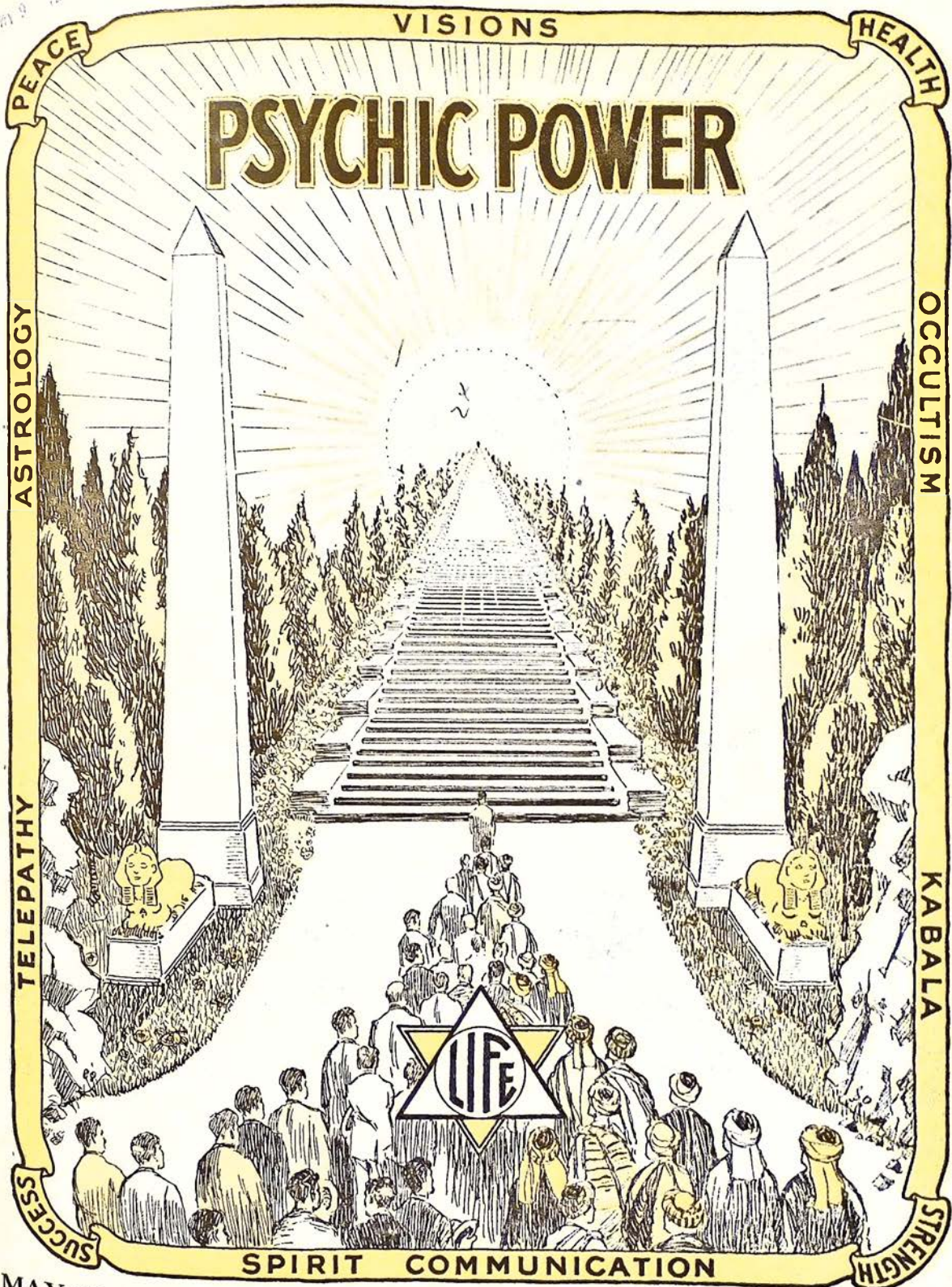


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## PSYCHIC POWER

Published Monthly by

EFFA E. DANELSON AT 1904 NORTH CLARK STREET, CHICAGO, ILLINOIS

An Educational Magazine for the Promotion of Spiritualism and Psychical Research

**Editors: WILLIAM BROCK, EFFA E. DANELSON**

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## PSYCHIC POWER

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# EDITORIAL PAGE

In his bitter fight against the spiritualist cause Father Heredia, Holy Cross professor, is doing all in his power to ridicule and to bring into disrepute this new, rapidly growing movement. Traveling through the country he makes it his chief aim to "expose the tricks" used by mediums.

