thee."

Thus the funeral services of the Atheist came to an ending, but the papers mentioned his final vision not at all, but dilated on his sinful unbelief, as papers sometimes do, when they feel that they must satisfy popular clamor for sensation and slander.

The Atheist's body was cremated, and

the city settled down to its regular existence—which included the general forgetting of the man who had gone his way.

## II—The Will

One week later, there gathered in the library of the Atheist's palatial—but extremely out-of-date—home, those legal lights, personages, and ordinary folk who were concerned with the last will and testament of the man who had departed.

Outside, a misty rain fell, and the damp interior of the house was as uninviting as the dreary out-of-doors.

The attorney who read the document was the same lawyer who had spoken the final words at the funeral.

The bequests were many, scattered and strange. The items themselves are of small moment.

Charity benefited the most—and education the next. There were property and small sums set aside for faithful servants, dependents, and a strange company of unfortunates.

The lawyer droned the paragraphs, and the others accepted the uninteresting formality of the proceedings.

Finally, the end of the document was reached—and the lawyer hesitated, looked closely, and with furrowed brows studied the parchment in his hands.

"Ladies and gentlemen," he said solemnly, "there is a codicil, the existence of which I did not know—and yet I am the one who drew the will, three days before our friend left us. Is Mary Langdon, the house-keeper, present?"

That weary woman arose and said simply, "I am here."

"Our friend," the lawyer began, reflectively, partly to himself, and partly to the woman; "our friend was stricken so that he could not arise those last three days! He was under the care of nurses constantly—every minute—night and day?"

"He could not move, he could not arise—even for a drink of water," Mary replied. "There was no moment when he was alone."

"Did he ask for anything—well, did he ask for this will? Was his safe opened during those three days?"

"No, sir, he asked for nothing. Only he and you had the combination to his safe. It was undisturbed, until you opened it an hour or so ago."

Again the attorney's brows contracted into a puzzled frown.

"But here," he said, "in our friend's own writing, is a codicil. I shall read it:

"And there remains a portion of my estate which I forgot to mention in the will. It consists of twelve hundred shares of M. & T. preferred, which I hereby bequeath to the founding of a society to investigate the claims of life's continuity beyond the grave."

Those present straightened up in their chairs, and looked doubtfully from one to another.

"It is his writing, I'll swear to that," the lawyer continued. "Any expert on chirography will testify to that. We must assume that our friend recalled these shares of stock after I had left, and in his whimsical manner, dedicated the proceeds to this strange cause. But this is a matter for the findings of the probate court. I ask if any person present finds any objection to this will."

The reply was silence—and all but the lawyers and the servants filed out into the misty afternoon; the servants returning to their duties, and the attorneys settling down to a consideration of the remaining details.

The codicil was disconcerting, and yet there was no reason to believe that it was forged. It was the least likely of all to be forged, because it favored no individual. It was in keeping with the erratic ideas of the Atheist. It may have been intended as a final sarcastic fling at immortality. Likely the man had believed that it would be easy enough to disprove the extension of life beyond the grave.

But Mary, the house-keeper, entertained her own opinions, and for reasons best known to herself, kept her own counsel.

She hastened to her room and closed the door, and sat in deep meditation. The strange thing had happened the night after her master's passing—and the next night—and the evening after the funeral, and once or twice each day since then.

As Mary sat in deep thought, the rocker opposite her began to weave a rhythmic motion. She saw no form. She heard no voice. The chair rocked as it had rocked before.

"If it is you, master," the woman said in a whisper, "I ask that you please stop the chair, and then rock it slowly three times and stop again."

The chair continued to tilt back and forth in its even motion for some seconds, and then became quiet. It remained still for a full minute, and then—slowly, deliberately—it rocked three times, and the rocking ceased.

"That is very good, sir, and I thank you," Mary whispered again. "And



now master, if it was your spirit that wrote that—oh, that thing on the end of your will—I ask if you will rock again just three times."

For a minute Mary waited breathlessly, and then sighed, "God be praised," as the chair moved forward and backward three times and came to another stop.

To Mary, all things were good. Next to God and the angels, her master was the best of all good things. She felt no fear, she sensed no concern. That which she witnessed was, to her, natural, logical, quite as it should be.

"Master," she whispered eagerly, "if I can see you—sometime whenever it is right and proper—may I?"

The chair rocked violently several times, and then moved closer to her—coming across the rug noiselessly.

"Thank Heaven!" she breathed tearfully. "God is very good to me—and I knew that he would be good to the master. I wonder if he is happy, if he knows just what happened."

The chair rocked three times with an alert motion, as though it were eager to give assurance.

A great cloud lifted from Mary's heart. How she had loved the Atheist! When he was a curly-headed lad, she had rocked him to sleep many times—and she had rocked him into his bed—and when he had refused, even in those tender years, to say his prayers, she had muttered them for him, and had asked God and the angel guides to watch over him, because he was so very kind, and kindness could come only from the Father.

A great happiness welled up in the old lady's heart. Let the world say what it might; she knew. Her knowledge was more precious than all of the opinions of a creed-enthralled world—a world gone mad on meaningless utterances and dry formalities. The master lived—and loved—and understood. That was sufficient. What the forthcoming institute should find with relation to immortality was immaterial to Mary.

"Thank God," she sobbed, as she left the room. "The master is not absent from us. He will direct us as he did in the flesh. May the Lord be praised!"

### III—The Magic Mirror

In my desire to introduce to you these circumstances attending the Atheist's passing, I have hastened unduly, because I have left unsaid some very important things. There was the house, for example, a mansion of forty rooms or more, and many halls, and niches, and balconies—not arranged symmetrically, but in a crazy sort of way—as though the

builder, the grandfather of the late master, had thought of one room after another was completed—and had patched on additions to meet urgent, or fancied, needs.

Leading up from the reception hall on the first floor, was a massive, impressive staircase. At a landing, the stairs turned to right and to left winding to the second floor, in a beautiful sweep—and this landing was of liberal proportions. I should say it was twenty by fifteen feet. At the farther end was a deep niche, and the rear part of this niche was a paneled mirror—as tall as the tallest man, and nearly four feet in width.

Coming down either wing of the stairs, or up the main staircase, one easily could see who approached. That was its object, I am told, because the grandfather was a man of deep suspicions, and many enemies—and not altogether a lovely or lovable creature. All he loved was the boy—and the boy loved him to distraction. It was the grandfather's doctrine that had settled in the boy's intellect—and remained there, because he believed that his grandsire was above all error. So it is with boys, oftentimes. And so it is with responsibility of elders, too.

It was on the seventeenth evening, following the passing of the Atheist, that Mary was ascending the stairs, and saw the vision in the mirror.

She had reached the landing, with a dim gas light flickering far above her head, and casting a deep shadow over the mirror.

Dimly, the silvered plate reflected her image, and the reflection of the hallway below, and the large hall above.

Just as Mary was about to turn and ascend the second flight of steps, the mirror seemed to open. It apparently ceased to exist. No longer was it a mirror, but an open window, showing an expanse of marvelous verdure—a park of exquisite loveliness.

Not only did she see, but she could hear. There were the songs of many birds, and there was the laughter of children. Yes, here they came—clad in short, easy robes. They were the embodiment of all happiness. They passed to her right—through the building apparently—not noticing the old lady, or caring for her concern.

There were flowers growing in this wondrous park. Some of the flowers were on stalks eight or more feet in height, and others were nearer the ground. What unusual colors—and what strange petals! Many were as transparent as the thinnest, clearest glass. They nodded in a breeze that carried its bewitching perfume to

the nostrils of the weary housekeeper.

Above, the sky was the deepest, richest blue she had ever seen; free from clouds, and free from blinding light. Indeed, the illumination was diffused. It was shining from and out of everything, but most of all out of the angelic figures of the men and women, and the children.

They were all so youthful—so carefree, so infinitely happy, that it was impossible to bar from her soul the great, sweet peace that came to her.

And then—the master came. He was so tender, so gentle, so happy to greet her. But he said no word. He was as she had known him when he had come home triumphant with his degree from college.

The lines of care and doubt were erased from his features. His form was slender and graceful. His step was light and firm.

He came straight to her—as though walking through the air had no more difficulties than walking on the velvety carpet of the park.

And then, as he stood smiling and looking straight into the depths of Mary's eyes—oh, ever so much farther than anyone had ever looked into them before—he turned and beckoned, and there came to him a girl—a girl with a crown of golden hair, and of such gentle grace and beauty that Mary sobbed for the joy of it all.

And from the other direction, came a youth—a wonderful boy, with a shock of raven black hair covering his head. He was tall and muscular, and as happy as the others.

There they stood, the three of them, and in the background, the happy children romped and played—but not one of these three uttered a word.

Mary knew her master. She had brought him up from childhood, and the years seemed to slip away, and carry her back to those joyous days, when she hoped for great things for the lad.

She laughed a little, and she wept a little—and she folded her hands and thanked her Maker for the vision before her. Oh, it was so very real. It was not like dream-stuff, all cluttered up with shadows and shifting scenes. It was not like the pictures one sees in a fever. It was life and light and reality, all blended; and into the mixture was stirred a happiness that passed all human understanding. A peace came into her soul, and she turned her eyes on the heavens and breathed a prayer of deep thanksgiving.

And then the vision faded—and only the mirror remained.

But as the days passed, often she looked



into that same celestial park, and many times she saw her master and talked with him.

To her, the landing on the stairs was a consecrated place—a spot that only angels were fit to visit.

As Mary looked forward to the days when the probate court would order a settlement, she feared, lest the will might be construed to take the house from her and the other servants. It is that way so often with wills. Language is intended to convey thought, but how seldom it conveys that thought clearly!

Still, Mary argued, she was old. Her wants were few. If the mirror could only go with her, she would be happy in a hovel. But if the mirror remained—and fell into the possession of the profane—what was there left for her?

The Summer dragged into Autumn, and the Autumn crept into Winter, and the Winter finally melted into the vernal Spring—and Mary's life revolved around the visions of the magic mirror; the sights that few mortal eyes could behold; the sounds that seldom came to mortal ears!

"Perhaps," said Mary as she meditated upon her blessings one evening, "perhaps it will work out as it should, and God may be good enough to employ me for some useful task—no matter how insignificant it may be."

And the rocking chair in Mary's room moved backward and forward three measured times—and a burden was lifted from her heavy heart.

In two months more, the division of the property would take place, and for those two sweet months, Mary lived in Paradise. While she could reside in the old home, she was close to the Borderland, and she was thankful for the great blessings that had been showered upon her.

And so, what with the knowing rocking of the chair, and the visions in the magic mirror, Mary lived in Heaven those remaining days.

#### IV—The New Tenants

The court had interpreted the will to mean that the homestead, as well as certain other properties and securities, should pass into the possession of a distant branch of the family, which consisted of parents and daughter.

Every time Mary asked the chair if she could remain, it would move three times—for yes. Every time she gazed into the mirror, she saw her beloved master, who smiled his reassurances, and at times chuckled with great, but mysterious, glee.

And in the meantime, the Institute was

established—a society composed of long-haired, thoughtful men, and pudgy women, who might have been classed as thoughtful.

Its name was as imposing as its endowment of a quarter-of-a-million. It was known as "The Institute for the Conduct of Research into the Probability of the Continuity of Life After Death, and the Analysis of Psychic Manifestations, their Classification, and Significance, and a Comparative Study of Supernormal Mentality as It Might Affect Conscious and Subconscious Cerebration in the Production of Hallucinations and Other Extra-Normal Conditions."

"My Lord!" Mary breathed when she finished reading the title, "if one must pass through all those words in gaining the better life, the journey will be long and the traveling hard!"

The Institute's chief aim seemed to be a fair and equitable disbursement of the annual interest of the abundant principal. Apart from cashing these periodical coupons, there is no record that the society accomplished much, excepting to assure the disinterested world that mortal society might consider itself fortunate in resting its weighty problems with such a learned society.

At first, Mary had resented the fact that her master's name had not been associated with the organization's title, but as time passed, she saw in its omission a gentle act of a considerate Providence.

Before the leaves had become tinted with the colors of Autumn, the new tenants arrived—and as Mary went down the stairway to greet the arrivals, her heart was heavy.

As she passed the mirror, she glanced hurriedly over one shoulder, and saw her master's face smiling at her—and heard a suppressed chuckle.

The parents were superficially dignified folk—apparently impressed with the inheritance into which they had been precipitated.

The daughter was a girl of less than twenty—and her wealth of golden hair greeted Mary, before the young lady had turned her face in that direction.

When Mary caught a glimpse of those regular, beautiful, laughing features, she gasped. That was the face her master had shown her in the vision; not once, but many times!

And the aged housekeeper hastened, as best she could, to the girl, and put her arms lovingly around the young woman's shoulders, and said, "Oh, honey, I am so glad you came."

"I'm so glad, too," the daughter re-

sponded, but the parents arched their brows, and questioned the merit of such familiarity on the part of a servant. And yet, in all their lives, those newly rich had never previously known affluence in any of its tempting forms.

It was a relief to Mary when she learned that she might remain. They would tolerate her, it was evident, because—like the furnishings—she went with the property.

As the butler led them up the stairs to their apartments, Mary walked some distance in the rear—and at the landing her heart stood still, when the lady looked disdainfully at the mirror—the magic mirror—and said, to her husband partly, but chiefly to herself, "That ugly thing must come out of there!"

That ugly thing—the open door to Paradise! Oh, how cruel that would be!

But the girl hastened to her mother's side, as though moved by a sudden impulse, and cried, "Why, no, mother, that was treasured by Uncle Dick. Let's keep it just as it was because I'll always think I can see him in it."

"Like as not," the mother snappily replied, "Satan will appear in it. I know that I shall be uneasy in this ungodly house!"

And Mary and the girl both brushed away tears that came welling into their eyes.

Mary saw the girl's sorrow, and loved her the more for it. And, oh, if the master only could appear some day to this sweet little lady!

That was the thought which claimed Mary that evening in her room, as she took her seat opposite the rocking chair—but the rocker moved only twice, and twice signified no!

If there had been pain at the master's passing, there was new joy in the daughter of the house—because Mary felt every one of the girl's smiles, and every tear cut deep to her own heart.

Thus the months passed, and as the family became acquainted, the old mansion was the scene of many social gatherings—for it is the desire of the newly rich to splurge, and to introduce a daughter to the eligible young men!

How many of these young men became satellites of the adorable Idis! How often Mary's heart would sink, as she would study the various and numerous weaknesses of the suitors. Not one had raven hair—and Mary's mission was to remain until the proper youth should come. She sensed that. She knew it, without understanding why.

"Mary," Idis would say, in momentary





"The Magic Mirror"



of extreme confidence, "Harry wishes me to marry him—but, Mary, while he is nice—oh, so very nice—I don't feel that I could be happy with him!"

"No, dear," Mary would reply. "You are young—and there is time. Wait!"

If ever a woman prayed for the safe-keeping of a loved one, Mary prayed with all the fervor of her soul for the welfare of the girl. Between them was a bond of understanding and love—but the parents were ill at ease, distant, cold, and perhaps a trifle out of their place.

Idis was to the manner born—and she was at ease in the most polished company. And yet, their company was not precisely of the elite. It was a strange miscellany, composed of those who constituted the fringe of society. It was partly Bohemian, and partly straight-laced. It was an ill-fitting company, and out of it Mary felt little encouragement that he would come—he whom the master had shown her in the magic mirror.

Seldom did the chair rock in answer to Mary's queries, and rarely did the window of the mirror open upon the parkland of Paradise. But the glories that had been were very sweet, and if one can not carry forward one's dearest moments, then memory will be good enough to permit them to live.

Between fearing the ignorance of the parents, and watching over the destinies of the girl, Mary's heart was torn and bleeding many times. It was so unkind, so unnecessary, she thought, for those beneficiaries to refer slurringly to the master and his creed. What business was it of theirs? Had they not profited through his endeavor? Did they not benefit because of his hard, earnest work?

Little by little, these strange, profane hands, moved away the things that were most dear. Little by little, the old furnishings gave place to new and gaudy things that were woefully out of place with the fittings and environs.

But the unkindest thing of all occurred one evening after a dinner party, when the head of the house discovered an old hand-lettered motto-card which the master had hung in his den. It was his creed. Its legend was, "I Disbelieve!"

"Oh, where is his foul soul now?" the wife cried, as she reached for the card, intent upon destroying it. But a new light came into the girl's eyes, as she snatched it from her mother, and rushed, laughing, into the corridor.

"It was Uncle Dick's!" she called back, oblivious to her mother's commands to return the card. "It was Uncle Dick's, and you have no right to destroy

it. You have destroyed too much as it is!"