His knowledge regarding the fake performances must be very great. No doubt, he made a special study of it. He admits to know how "Materializations, Spirit photography and other psychic manifestations can be faked. His knowledge along this line is rather amusing.

Of course, Spiritualists, too, know of such tricks, not as performers, but rather as former witnesses of such tricks. They don't overlook the necessity of rigid scientific test conditions, and if fraud is discovered, we will find that it is the honest researcher and not the preconceived investigator who detects the fraud.

One of the daily papers in the caption of a short article calls him foe of spiritism. The word "foe" explains everything.

Why does the honorable Holy Cross professor accuse all mediums of trickery and fraud? Does Father Heredia really try to make us believe that there is absolutely no possibility of producing real psychic phenomena? If this be the case, what then does he think of the former papal envoy who stated that he produced genuine spirit pictures? Tell us, dear Father, how Dr. Raupert got his pictures. He surely did not fake them. What is your opinion?

Some years ago, Pope Pius X appointed Dr. Godfrey Raupert as special papal representative to inquire into spirit manifestations. Dr. Raupert became a member of the Society for Psychical Research. He was a Jesuit. No Jesuit is incidental or accidental. No Jesuit is a dummy. They are brainy men, highly educated and carefully trained. Catholic priests are well educated—and thoroughly schooled not only in affairs ecclesiastical, but in worldly knowledge—in knowledge of governments and the trend of thought and progress.

Let us see what Dr. Raupert had to say about these manifestations. From *The Chicago Daily News* of Oct. 17, 1908, we take the following:

"Astral" bodies were shown in photographs today to students and faculty of St. Ignatius college, West 12th and May streets, by Dr. Godfrey Raupert, leading member of the Society of Psychical Research, who is a special envoy of Pope Pius X and clothed with authority to show to Roman Catholics throughout the world the danger of experimentation in the occult and psychic. The lecturer himself saw the photographs developed at a "seance" and is shown in one of the pictures, which appear to demonstrate the presence in the room of a "spirit" or "visitation" in the form of a human body.

Dr. Raupert lectured on the subject of "Spiritual-

ism" and sought to show that the faith of Roman Catholics in their religious creed might be shaken by an incomplete knowledge of the subject.

"The study of spiritualism is a new one and therefore dangerous," said he. "A partial knowledge of the subject may cause grave danger. It is my purpose to explain all that has been learned by the foremost scientists of the age. We are now on the borderland of new discoveries which may revolutionize the world. It is not the time yet for an explanation of all the phenomena. We must suspend our judgment until the subject is better known.

"Science has admitted that the phenomena already described in magazines and books are objective and science has admitted that they are governed by external intelligence. The problem at present is to discover the nature of the intelligence. Phenomena already shown are travesties on the miracles of the New Testament, yet a grave danger lies to those who experiment.

"The intelligences tell us that they have been sent to the earth to prepare for us an understanding of the hereafter and to instruct us in the life beyond the grave. They have so far failed in their efforts. Scientists believe that the intelligences are human and have our mortal faults. Some of the intelligences have denied the divinity of our Lord.

"The photographic camera has shown that a real presence appears in many of the seances conducted along legitimate lines. I have superintended experiments under perfect test conditions in which it was impossible for any fraud to be present. The results demonstrate that an unknown force was in the room. The nature of the force is as yet inexplicable to us, although many theories have been considered by the foremost scientists of the day who have given almost a lifetime study to the subject."

One of the photographs exhibited by Dr. Raupert showed the lecturer seated on a chair in the room where the "test" conditions of a seance were being rigidly observed. The "medium" had brought into the apartment a woman or "intelligence" who was performing the usual tricks and pranks. She appeared to be able to listen intelligently to questions addressed to her by Dr. Raupert and was willing that extraordinary efforts be made to establish her presence in the room.

A camera was stationed in one corner of the space allotted for the experiments, which were conducted entirely under the supervision of Dr. Raupert. At a preconcerted signal when the unseen "intelligence" was leaning over the back of the lecturer's chair the picture was taken. At the lecturer's suggestion the "astral" shape posed for another picture at the right of the chair in which he was sitting. They were entirely successful when developed later.



The first picture shows distinctly a beautiful woman about 25 years old. She is clothed in evening dress with a low-cut gown and a light covering of lace over her hair, which is done up in modish form. The second photograph shows her standing a few feet to the right of Dr. Raupert and displays her entire figure. The likeness of the woman was not known to Dr. Raupert or to any of the others who were watching the experiment.

Another picture is a photograph of the head of a man. The body is not shown. There were several other likenesses of men and women "intelligences" taken by Dr. Raupert's camera, which he declares establishes beyond a doubt the reasonableness of the theory that the "astral" shapes have a legitimate substance of some sort.

"The woman in the picture shown leaning over my chair was in a mood to do her best to enlighten us," said Dr. Raupert. "After the first photograph had been taken of her I asked her to walk several feet to the right of my chair and pose for another picture. She readily assented and appeared to take pleasure in the operation. None of us in the room knew who she was or had been, perhaps, in another form."

To combat the religious intolerance of the K. K. K. the Catholic Church is joining hands with leaders of the Jewish faith (whose followers have been tortured by most hideous devices, because they could not believe in the divinity of Jesus). Under such conditions it is neither wise nor opportune to inaugurate a fight against a peaceful, law abiding class of people, because they believe in spirit communion. It is against the spirit of the constitution, that a man may travel from city to city to accuse members of other religious convictions of being fakers, tricksters, immoral and God knows what. As you do unto others so it shall be done unto you.

Within the Spiritualist fold we have overcome the feeling of intolerance. There we find Catholics, Protestants and Jews worshiping in one temple. Neither one of them has to submit to the personal religious belief of the other. No one is asked to forsake the faith of his fathers. In Spiritualism man is taught that we are brothers and sisters and that all must strive to be just and true to every being, man and beast, and that religious differences should never play a part in our judgment. Saul, Saul, why persecutest thou me?

WILLIAM BROCK.

\* \* \*

"We are now on the borderland of new discoveries, which may revolutionize the world. We must suspend our judgment until the subject is better known." These are significant words. They are forceful words. They prove that Rome recognizes the fact of spirit existence, return, communication and other manifestations, and

sees in modern Spiritualism the dawn of something new—something startling and revolutionary, in a religious sense.

We feel no quarrel with Rome. Editorially, we have wholesome respect for the strength and power of the world's greatest organization known as the Church of Rome. In the Roman Catholic people, we see coherent action, loyalty to their cause, consistency of purpose. In their religion, we see spirituality. And it is this spirituality—rather than the much-discussed fear—that has given long life and power to Rome.

Spiritualists may be slow to recognize these facts. They may feel, as many of them do feel, that Rome is a sort of monster, ready to crush them and all other opponents. This may be true, but Rome can absorb much more readily than it can crush, and Rome has the mechanism of absorption at its command.

A quarter of a century ago, when we were demonstrating the wonders of hypnotism, Rome was a thorn in our side. We resented Rome, because we could get no Catholics to our lectures. We were labeled an agent of the devil, and this affected our progress. Today, Rome admits that hypnotism is a fact, and officially states that it is all right for any Catholic to attend an exhibition of hypnotism. And surely Rome knows that hypnotism is one of the lowest forms of mediumistic manifestations!

Our chief horror in those old hypnotic days was to get into a Catholic community during Lent! But—times have changed. The hypnotist, who has had his day and is no longer a source of interest, may be welcomed by the most orthodox Catholic family.

This change required less than twenty-five years, and yet we are told that Rome never changes. In her policy of consistent, forward effort, Rome is a unit always. In her views, Rome changes, as she has changed always, to keep step with the progress of mankind.

Once, Rome regarded invention and science as the work of the devil—and today Roman colleges teach the sciences that Rome once condemned.

Rome has changed—and the words of Dr. Raupert, spoken fourteen years ago, prove that Rome was changing even then regarding Spiritualism. This was at a time when Spiritualism had not claimed world-wide attention, as it has done these past three or four years.

Two years ago the Vatican warned the world against "the supernatural." On the following Christmas day, Pope Benedict is reported as deploring the fact that there is FORGETFULNESS OF THE SUPERNATURAL OBJECTS OF LIFE!

Pope Benedict did not say, in naming the five plagues, that Spiritualism is one of them—although utterances credited to the Vatican only a few months ago would indicate that Spiritualism is regarded not only as a plague, but as the greatest of all plagues! A change has occurred. Other changes have occurred in Rome in the past—and others will be brought about.