From that moment forward, the girl grew nearer to Mary's heart. And Mary felt the responsibility of her mission more than she ever had before.

### V—The Message

The great test came one day—two years after the old home had been opened to its new owners. Idis finally was impressed. The young man of her parents' choice, seemed most agreeable to her—but when Mary looked at his grey eyes and light hair, she nearly wept.

Would her mission go astray? she asked herself one evening in her room. Would the visions go for naught?

And the chair rocked twice—and Mary took new courage!

It was short-lived courage, however, for the next morning Idis rushed to Mary and, with beaming countenance, held her hands behind her back.

"Guess what?" Idis asked teasingly.

"Why, honey, I am poor at guessing! Tell me."

And as Idis held her hands before her, Mary gasped, for on the third finger of the left hand glistened a diamond in a setting of platinum.

"Oh, Idis, dear," she cried, "don't tell me it is so. Oh, that will never, never do. It can't be—it—!"

But Idis had rushed from the room, laughing as she vanished down the hall.

"Oh, good Father," Mary sobbed, "it can't be right!"

But the chair before her rocked three times—and Mary gazed at it in open-eyed wonder.

"It's a lie!" she cried. "It's a cruel falsehood!"

The chair rocked twice.

"It isn't what you've been telling me, master!" she cried.

But the chair moved backward and forward on its rockers three times—and Mary threw herself on her bed and sobbed for an hour.

That was the first terror of this day of terrors—and the second came shortly before noon. Workmen were removing the magic mirror from the hall.

"Oh, let me have that in my room," Mary pleaded.

"That ugly thing?" the lady snapped. "No, that goes out of the house for good—and, Mary, I would have a few words with you, now that the subject is opened for discussion. Please follow me to my room—at a respectful distance, Mary."

Trembling, struggling to understand, Mary obeyed, and stood before her tormenter with fear in her heart.

"You have taken much for granted, Mary," the lady began, with her lips tightly pressed, and a pallor showing over and in and around her features—like an inverted halo of hatred.

"You have taken altogether too much for granted, Mary. You were all right for Dick. His judgment was none the best—"

"His judgment was good enough to give you and yours a beautiful home, and a fortune!" the aged housekeeper responded in anger.

"There!" the lady replied shortly. "That is all I was waiting for. Go to your room, Mary, and pack up your belongings and be out of here by six."

"May I have my furniture?" Mary asked tearfully.

"You may have only that which is yours—and the furnishings of your room belong to us. That will be all."

Dazed, weak from the suddenness of these three shocks, the aged woman staggered toward her room. And as she passed within sigh of the staircase, she heard a mighty crash. The mirror lay in a thousand fragments upon the stairs!

"Thank God, no one else will ever own it," Mary breathed—and continued on her way.

"Oh dear, oh dear," she sobbed, as she gathered her scant wardrobe together, and pulled out the old, rusty metal trunk from the ample reaches of her closet. But the chair moved twice—and twice only.

Mary paused and looked at it with reproach.

"The worse things become, the more terrible you are!" she cried. But the chair rocked twice more—and stopped.

Weeping, lamenting her ill fortune, heart-broken over Idis, Mary hastened as best she could to put together her few belongings, and formed no additional question in her mind. She was averse to permitting the rocker to falsify further.

The afternoon wore away, and six o'clock came and went, but no one came to tell Mary that she was overstaying her hour. Throughout the house, everything was singularly quiet.

It was seven before Mary ventured down the rear stairs, to see if she might have a morsel before leaving.

The servants greeted her silently—and in one corner of the large kitchen several whispered excitedly.

"What is wrong?" Mary asked, and then, giving way to fear, she implored them to tell her what had happened.

"Something awful!" the butler replied. "At four this afternoon, the man Idis was to marry, called for her. They



ere to go motoring together—and she was not here. He waited, Mary; he waited till six, and then Idis called up by phone, and told her mother that she could not be back again—never, maybe; not for a long time, at the earliest. The police are searching for her—and every friend of the family is taking part in the search. Oh, Mary, it must be terrible."

The old housekeeper sank heavily into a chair—but despite her effort to feel afraid, she was unusually calm. Perhaps things were not as bad as they might seem. Poor Idis! She had withstood all the ignorant bossing she could. She had spirit, that girl, and likely as not she was on her way to some distant place, where she could let her soul grow with her body—where she could live her own life in her own way!

Without understanding why, Mary knew that Idis was aware of the dismissal of the old lady. Perhaps Idis resented this—and the removal of the mirror—and many other things.

And perhaps, after all, Idis resented the young man whom she was to marry.

As Mary turned these thoughts over in her mind, she became aware of a new agitation. The parents had returned. There were sounds of a tempest of discussion. Mary arose and walked slowly through the kitchen, into the dining room, and to the living-room beyond, to catch the meaning of the voices coming from the library.

Yes, it was the mother's voice, pitched high in tense anger.

"John (meaning Idis' fiance) found his ring when he returned home an hour ago! It was NOT the ring that Idis has been wearing these past few days. His was gold, and the diamond was much larger and more beautiful. The ring Idis has been sporting was not the same. That girl has done something cruelly wrong, and this home will never, never be opened to her again!"

A new hope came into Mary's heart. Likely the girl was wearing no engagement ring at all. It was a blind for her parents. It was a trick—and a clever one, too!

Forgetting the ban that had been placed upon her, Mary moved nearer the voices, and threw discretion to the winds. She regretted it a moment later, for the lady caught sight of her, and gave vent to a new storm of passion.

With barely time enough to gather her belongings, Mary was cast from the house—and found herself standing in the clear night air, bewildered, and wholly at loss what to do.

As she wandered toward the distant hedge, a hand clutched at her dress, and she turned sharply.

"It is Idis, Mary. I knew they would look everywhere but near at hand. Come, we have a car waiting—and a new, happy home, Mary. Oh, not such a big home, but a home filled with love!"

Incapable of deciphering the meaning of this strange meeting, Mary complied eagerly, and she was helped into a waiting automobile a hundred yards down a side street.

And then, with Idis and somebody else—some tall young man, whose features Mary could not see—on the front seat, and Mary and her bundles on the rear seat, the car purred and moved into the shadows.

The ride was long, but the night was balmy, and Nature seemed to be in a most agreeable mood. The stars winked and blinked and smiled knowingly—and a great comfort had come into the housekeeper's heart. Idis had remembered her, and she was not an outcast, on the evening of this day of deep grief. Perhaps, after all, the chair was not far amiss. Mary could not become agitated now, even when she tried—and soon she ceased trying.

At length the car passed the last outposts of the city, and speeded along a smooth country road. Two hours later, they drew up before a cottage—a cottage surrounded by flowers—a lovers' nest, that had been built beneath the sheltering boughs of friendly and ample trees.

"This is our home, Mary," the girl said, "and oh, you must help me get tea. Why, we are that starved. I have been watching for you ever since six! And, Mary, at three we were married—Charles and I."

"Married!" Mary muttered, as she climbed down carefully from the seat of the car.

Idis hurried her into the cottage, and relieved her of her bundle and her wraps, and assured her that the trunk mattered little, anyway. If they could not recover it, there would be enough for all.

"And to think, Mary," Idis said, as she embraced the old lady and kissed her a dozen times, "to think, Charles and I have been sweethearts, oh, so long—and he came to the city unbeknown to mama and papa, and we have seen each other every blessed day! I couldn't even tell you—only I didn't want to think that you would like any of those other young men whom my dear parents had tried to select for me!"

While Mary still pondered the uncertainties of the situation, Charles came rushing in, and tossed his cap onto a chair.

And Mary said, "God be praised," for she was looking into the face of the vision boy—he of the raven hair!

Just then, a rocker in one corner of the room moved three times—but only Mary saw it, and she understood!

"And, Mary," said Idis, "I brought Uncle Dick's motto, and all his things I could get. The motto is here—wait. I'll unwrap it. I really don't know why I brought it, but I seemed to want it awfully bad. I wanted it even if it does say, 'I disbelieve!' I don't think Uncle Dick ever did disbelieve so very much."

Her hands had moved swiftly in removing the string and paper and she held the ancient motto before them and they caught their breath in unison, and looked again.

And as true as their own sight, the wording of the motto read, "Idis, believe!"