Complacently, the Spiritualist predicts the fall of the Roman Catholic Church, and in this the Spiritualist is in gross error. Rome must totter before it falls, and Rome is showing no signs of tottering.

But Rome is showing **MANY SIGNS** of stepping in, when the psychological moment appears to have arrived, and **CLAIMING SPIRIT MANIFESTATIONS AS ITS OWN!**

What would be the outcome? The greatest organization in the world would swallow up, absorb, obliterate the weakest religious organization in the world. Spiritualism is a madhouse of dissension. It is a backyard of vituperation, slander and false claims.

As rapidly as one set of Spiritualists builds, the others—as though moved by fury—tear down. The members of one circle spend half the evening condemning other mediums—and the medium who is present will be the object of criticism and slander in the circle of the next medium!

Ride through any city—anywhere in the world, excepting, perhaps, the benighted regions of the Orient—and you will count many marvelously built communities. You will find, in one group, a church—perhaps costing a million dollars, a parochial school, a nunnery and maybe a monastery; perhaps a college—and other buildings. Each one of these groups—and they are to be numbered by the **THOUSANDS**—represents greater investment and stancher membership than **ALL OF SPIRITUALISM COMBINED!**

We have no love for Rome, nor have we any hatred for it. To us, Rome is an interesting study, standing for the most remarkable weave of brains, dollars and political power on earth.

Rome is a kingdom that reaches into and controls other kingdoms—most nations! Rome is a mosaic that has been put together cunningly and carefully for two thousand years, by master-workmen of the world.

In essence, the Roman Catholic faith is Spiritualistic. Every Catholic at heart is a Spiritualist. But Catholics as a whole will not desert the Mother Church. Indeed, no! Rather, when the time has come and the Vatican has spoken, the Catholics will say, "Why, we always have recognized the truth of spirit existence. Our church was built on the foundation of Immortality. We commune with those who have gone before. Our priests talk with our beloved dead, who never died. But—our church, with its experience of two thousand years, and its direct appointment by St. Paul, understands how to control these forces—and in our hands this truth is safe. In others, it is unsafe and profaned!"

Let Rome go a step farther and make the lives of mediums happier than Spiritualists ever have made them—and preserve their gift for circles of the clergy, who will inform the laity of the happenings, or such as the laity should have, and where will Spiritualism, as a separate religion, find itself? Out of the side door, standing in the cold!

Rome has spoken. Pope Benedict, fortified by the Cardinals and other wise advisers, with his finger-tips on the pulse of the world in its every aspect and every mood, has placed **FORGETFULNESS OF THE SUPERNATURAL OBJECTS OF LIFE** as one of the plagues! Quite the opposite from what Spiritualists might expect!

And to Spiritualists, permit us to sound this note of warning. It is not a note of hysteria. It is not sob-stuff, but simply the result of long years of study of Rome and her methods—a study that was prompted by Roman opposition in the old hypnotic days!—a study that has been made the keener by reason of our Spiritualism.

The writing has appeared on the wall. It is not as in the days when the captive Daniel deciphered the writing on the wall of Belshazzar's palace, the mystical, "Mene, mene, tekel upharsin." This time it is: "**FORGETFULNESS OF THE SUPERNATURAL OBJECTS OF LIFE!**"

To Spiritualists has been given the most sacred trust on earth: the safeguarding of the facts of Immortality. But instead of living up to this sacred trust, Spiritualists have made a mess of quarrels among themselves; they have been swept by petty jealousies, insipid dissensions, charges and counter-charges!

Rome, although having lost much of its prestige, is still powerful, reaching into all parts of the world, silent, watchful, fortified by greater resources than those of the richest nation, looks on complacently. When Rome is ready, Rome will absorb!

How this will be done, Rome alone knows. **MILLIONS** of bright minds, thinking harmoniously, and for the glory of a system that must be perpetuated long after the individuals in charge of it have gone their way, are acting as a unit.

Against this watchfulness, this preparedness, this boundless experience, what can the petty whinings of malcontents avail? Like the little ripples that break on the sunny sands, they will be swallowed up in the great waves that will roll in when the wind blows in that direction!

The wind is blowing in **OUR** direction now. The Vatican has sounded its first note long ago—and the Vatican does not speak until the stage is set and the actors are well rehearsed in their respective roles.

Only through continuity of purpose, concerted action, harmony and mutual understanding, can Spiritualists put their truth on the basis of an organized system.

Let us not scoff these tell-tale facts out of our minds. We deal **NOT** with things as we would have them, but with **THINGS AS THEY ARE!**

COMMUNICATION.



## The Power Behind the Throne

By Alfred Gould

### Chapter I—Introduction

The sacred springtime has come again. The long sleep of chill winter is broken. Another summer life wave lies before us. Let us gird up our loins and hold ourselves ready for the next advance.

The worm, seeking life against the soaking moisture from without, wriggles upward. The hungry robin, with attentive ear, waits and gets his breakfast.

Is the worm annihilated?

No, only its grosser body. The true worm itself lives on, and, fulfilling wider conditions, keeps up its beginning evolution. The sequence is the same for all of us in this lowly sphere.

What does it all mean? Why are we, in the first place? The universe could easily do without us. Considering the matter hastily, so it would seem.

As we delve, however, further and further through the mazes of the knowable, we perceive that nothing is ever lost. It is only change in mode of action.

What mode of action underlies our appearance on this stage and our disappearance from it? It is evidently the process of creating our new garment, suited to these conditions, and the sloughing of it off at the psychological moment called death. Through the male activity a lesion is produced in the female ovum opening the door to its use by whoever is prepared to take advantage of the conditions thus created. It sometimes happens that no one stands ready and the opportunity is lost. More often, however, the microscopically prepared individual, through the material nourishment furnished, builds cell after cell of physical matter on the frame work it itself presents of psychic power until the dual body thus formed is finished and presents the new born individual the wondrous possibility of growing to full physical stature and of influencing his brother men.

When the possible work is done after a strenuous Life on earth, the physical body, not responding to the will power within, is necessarily dropped, leaving its psychic counterpart to continue in the field of experiment and experience until the next change which awaits it later. This in brief is the story for all of us. This is evidently a manifestation of con-

tinuous power as generation succeeds generation. Of what does it consist?

It consists of Force molding Matter on the one hand and of Matter molding Force on the other. Through this action and reaction, this ebb and flow of Life, all channels are kept clear and open and progress for humanity assured. This is what we call *vibration*. It has three attributes, as we perceive it: Rapidity of oscillation; Length of action curve; Form of action curve.

The first is evidently a manifestation of what we are pleased to term *Force*. The second and third attributes are contributed by the other twin principle we call *Matter*. Hence Life manifests itself to us as a union of Force and Matter in myriad combinations.

If we will investigate further, we will find that under certain conditions Force loses its mobility and, so to speak, crystallizes then to be acted upon in bringing about the necessary changes. It thus becomes truly *Matter*, which, under reverse conditions, loses its crystallinity and resumes its activity as *Force* again.

Thus Force and Matter are but two different modes of Life-Expression; modes which control, dominate, and are the expression of our Lives.

As we awaken to the consciousness of new experiences, after having analyzed and mastered previous ones, we recognize that our advance is made by stages with a breathing spell in between. For the necessary classification and generalization bringing solidity to the platform we have reached. Each of these waits makes it possible for us to put ourselves into fuller harmony with our surroundings and to use the throne of success we have thus furnished ourselves with as a vantage point for further progress. Thus, as we advance, do we occupy successive thrones which are an integral part of the Life-Building we are engaged upon.

Consciousness of these changes as we grow really reaches our physical body enough to engage its attention. We thus lose an invaluable steadying influence in our earth lives. These moments of consolidation at these successive thrones wind up all the springs of potent energy again within us, giving thus the required momentum to overcome the fresh obstacles on the Path.

What enables us to carry out these transformations; that which retains the stamp of individuality through it all as the changes sweep us onward; that can thus be nothing else but the individual I—Power of each struggling ego in the universe.

This then is the *Power behind each Throne*, of whatsoever kind, we may come across. This then is the power, multiplied a billion fold, whose resultant places each human race upon the pinnacle and enables it to exactly prepare for the next coming phase.

Let us study an example out of the current events of the day. French Imperialism has invaded the German Ruhr district with a well calculated plan to seize the whole country permanently. As it does not understand the potent laws of action and reaction we have hinted at, it takes refuge in physical force. It conspires with the German Industrialists to forever enslave the Ruhr population in its own interests, for it knows no boundaries except those of greed. You will say, Yes, in this case they are certainly the Power behind the Throne. You are mistaken, though. Their sight only allows them to perceive the half way throne of this particular cycle. When they reach it, even as the tide of the ocean, the flood which has buoyed them up to this advanced station will sweep back again to the middle equilibrium line, leaving them high and dry to bake in the scorching rays of their own selfishness.