HENRY S. WILCOX,  
Lawyer, Author and Founder of Mission of  
Love Churches

Mr. Wilcox has been under the care of physicians for nine weeks under the suspicion of having a collection of water in the chest and an enlargement of the heart; but after much observation the surgeon in charge decided not to operate. He found the supposed collection of water was fat which disappeared after a change of diet and the heart became normal in its action, and he was released as cured. This is the first time Mr. Wilcox has been stopped by sickness since he had the mumps fifty years ago. As soon as discharged a few days ago he began work as usual in his business and for the Spiritualist churches, and his wife who had also ceased the church work to attend him at the hospital and sanitarium, now joins with him in an effort to increase the efficiency of the many Mission of Love churches.



## Ouija Boards Replace Bible, Pastor Warns

Rev. Stewart Says World Is in Danger of Madness If Wave of Spiritualism Prevails

The world will stand in danger of madness if the wave of spiritualism now sweeping the earth is not controlled or directed, the Rev. George Craig Stewart told his congregation yesterday at St. Luke's Episcopal Church in Evanston. His subject was "Christianity and Spiritualism."

Dr. Stewart was a chaplain with the army in France, and he realizes the impulse of bereaved relatives to try to communicate with those who died. But he does not approve it.

The chief difficulty, he said, is that men and women do not distinguish between psychical research and spiritualism.

"Spiritualism affirms the existence and personal identity of the individual continues after death," he said. "Christianity says 'Amen' to that. Spiritualism goes farther and affirms that we can communicate with the dead, as scientifically proved. Christianity does not accept that as scientifically proved—and even if it were proved it is not desirable.

"Suppose one does get into communication with the dead, that is not proof of immortality. It might show that the soul for a time survives the body, that is all.

"If Jesus Christ had wanted us to communicate with the dead through mediums, He would have instituted a seance instead of a supper.

"Let the dead rest. Have they no voice in this matter? It is a supremely selfish desire if we bring them back just for conversation. Christ is the only medium through which we should try to reach God."

Dr. Stewart said ouija boards are more plentiful in the homes now than family Bibles, and are more frequently consulted. Of the danger of this meddling with what we do not understand he said:

"Dynamite is safe in the hands of men who know how to control it, but we do not give it to children to play with.

"The world today is swept by a wave of spiritualism. The shuddering fear of the dark and the dead lies just below the surface in all of us, and this hideous war has plowed below the surface of men and women, bringing ghoully things to light and calling spirits from the vast deep and stirring great, surging waves of spiritual longing which, if uncontrolled, uncorrected and undirected, can bring us to the dark abyss of madness."

# A Dweller on Two Planets or The Dividing of the Way

By Phylos, The Thibetan

A BOOK written by the hand of Frederick S. Oliver who became clairaudient in 1883, and upon hearing the voice became the amanuensis for a discarnate personality, representing himself as having been an inhabitant of Atlantis about 12,000 years ago and giving his name as Phylos, the Thibetan.

Edgar Lucien Larkin, the well known astronomer and writer, in a critical study of this very remarkable dictated book, says:

"It differs from all other books in that it makes scientific prophecies. It tells of astonishing inventions in the rapidly expanding realm of science, and at present unknown Laws of Nature soon to be discovered. A number of these prophecies have already been fulfilled to the letter, the last being the wireless telephone. \* \* \* It was written by the surprised youth in the year 1883-4 mostly but finished in Santa Barbara County, California, in 1886, but not published until 1905 for lack of funds.

"Nearly all of our modern inventions are mere re-discoveries of things common in Atlantis. By every possible use of words, Phylos tries to impress upon the reader's mind that the United States is Atlantis re-appearing. Who will by poring over the astounding pages, reading hints, be the first to overcome gravitation as did the Aerial shown here, and go around the world in 24 hours?"

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## The Gospels Are Forgeries

In all parts of the world it is yet a heinous crime to criticise the local religion. The established church everywhere believes itself infallible and its literature true, perfect and holy. But the Christian Bible is one of the most immoral, faulty and fanatical set of books ever written. The characters of Noah, Abraham, Lot, Jacob, David and many others are detestable, except in religious matters. Jesus was a winebibber, L. 7:34, who changed water into strong wine and cursed a fig tree in early springtime for not bearing fruit to eat. Paul, the slaughterer of the disciples, was first a pagan, then a Pharisee and then a Christian spiritualist. His first four genuine epistles differ so much with the four gospels of the New Testament, that the gospels are now considered to be forgeries, composed by unknown writers, to promote the interests of the early Christian sects.

Publications, which plead the cause of a supernatural belief or a metaphysical religion, should be viewed with much care and attentive study. The critics Alford, Arnold, Baring-Gould, Baur, Besant, Briggs, Brown, Davidson, Draper, Drews, Farrar, Geikie, Greg, Gibbon, Giles, Hooykaas, Inman, Lecky, Milman, Mosheim, Reinsburg, Renan, Rower, Schleiermacher, Soury, Strauss, Volney, Waite, Wakeman, Westbrook, Westcott, Wise and others have pronounced the four gospels of the New Testament unhistorical, sectarian fiction, copied from Epicurus, Seneca, Philo, Aratus, Cleanthus, Alexander, the Septuagint, Talmud, the Greek drama "Prometheus Bound," from the Stoics, from Paul's epistles and other writings.

Before Christianity became a ruling power, many Jeshua's (in Latin Jesus) were by the Jews and Romans stoned or slain and hanged on a tree. The dramatic death of a religious communist near the beginning of our era formed one source of the gospels. The belief in a Messiah, coming out of Zion, spread through the study of the Greek Septuagint and also Mithraism grew more and more to be an accepted religion in the Roman empire. After Paul had an apparition of the Messiah, he preached the abandonment of circumcision, the justification by faith and the redemption from sin through the death of the true paschal lamb, Christ Jesus.

In all history there is only one notice of Jesus; it is in the Babylonian Tal-

mud. Jesus ben Pandera went to Egypt to learn hypnotism, seduced the people of Judea and was stoned to death, 100 B. C. The history of the Jews and the reports of the Romans about Palestine are very precise up to the first destruction of Jerusalem by Titus, 70 A. D., but we have no reports of a virginborn demigod, who cured the blind, raised the dead, entered Jerusalem in state, was the very last minute before the great annual Paschal-festival publicly crucified and buried and rose again from his grave to ascend bodily into the air before the eyes of his disciples. These stories were never invented, until six generations after the death of the "Son of God." Paul says, Romans 8:14, "For as many as are led by the Spirit of God, they are the sons of God." We have the histories of hundreds of reformers and martyrs since 3,000 years, but "Sons of God" belong to poetry and mythology.

The beginning of the gospel according to Matthew is genuine Jewish tradition, until you come to verse 18-25, which is a worn-out pagan fable. This should make anybody suspicious, but more so the murder of the innocent babies of both sexes in Bethlehem and "the coasts thereof" by the order of Herod, the Great. The biographers of this king wrote pages about trivial things, but never dreamed of such an outrage.

Paul rested mainly upon the Greek Septuagint in writing his epistles. Until the seventh century A. D. the Jewish sacred books were written in Hebrew without vowels and it was possible to translate anything from their lengthy rows of consonants. In the four genuine epistles of Paul: Romans, two Corinthians and Galatians, written in Greek, between 54 and 60 A. D., Paul does not mention the gospels and says nothing of Jesus as a teacher, the sermon on the mount, the parables or golden rule, but recognizes only a spiritual Christ, his apparition. While Jesus lived, he was a Jew, like any of them, the brother of James (Gal. 1:19). Paul does not know a Jesus of Bethlehem or Nazareth, which city cannot be proven to have existed prior to the destruction of Jerusalem. Paul does not know Mary, the virgin mother (a woman, Gal. 4:4); has no preference of Peter, James and John; does not know, that Jesus was the "only begotten Son;" is totally ignorant of all miracles of his Spirit-Christ and of his

bodily ascension to heaven.

Paul teaches in the epistle to the Romans 2:16 "My gospel." See Gal. 1:8, Rom. 3:7. "Through my lie unto his glory." A gospel of lies, 3:28. "A man is justified by faith without the deeds of the law." Rom. 6:14. "Ye are not under the law, but under grace." 7:4, "dead to the law." One hundred years later a Jewish Christian wrote in Matth. 5:17, "Think not, that I am come to destroy the law," "heaven and earth shall pass, before one jot or tittle pass from the law." Rom. 5:15. "One man, Jesus Christ." 5:19. One man's disobedience (Adam's), the obedience of one man (Jesus). 15:8. "Jesus was a minister of the circumcision;" he was an orthodox Jew!