They will thus disintegrate, lose their group individuality and be condemned to build entirely anew through making use, let us hope, of the greater Truth of Life thus brought to them.

In chapter II I will discuss the causes set in motion by the Power behind the Throne and their probable outcome through the development of our own country, revealing the forces working the machinations of International Politics as they attempt to undermine and throttle in their grip the future welfare of this nation.

All these conclusions are based upon the eternally working psychic laws.



## Conan Doyle Back to Prove Spiritism

More Important Than International Politics, Bolshevism or the Ruhr, He Says

### GOD'S MESSAGE TO WORLD

Will Attend Tests of Psychic Phenomena to Be Conducted By Scientific American

Sir Arthur Conan Doyle returned to the United States on the Olympic recently to preach again his gospel of psychic phenomena which, he said, was "God's most important message to the world," more important than international politics or Bolshevism, and which he believed formed a scientific basis for religion. Sir Arthur was as intensely earnest in his exposition of faith in these "spiritual revelations" as on his preceding visit. He said that to try to convey some of this faith to others was his only mission in life.

With him came J. Malcolm Bird, associate editor of the Scientific American, who for weeks had been visiting mediums with Sir Arthur in England, France and Germany. He returned convinced that the psychic phenomena Sir Arthur described actually take place.

Whatever people might think of the famous English writer's religious interpretation of these phenomena, Mr. Bird said, there was not the slightest foundation for the theory held by some persons that Sir Arthur had been hoodwinked into belief in phenomena produced artificially by material means. Tables did jump off the floor, lights did appear, voices did issue from trumpets and mediums, vases did move through the air, all apparently because of some mysterious force the source of which has not been discovered. Mr. Bird said he saw everything which Sir Arthur said he would see, except ectoplasm, the strange substance which issues from the body of a medium. He even took a spirit photograph.

Mr. Bird's visit was to acquaint himself with the methods of European mediums and the technique of investigation which is beginning to be developed there, in preparation for the tests which will be conducted by the Scientific American to determine, if possible, by scientific methods whether such phenomena are true psychic manifestations.

The magazine has offered two prizes of \$2,500 each for the first manifestation of psychic phenomena and for the first spirit photograph made under conditions to exclude the possibility of fraud. These tests will begin in a short time and Sir Arthur expects to be at one or two of them. His aid will also be sought in persuading mediums that the investigation is to be undertaken in a spirit of fairness, without bias or in an antagonistic atmosphere.

Sir Arthur was accompanied by his wife and their two sons. They will travel over a good part of the country while he is lecturing in some of the larger cities of the West. He left last year because of the Summer heat when he had carried his message only so far as Chicago. He will speak at New York, Cleveland, Pittsburgh, St. Louis, Chicago, Denver, Los Angeles, San Francisco, Seattle and other cities.

"I will pick up my work here where I left off," said Sir Arthur recently. "This is all I live for now; all my thoughts turn in the same direction. I occasionally write a short story, but most of my time is devoted to experiment, to seeking further proof, trying new mediums and retrying old ones on scientific lines.

"I see more and more that this question of psychic investigation, of the future life, is the most important thing in the world. It is more important than international politics, than the Ruhr, than Bolshevism. Doubt as to the future underlies all the social unrest of the world. Men's faith was shaken by the war. There will never be anything right in this world until we get religion right, for religion is the basis for all else. So I seek proof, and with proof I would link faith, and by the joining of these two religion will be made secure and placed on a scientific basis.

"I know this is a certain thing, I am sure of it. I am only a mouthpiece, speaking out of my faith and my experience. It is what I consider to be God's most important message to the world, a new revelation. You know, Christ said 'I have more things to say to you, but the time is not yet.' It seems to me that this is the time. If a message was to come from God, this is the time for it when society is falling to pieces."

Sir Arthur was asked about the proposed tests to be made by the Scientific American.

"I suggested to Mr. Bird that he come to me and place himself in my hands," he said. "He has seen all the famous mediums of England, including Sloane and Powell, whom I consider the finest mediums in the world. He has a photograph taken with the aid of Hope, the Crewe carpenter. He has seen everything I have seen, and has a superficial knowledge of the physical phenomena, but it is not to be expected that he should obtain in a few weeks the religious interpretation of these phenomena which it has taken me more than thirty years to acquire."