I Corinthians 3:11. "Jesus Christ is the foundation." I. C. 10:4, "that Rock was Christ." Matth. 16:18. ePter is an imitation. 15:16. "If the dead rise not, then is not Christ raised and your faith is vain." No real dead corpse has ever risen or will ever rise! 15:36. "Thou fool, that which thou sowest is not quickened, except it die," copied John 12:24. Paul and the writer of John are two fools. I. C. 15:50. "Flesh and blood cannot inherit the kingdom of God." Paul never heard of a bodily ascension of Jesus to heaven.

II Corinthians 8:9. "Our Lord Jesus Christ, though he was rich." The gospels state, that Jesus was always very poor. 12:1. "I will come to visions and revelations of the Lord." Paul was above all a spiritualist. 12:7. "I should be exalted through the abundance of the revelations." 12:8. "For this thing I besought the Lord thrice, that it might depart from me." Like the prayer of Jesus in Gethsemane, which no man ever heard.

Galatians 1:8. "If an angel from heaven preach any other gospel unto you, let him be accursed!" 1:11. "The gospel, which was preached of me, is not after man" (Peter, James or John). "neither was I taught it" (the gospels of the New Testament were written long after Paul), "but by the revelation of Jesus Christ." Paul's separation from Judaism originated Christian spiritualism. 1:17. "I went to Arabia and Damascus and after three years I went to Jerusalem." His inspirations came from Arabia and Damascus. 2:13. The three most important disciples of the gospels, Peter, James and John are dissembling



Jews, 2:4 "who came in privily to spy out, that they might bring us into bondage." 2:9. "They seemed to be pillars." 2:11. Paul has a row with Peter. 2:14. "They walked not uprightly according to the truth of the gospel." 4:4. "Jesus was made of a woman;" no virgin or holy ghost mentioned. 5:4. "Whosoever is justified by the law is fallen from grace" (see Matth. 5:17-19). Gal. 5:12. "I would they were even cut off which trouble you." The apostles, who preached circumcision, Paul would like to have killed. 6:13. "For neither they themselves, who are circumcised keep the law." The reader will please study the four genuine epistles of Paul: Roman, two Corinthians and Galatians to see, if their ideas have been stated correctly in the preceding lines and compare them with the statements of the gospels.

Irenaeus, bishop of Lyons in Southern France, who died after 190 A. D., is the first writer who mentions about 185 A. D. the gospels of Matthew, Mark, Luke and John. Ignatius, who wrote 120 A. D., Hermas, who wrote 130 A. D., and Clement of Rome, who wrote about 140 A. D., do not know anything about our gospels of the New Testament. But more so Polycarp, bishop of Smyrna, who died February 23d, 155, and Justin Martyr, who lived from 114-165 A. D., do not mention the four gospels in their various writings. Therefore it is proven, that the gospels were composed between 165 and 185 A. D., when the many well established Christian sects were fighting the Mithraists and Isisworshippers for supremacy in the Roman Empire. Paul had written 100 years before, that, to lie for the glory of Jehovah, was no sin. But still a better way to conquer the growing religion of Mithra, was to absorb it, hence the many contradictions in the gospels with the older books of the New Testament. All pamphlets were voted upon by the bishops and then the people were informed that the anonymous spongers of old pagan superstitions were divinely inspired.

At the beginning of our era, Greek paganism was on the downgrade in the Roman empire. Lucretius constructed upon the philosophy of Epicurus and Leucippus a system of moral and religious doctrines without supernaturalism, and Ovid wrote humorous poems about the gods of Mount Olympus. By the middle of the first century Mithraism was so popular, that Paul, a Pharisee, after an apparition during some kind of a sunstroke, rejected circumcision and preached a Jewish mediator Jesus Christ.

Paul had to fight the growing influence of Mithra, Adonis, Sosiosh and Horus, Persian, Syrian and Egyptian sun-gods.

Jerusalem was destroyed two times in 70 and 135 A. D., and all Jews either dispersed or killed. No stone was left standing of the proud city of the Maccabees and Herod, the king. The religious and socialistic fables about a new Jerusalem and a great Jewish Messiah, Jesus, returning from the clouds, grew in popularity. Like the stories of the lost island of Atlantis, the inventions about Jesus took dramatic proportions, when nobody could prove the contrary in regard to the destroyed city of Jerusalem or the devastated country of Palestine and no Jew dared to raise his voice. The Christian monks and churchfathers, "being crafty" (2 Cor. 12:16) and striving for recognition and power, constructed between 165 and 185 A. D. the four gospels of the Christian churches, to surpass anything that had been offered to the people of the Roman empire before. One writer collected all the allusions to the Jewish Messiah in the Septuagint and other literature and the next author took for granted that Jesus did all this and more.

Other Christian sects, led by Persian and Egyptian writings, landed in the mysterious Gnosticism of the second century. We have there the symbolism of the long hair wearing Nazarene Jesus, blended with the Jewish allegory of the faultless paschallamb, the Egyptian passion play and the Greek mystery. Gnosticism was the connection between the spiritualism of Paul, which we know from his epistles and the more practical Roman and Alexandrian religion of Origen, Eusebius and Athanasius before Constantine.

In the year 325 A. D. 40 gospels existed, but were all suppressed by the bishops, except Matthew, Mark, Luke, John and a few surviving apocryphas. The Christians should not forget, that in the approved history of the Jews of the last 2,000 years, about 100 persons have called themselves "Messiah" and all of them died a horrible death. The silence of Josephus, Pausanias, Lucian and Philo, who lived at Jerusalem after the time of this Messiah Jesus, is very damaging to the veracity of the belated and unknown gospel writers who never saw Jerusalem or Palestine.

Celsus and Porphyry stated clear and concise, that this Jesus was a myth and the writings about him were forgeries. The best Roman emperors, Marcus Aurelius and Julian described in their excellent discussions the new Christian

religion as a superstition and a fraud. If the anonymous scribes of the early Christian sects had produced books equal to Homer or Shakespeare, all criticism would be silenced. But what do we find in these legends of the early monks? Matthew has Jesus in Egypt, when Luke says, he was at Jerusalem, where Herod did not even have to send to Bethlehem, to kill a baby god. Matthew preaches "resist not evil" and John uses a scourge to drive the lawful moneychangers from the Jewish temple. Matt. 11:14. "John is Elias;" John 1:21. "John is not Elias." Matthew says, the father of Joseph was Jacob and in Luke the father of Joseph is Heli. Churchfather Origen stated that Jesus was born 50 B. C. in a cave, while Luke has the birth of Jesus "when Cyrenius was governor of Syria" after 7 A. D. The birthday of Jesus was ignored until the fourth century, when it was set by the Roman bishop Liberius for the 25th day of December, which was the birthday of Mithra and the birthday of the "Unconquerable sun," a Roman festival. Until the eighth century the Christians prayed to Jesus under the symbol of a lamb, with a cross, so there never was a real crucifixion. Jesus was placed upon the cross, when the gospels became well known in the eighth century, therefore the four gospels are pious forgeries!

What do you think of the oriental story in Matthew: "The devil setteth Jesus on a pinnacle of the temple," when the temple of Herod had only one pinnacle. The Lord's prayer was taken from the Jewish Talmud and the Golden Rule from Rabb Hillel, 70 B. C. How do you like the command, Matt. 8:22, "Let the dead bury their dead?" Matt. 10:33-4 preaches revenge, murder and war, but Matt. 18:22 says, "Forgive until seven times seven." Matt. 16:28 prophesies the end of the world in a few years when in Matt. 19:29, "Ye shall receive a hundredfold." Matt. 21. The disciples at the command of Jesus steal asses and Jesus, sitting upon two asses rides into Jerusalem. Where was the Roman guard during this triumphal entry into the capital of Judea? If hero of the gospels was crucified about 30 A. D., how could he know anything relating to Zacharias, son of Barach who was stoned to death at Jerusalem the year 69 A. D. (Matt. 23:35.)

The crucifixion in the gospels is a Greek drama, which is utterly false from a Roman or Jewish standpoint. In Greek dramas the action must not longer than 24 hours. Supper, Geth



arrest, four trials instantly and consciously during the whole night, crucifixion and a very quick death and burial by the time from sunset of one day to nightfall of the next. (John, chapters 18 to chapter 19.) The Romans and Jews never had trials during the night, nor crucify thieves, did not break bones and the Jews would not have hurried for the death of anything a few hours before the great Passover festival, for the death of a paschall lamb. John describes a "darkness over all the land," when John at noon exhibits Jesus (in the dark) to the Jews who cry: "Crucify!" Mark 16:4. Jesus rises to heaven at Jerusalem. Luke 26:50. He rises at Bethany. Acts 1:9-12. He rises at Mount Olivet. The last verses of Mark are spurious and the Sinaitic version of Luke does not contain the words "carried up into heaven."

Almost the whole second chapter of Luke is contrary to Roman and Jewish customs. Luke 3:3. The Jews never had highpriests the same time. L. 7:34. Jesus was a winebibber. L. 8:2-3. Jesus encouraged women to leave their homes and husbands and associate with him and his disciples. If Abraham was a very rich man, how did he ever enter heaven? Luke 27:17-22. Pilate, a Roman pagan, was made to say twice: "Jesus, which is called Christ." "Jesus vanished out of their sight." L. 24:31-36. "He suddenly appeared in the midst of them." After the resurrection Jesus remains on earth one day in Luke, two weeks in John and three weeks in Acts.

John has 150 gallons of water changed into good, strong wine, after the guests had been drinking some time. An old story of the Greek god Bacchus. John 2:13. "Forty and six years was this temple in building." The temple of Jerusalem was built in one year and six months, 19-17 B. C. (Josephus B. 15, ch. 11.) John 3:13. "No man hath ascended to heaven," how about Enoch and Elijah? J. 3:30. "He must increase, I must decrease." Jesus is the rising sun of the Egyptians and John, the setting sun Osiris. John 1:9. The miraculous birth of Jesus is the invention of the second century. John and Luke are the only books which contain that news. John 6:53. "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." J. 7:5. "I go not up into this heaven (yet is interpolated) and then he will come down." J. 7:52. "Out of Gallilee ariseth a prophet." Jonah, Hosea, Nahum and others arose out of Galilee. J. 8:57.

"Thou art not yet 50 years old." Luke said, Jesus died, when he was thirty.

John 10:8 "All that ever came before me are thieves and robbers." Matth. 23:33. "Ye serpents, ye generations of vipers, how can ye escape the damnation of hell?" Buddha as a teacher of a new religion was far superior to Jesus. Confucius teaches a pure, practical and true philosophy. Judaism and Islam are monotheisms, without rum and social evil. The Christian religion is a crazy quilt out of all the superstitions, which existed in the Roman empire before Constantine. The Christian fear of hellfire is no better, than the superstition of the Hindus, who pray to male and female devils, which are ever ready, to torture and devour the ignorant slaves.

John 12:13. "The people took branches of palm trees and went forth to meet Jesus." I did not see one palmtree nearer to Jerusalem than 15 miles at Jericho and found that the geography, botany and the customs of the Jews in Palestine disprove the gospels. John 12:21. Bethsaida, the birthplace of this John, was not in Galilee, but in Gaulonitis. J. 18:3. Lanterns were unknown in Judea. J. 18:10. "Simon Peter cut off the right ear of the highpriest's servant." Pete, being lefthanded, was very clever. J. 19:25. Mary's sister's name was Mary. J. 19:36. "A bone of him shall not be broken," copied from Exodus 12:46. John 19:37. "They shall look on him, whom they have pierced," copied from Ps. 22:16 and Zech. 12:10. John 19:39. "Nicodemus brought a hundred pounds of myrrh and aloes" enough to embalm a dozen bodies. How the Greeks and Armenians can show the graves of Adam and Jesus in the center of Jerusalem, beats all human understanding. It was an exclusive and holy city, where not even a king could be buried inside its walls.

John 20:15. Jesus was dressed like a gardener; who gave him the clothes? The soldiers had divided his garments and the linen ones were in the grave. If Luke wrote the Acts, why does he contradict his gospel? Jesus was on earth 40 days after the resurrection in Acts and only one day in Luke. Acts 26:23. "He was the first to rise from the dead." How about the son of the widow of Nain, the daughter of Jairus, Lazarus and the saints of Matth. 27:52?

All that is good in the sermon on the mount, was taught long before by pagans, who are supposed to be now in the Christian hell. Roman history, Jewish history, the history of the four gospels, the contradictions of Paul's genuine epistles

and the critique of the gospels in the second and third centuries speak volumes against their truth and divine inspiration. The gospels were preached and edited by perverted minds: "Who-soever hath not, from him shall be taken away what he hath;" "When Jesus was alone, his disciples were with him;" the laborers in the vineyard; the last will be the first and the first will be the last; the prodigal son, the unjust steward.

The Jesus, whom we know, is the picture of a priest, a false prophet, a great revivalist and a reformer of the poor and downtrodden through theology. Pope Leo X (Giovanni di Medici, 1513-1521) said: "How profitable has been this fable of Christ." There is no proof, that a Jesus said one word of the teachings of the anonymous gospels and no proof, that a Jesus of Bethlehem ever lived. But there is proof, that the Christian churches are strong corporations, who perjure their taxes and have managed especially their literature for the exclusive benefit of their powerful organizations. Think of the many cheap lies, the church has invented for a purpose about Ptolemy, Augustine, Huxley, Ingersoll, Foote and driven them during our lifetime. Why have we Christians killed Hypatia, Huss, Bértr, Savonarola, Servetus, the Huguenots, The Waldenses and many others? Such

The natural development of the Christian church was: Judaism, Hellenism, Essenism, Paulinism, Neoplatonism, Gnosticism and Christianity; each one overlaps the following one like the scales of a fish. The Christian faith can not prove superiority over science, Confucianism, Buddhism, Islam or Parseeism and the born or half-educated Christians should stop calling their wellmeaning critics insulting names! Infidelity to superstition and ridicule for absurdities are great merits for the sake of truth.

C. G. MUSKAT.

The new book "Shakespeare's Revelations" by Shakespeare's Spirit is an unusual work which deserves careful consideration in order to be properly appreciated. The medium, Sarah Shatford, although highly intelligent, is neither a writer nor a poet, and never before produced any literary work of her own. Granted that the medium's own intelligence might have colored the spirit's revelations to some extent, we feel that those who studied Shakespeare will find in this book ideas and thoughts that will identify their originator.

To compare the contents of this volume with the works of Shakespeare would be very interesting.



## The Child's Page

By Effa E. Danelson

To the children, greetings:

Dear children; Let me tell you about your little baby brothers and sisters who died, as we used to say. You all know what an orphan is. You know when father and mother die it leaves the children orphans. When children die and leave their parents and brothers and sisters they are orphans in the world of Spirit. An orphan is really one who has no loved ones who can take care of them. Now these little orphans are taken into homes that are prepared for children who die and leave their parents and brothers and sisters and friends on the earth plane.

Every day they are brought into their homes by those in charge. Many little children in the flesh have their own little brothers and sisters who are dead, as playmates. Those who understand the truths of Spiritualism and know there is no death, often recognize these playmates. Children of parents who do not hear about communication with the dead often whip their children and call them dead because they can not understand why they do not know of these children. Polycere is always an older person placed in charge of each group the same as your mother is at the head of your class in school. Death exchanges the physical body for the Spirit body which serves life in as natural a way as the flesh body did.

Life is the principle which gives you breath, sight and hearing and teaches you all things, forcing you to grow into men and women. The children's spirit body grows to manhood and womanhood the same as the flesh body would have done had life remained in the flesh body.

Nature's law provides for this change called death and provides life with the new body just as the trees, through nature's law, draw from the soil the substances which make new leaves grow on their bare branches. When these children grow up they become teachers and helpers in the homes of their loved ones. I had a little sister die when she was a baby in the cradle and a brother die before he was three years old. I played with them when I was a child but my parents did not know of Spiritualism and I was called a strange child because I talked to myself a great deal. But since I learned the truth about life after death this sister and brother come to me and tell me what I am telling you; that is, that they grew up and were my playmates. My sister has spent many

days in my home, visiting with me. When I was a little girl I had a nook in the woods where I used to go to be alone and these children were my playmates. These children are what people call fairies but they are really little boys and girls learning the lessons of life to become helpful men and women. Think of this, children; the things you learn in childhood are the things you never forget.

Pledge to learn at least one thing worth while, each day. Write me an account of the things that helped you most during the month of April that I may print it in the May number of the Magazine. We must get acquainted with each other. We want a full page edited for and by the children.

Note to parents and teachers: Will you encourage the children to write something for the children's page of "PSYCHIC POWER"?

## A Child's Experience

My grandmother lived with us and when I was nearly eight years old she died. We children missed her very much as she was always so good to us. We took her body back to her old home to bury it and when we returned to Chicago some of our relatives came home with us to spend the night. Owing to this, another little girl and I were put in my grandmother's old room to sleep. Before we went to bed we wrote her a letter and put it on the table. I dreamed that she stood at the foot of my bed. I was delighted to see her and asked her how she got back to us. She told me that an Angel brought her to show her the way. I then inquired how she liked her new home and she said it was lovely there, with birds and flowers everywhere, but that she was lonely for us and would never be satisfied until we could come with her; that when it was our time to go, she would come for each one of us, and when we were all there then she would be happy. She then said she must go, as the Angel was waiting for her, to take her back, and that she would come again and she went out the door.

JENIFER SMITH.

Whatever I have tried to do in life, I have tried with all my heart to do well; whatever I have devoted myself to, I have devoted myself to completely.—Charles Dickens.

Spiritualist Educational Society, 1904 N. Clark Street, corner Wisconsin. Lecture and Communication Service every Sunday at 3 P. M.

Effa E. Danelson and Pupils.

## Bulb Planting Time

Last night he said the dead were dead  
And scoffed my faith to scorn;  
I found him at a tulip bed  
When I passed by at morn.

"Oh, ho," said I, "the frost is near  
And mist is on the hills,  
And yet I find you planting here  
Tulips and daffodils."

"'Tis time to plant them now," he said  
"If they shall bloom in spring."  
"But every bulb" said I, "seems dead  
And such an ugly thing."

"The pulse of life I can not feel,  
The skin is dried and brown.  
Now look!" a bulb beneath my heel  
I crushed and trampled down.

In anger then he said to me:  
"You've killed a lovely thing;  
A scarlet blossom that would be  
Some morning in the spring."

"Last night a greater sin was thine,"  
To him I slowly said:  
"You trampled on the dead of mine  
And told me they were dead."

—By Edgar A. Guest

## Pass It On

Have you had a kindness shown?

Pass it on;

'Twas not given to you alone,

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears—

Pass it on.

Have you found the heavenly light?

Pass it on;

Souls are groping in the night,

Daylight gone.

Hold thy lighted lamp on high,

Be a star in someone's sky,

He may live who else would die—

Pass it on.

—Henry Burton.

Be noble! And the nobleness that lies  
In other men, sleeping but never dead,  
Will rise in majesty to meet thine own.—  
James Russell Lowell.

To work, to help and to be helped; to  
learn sympathy through suffering; to  
learn faith by perplexity; to reach truth  
through wonder—behold! This is what  
it is to prosper; this is what it is to live  
—Phillips Brooks.



## Re-Incarnation

Effa E. Danelson

We are not reviewing or criticizing any writer in the field who believes in re-incarnation but we are drawing conclusions directly from experiences through communication with those now called dead of every class or walk of life, from the moment of death, and even in the moment of death, and with those who have, according to history been dead thousands of years before the beginning of our present time and method of counting time, and still farther back when all records were lost.

Having been through death twice and traveled in the country of the dead independently of the body, just as much as the child grows into man or womanhood and gains facts about life independently of its father or mother, we only desire to relate and record for the benefit of our readers that they may ponder over the facts that we have gathered.

Let us begin our discussion from this point by raising several questions. Is re-incarnation what the Theosophists think it is or is it an obsession? Are we re-born or are we controlled by an obsessing spirit? At what point do we turn on our way back? Does Life become re-incarnated after the death of the physical body before it enters the Spirit body or does Life serve time in the Spirit body and re-enter a flesh body at the death of the Spirit body, or, having passed through the death of the Spirit body does Life return to earth conditions before entering the Soul body: Or, after the death of the Soul body, does Life become triumphant over all deaths through the slow march of time or, at this point turn backward step by step until it re-clothes itself in flesh?

Does Life begin its career with the flesh body and end it with the Spirit body? Is the highest attainment to be found in what we do, what we wear, our social position or our wealth?

Is there not a side to life that embraces all of these things and yet yields to them? Does each individual travel the same route? Do some turn back and others less fortunate have to go on through one death or birth after another? Or at the end of physical life, do they become extinct? Does Life have a fixed purpose, working out a definite destiny through many fixed laws, governing fixed bodies? Does Life exist independently of any law or body, choosing first one birth place and then another; first one set of parents, then another? Does life function in any one

body at any one given time? Are we who we think we are, or who men say we are? Are we Life or just the agent of Life? Perchance we are only the servants of an agent who ignores Life's commands after he has been installed as general care taker.

Is death a natural product or has death been instituted by man? Does the theory of re-incarnation always advance progression for the human race? Can a process of re-incarnation give back to the world the lost records of the past? Is not a man or woman a culpable being who would rob a life which had had no earth experience, of its opportunity of so doing by taking control of its flesh body at birth? I know this is done; but I regard it as dangerous; for it is my opinion that a man or woman who would do such an act is not a desirable citizen and never would be, even though many times re-incarnated.

I believe, once having passed this way the traveler who is at all progressive seeks new fields to explore. I know by my own experiences that there are noble souls who are constantly trying to reach us who are in the flesh body and to enlighten us concerning the past. Also there are many who try to make us know who they are by impressing our minds with their past life and for a time being we are convinced that we are they. For a crude example, take a man who says he is John Smith when he has always been Sam Jones. John Smith has come into close contact with Sam Jones and, like the fly, coming too close to the spider's web, becomes entangled; if the two can not be separated, trouble ensues and Sam Jones is taken to an asylum for the incurable insane.

Then there are those who enjoy earth pleasures and scenes. These are very frequently found in the company of men and women of like natures. Still another class are desirous of helping those who are near and dear to them, while there are those who find it a great mission to help in the great affairs of life and give instruction to those who are seeking knowledge. We find these selecting for their use men and women whose brains can be developed and who can be pressed into service by them.

Not until after the third and fourth death after death of the flesh body, do we, in our exploration find groups of people who are not interested in earth affairs. These deaths are not accomplished by the individual; they are the process of the natural law governing the universe of time and space and at no time can we

find where the train runs backward and actually deposits the same entity in the soil of the flesh.

Knowing, as we do, that Life has passed through many births and deaths before it has clothed itself in the flesh body, we are not ready to accept any theory contrary to the law of continued travel through one world after another, past all pearly gates, into the realm of the unknown and unknowable to all except those who are willing to put off the garment of fear, superstition and ignorance and explore through the only natural channel, that of experience.

Neither death or birth needs to be waited for. Life is not hampered by its bodies and, when these care-takers or agents who have charge of the physical apparatus, mis-called Life, become true channels of expression, the world will reap a bountiful harvest of knowledge concerning all things. Now that we have freed ourselves from the past bondage of the old religions and the men and women are really becoming awakened to the call of Life and the mission of man, we have great hopes for the future child. When we are no longer driven like dumb animals to the slaughter, we will realize the value of life and life will then have more value than a dollar. The question of the future will be "how much do you know," not, "how large is your bank roll." Disturbing questions will all be discussed, analyzed and facts deduced by the children of men; for the light of knowledge will have penetrated our earthly domain and made us worthy of being called superior beings as we now claim to be.

To solve the problem of Life we must contact with those who have gone before, even with those who have seen worlds come and go.

Men do not take kindly the disturbance of their materialistic slumbers by voices from the unseen world, and they dogmatize about the possibility of such voices.

The atoms of light do not crowd out the atoms of glass; they intersperse it. Another world intersperses this world as the soul intersperses the body, as light intersperses and illuminates glass.

The materialistic assumption that the life of the soul ends with the life of the body is perhaps the most colossal instance of baseless assumption that is known in the history of philosophy.—John Fisk.



## ANSWERS To Letters and Questions

Letters intended for this department must reach our office not later than the 15th of the month in order to insure an answer in the next issue.

Send all questions to: William Brock, 1904 N. Clark Street, and enclose the coupon printed on the last page.

*Our Service Department is practically swamped with letters containing personal questions. Lack of space prevents me from answering every personal, material question and for this reason preference must be given to those who identify themselves as purchasers of a copy of this magazine. When writing to this department enclose the COUPON printed at the bottom of the page. If you wish to conceal your identity you may use a fictitious name as your signature or any words similar to those used by other enquirers.*

**Skeptic.**—The best thing to do is to give everyone the benefit of doubt until the facts for or against are established. Prejudice is not justified, and suspicion won't help, but rather hurts all efforts for good. Why not go and see, and find out for yourself?

**Influence 27.**—Mind acts upon mind, be it for good or evil, and even individuals with little power are able to influence us. If you are sensitive, it is of importance that you learn more about the source from which the influence comes.

**Worried.**—Your jealousy is not justified. I feel that you both are not happy, and if you continue with your unwarranted accusations you will reap hatred. I advise you to stop with your unwarranted accusations and offer your wife an apology.

**Researcher.**—We never indorsed the mediums you mention and consider their alleged physical manifestations—trumpet and materialization—a clumsy fraud. The people who go to them in order to converse with their loved ones in spirit, in their eagerness and blind faith accept such tricks as facts and overlook the importance of close examination before the performance.

**Ardent Investigator.**—Do not permit your doubts to monopolize your thoughts. Continue with your earnest investigations and you will find the truth. Why should a few women who pretend to be genuine inspirational mediums stop you

## Free Service Department for Readers

from detecting the true mediums? We know many who are reliable and trustworthy and will be able to satisfy your hunger for spiritual food.

**Mrs. G. O. P.**—Since the law does not recognize spirit messages I am not in the position to publish my answer. I am sending you through waves of enlightenment and if you follow the impression you will be directed to the person who took your things. Most of your lost articles is in the hands of other people now. If you care to operate the Ouija and be patient until you get results you may succeed in finding the right clue. Our



THE ANSWER MAN

March issue contains a whole page, explaining how to operate the board. You may write again if you need advice.

**Ornod.**—Your trouble started when you married the man not for love but for a home. Your husband, of course, is just as much at fault as you, and will have to pay the bill. As you state in your letter, you suffer very much, but don't be discouraged. You are paying off the last instalment of the debt you owe, while your husband is going to start with his payments. The law of compensation has a merciless collector and when he calls we must pay—he simply takes it from us. There are two spirits coming from the spirit side of life. Your most dear loved ones. The old lady says you are very handy and should rely on yourself. Have courage to stand on your

ground and let the law decide what you should do. If you can prove that your mother-in-law told you, as you stated, you have a case as soft as pie. Do not be guided by a desire of revenge. See justice with malice to none. I predict many happy days for you after the decisive crisis will have passed. Don't leave your home without consulting the law first, if you decide to do so.

**Life Sick.**—Do not despair. Love will enter your home again if you loved each other before. When the heaven of love seems to be darkened by heavy clouds of misunderstandings let duty take the place of love. Everything likes to return to the place of its origin, and love surely strives to return to the home, where it first was established; I am sure you will again see days of happiness. Be kind to each other and avoid arguments. Tell her of your true love and support your assurance by loving deeds.

**Albert Ro.**—You should change your residence, but not so soon. Don't depend on the proceeds of your expectations but keep on working; it will help you over approaching difficulties, after which things will take another turn for the better. After rain comes sunshine.

**Deserted Wife.**—My eyes are filled with tears while I feel a fatherly vibration from the spirit side of life. I am advised to tell you that you will hear from your husband during the coming Summer.

**Lonesome Girl.**—As soon as he will be able to change his surroundings you will hear from him. It seems, he was in bad company. Don't worry, things are going to turn out all right.

**Up in the Air No. 1.**—That's a bad recommendation for you. People with a pure mind and with true thoughts will get good results, if they are serious, when they operate the ouija. Those who use it as a means of foolish and funny pastime will never be benefited by it. The answer of an ouija board reflects a person's own character, and if the ouija cursed and lied, do not blame me. I did not operate it. Study the instruction given in our March issue.



E. M. Snell, Toledo, O.—You did not send me a self-addressed envelope, and not giving your address in your letter I must answer your question here. Your mother in spirit is most of the time with you. She knows your needs. Don't be afraid to come to Chicago. You have true friends here and they will help you and guide you. Can you recognize a beautiful darling baby that comes with your mother?

Apple Blossom.—When I read your eight words I caught a feeling of sorrow, disappointment and dissatisfaction. Everything seems to indicate an inclination to break up your home. It is our duty to resist destructive forces and do what CONSCIENCE tells us. I also have the impression that outside influences are at work to make your life miserable. Cheerfulness, hopefulness and determination to do the right thing will help you to overcome the present obstacle. Have you a brother in spirit?

Mrs. A. K. Palestine, Tex.—1. You will have difficulties in your endeavor to secure a certificate. 2. The lawyer needs a push. 3. Do not pay too much attention to this love affair. Let him alone and keep your eyes and your heart open for another man who will appreciate your qualities more than the one who occupies the cozy corner of your heart at the present time.

Anna B.—Assumed friendship can generally be detected by the way such people act. Their little unguarded actions will generally reveal their true character and expose their motives and intentions.

Missourian.—As long as we don't know the exact truth, it is our duty to give everyone the benefit of the doubt. Sincere cannot endure the society of dishonest and serious workers very long, and will sooner or later sever their companionship. They can never work together; just as sure as water and oil don't mix, or face exposure before they realize it.

Helen S.—If you wish to know whether the man in question is honest, let out the strongest desire in his nature. Gratification of passions, pleasures, dress, taste, display and ambitions are indicators of a person's honesty or dishonesty. Read answer under Anna B.

This coupon is the connecting link between you and happiness.

**COUPON**

Hattie W., Palestine, Tex.—You did not send a self-addressed envelope; neither a stamp for a personal answer, but you insist on an answer to be sent AT ONCE. I am not here for the purpose of revealing to you where some old man buried his money. How can you expect your loved ones in spirit to guide and to help you if you ask such a selfish question? I am not a fortune teller, and never pretended to be one. Some day the money will be found; it is not much and not worth while to worry about it. The money, even if you had it, would not help you in solving your problem. Similar questions as this one were asked by S. D. T. and Jim G. and this answer is also directed to them.

A. & R.—The propositions are both very nice at the outside. Inside they are quite a bit different. I see a ball. It rolls smoothly for a while and suddenly stops because there are some strings attached to it which prevents it from rolling. You can save lots of expenses if you wait until after the month of May. Therefore it will be much better for you to go ahead and change. Do not leave the city at the present time.

Love at First Sight.—There is a psychic power which controls love at first sight in accordance with the law of attraction. Every person radiates a fluid, charged with human magnetism and if two come in contact with one another, these emanations will either repulse each other, or intersperse one another to a degree which mathematically corresponds with the strength of the attraction. Therefore, if the psychical compositions of two persons are in harmony, sympathy will be established, due to the law of attraction. You cannot prevent this law from taking its course and it will function whenever the foundation is laid for its application, consciously or unconsciously or even on one purpose.

Released Prisoner.—Do not let the dark clouds of your past mar your presence. Today is a new day. Let the light of hope shine undisturbed upon your field and open the door to power, gained by unflinching obedience to the greatest of all laws, which is love.

The best way you can bury the past is by covering it with buds of beautiful thoughts for the future.

—William Brock.

## Glad Tidings of a New Life in the Spirit-World

By Dr. William J. Bryan  
Impressional Writing—Medium and Author

Again, we approach unto divinity in thoughtful meditation, and we give praise to Infinite Spirit for all of the numerous blessings during the past year; and we glorify Thee and humbly ask for a continuance of divine favor.

\* \* \* O, thou great and wonderful power, we pray for an influx of divine power, love, and mercy, that will vivify our bring to renewed effort, for doing thy holy will!

We feel urged to bring the glad tidings of the knowledge of a new life, in the spirit-world, to all who will lend a receptive ear, as we feel assured that the greatest revelation is that which brings to us a knowledge of life after death of the physical body.

And more can be said in terms of our spirit friends, who tell us that the life in the Great Beyond is filled with joyous activities with others, and that spirit-life is not one long monotonous rest. It is a life that is a duplicate of mortal life, with all material grossness and with all material possessions eliminated. So, spirit-life automatically assures us of an existence, there, that is most desirable from every standpoint.

And we hasten to carry the news of a continued life to all who are bereaved, and to all who with inquiring mind ask for more light, for more knowledge, and for the truth of existence beyond the grave.

Our angel friends bring to us this important knowledge, through mediums who are spiritually attuned to receive the spirit messages. And we sincerely thank our Heavenly Father for the gift of mediumship, as it assuages grief and gives us the only consolation that allows us to cast all doubts to the winds, and causes us to exclaim: "O, thou great and wonderful Power!"

All evil thoughts must perish when released and no one is harmed.—Affirmation by Effa E. Danielson.

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