There are plenty of good mediums in this country who could be used in the tests, said Sir Arthur, and most of the good mediums in London are Americans. The most famous in this country is Miss Ada Basinet of Toledo, Ohio. But Sir Arthur was rather skeptical as to the success of the investigation to be made here, because he said he feared that some of the judges appointed, particularly Houdini, would be so antagonistic that good results could not be obtained.

"It is not fair to lay down conditions which are so severe that they defeat the purpose of the investigation," he said. "Mediums are sensitive, more so than most persons, and if you bind them, manacle them, hedge them about with restraints which make them think only of themselves, you cannot expect to get good results. Houdini, whom I know, says all mediums are impostors. That is no fairer than if I should say that all conjurors are impostors. But if the investigation is conducted in the proper manner it should yield some valuable results."

### To Show New Pictures

Sir Arthur said that he had several new pictures of ectoplasm and pictures showing spirit faces which he would show at his lectures. Among them are photographs which he received from Americans toward the end of his last visit here. He has checked these up by means of affidavits and careful investigation, and believes they are genuine.

Lady Doyle joined her husband at the end of the interview and incidentally revealed that a new Doyle book is about to be written. Mention had been made



of a new Sherlock Holmes story recently published, and when Sir Arthur said he was not writing much, Lady Doyle laughed and said:

"Oh, but he has a magnificent idea for a book floating about in his head now."

After Sir Arthur and his family had reached the Hotel Biltmore he elaborated on some of his views as to spiritism. He said that neither science nor religion had been fair to the subject because science had condemned it without knowing anything about it, and religion had taken an uncharitable point of view.

"Spiritism is gaining more rapidly now than after the war," he said. "The newspapers pick it up and drop it, but the people maintain a steady interest."

Sir Arthur said that he had not seen his dead son in the last year, although he had heard from him several times. Recently, after he wrenched the muscles of his leg, he went to a seance and while there his son came to him and said: "I'll get you all right, daddy." Then he could feel the hand of his son, who had been a medical student, massaging the muscles of his leg, and he quickly recovered from his injury.

The solution of crimes in this world should not be sought in the spirit world, said the creator of Sherlock Holmes, because we should rely upon our own efforts while in this world, unless we wished to become automatons. Lady Doyle came to her husband's aid at this point in replying to criticisms of her husband's views.

#### Has Solved Baffling Crimes

"Why should persons take exception to the beliefs of a fine mind like that of my husband?" she said. "There have been many crimes which have baffled Scotland Yard detectives, which my husband solved in the quiet of his study."

Sir Arthur said that mediums who have been frequently attacked and sometimes jailed, should, on the contrary, be held in consideration because they are the most precious persons on the earth. The attitude of many scientific men toward spiritism was undoubtedly due to the fact that some mediums were frauds, he said, and recommended that mediums be examined by a committee of scientists and receive a certificate of merit.

J. Malcolm Bird went to England with

an open mind, willing to accept evidence of phenomena but with a keen instinct for fraud. That he came back convinced of the truth of these phenomena was gratifying to Sir Arthur.

"I went merely to see if these things actually occurred," said Mr. Bird. "I didn't try to make a scientific investigation, but merely to observe the phenomena and the conditions under which they were produced. I attended seances with several of the leading mediums of Europe and with one in Germany. The conditions for observation were not of the best, being in darkness, but I am convinced that I saw genuine phenomena."

"I did not actually see ectoplasm, which issues from the body of the medium and which it has been thought may be the means by which objects are moved, but I did see the psychic lights which are believed to be accounted for by luminous ectoplasm. I saw physical objects moved under conditions which precluded their being moved by the medium or the spectators."

#### Tables Lifted, Bells Ring

"At one seance vases containing flowers were moved through the air, tables were lifted, bells were rung all over the room, psychic lights were seen moving through the room. These lights are luminous patches which float through the air, and differ from phosphorescence in that they do not shed light. They are merely self-luminous. One came within a few inches of my face."

"The medium who did this was Evan Powell, the former Welsh miner, who is a remarkable medium. Curiously enough, all the mediums are people of a rather unintellectual type. Sloane is a laborer, who, when he went to London to act as a medium, went to work wheeling barrows. William Hope, who takes the spirit photographs, is a carpenter. None of them has a scientific type of mind. Whether this has anything to do with their receptivity or not, I do not know, but it is a fact."

"These things cannot be explained by the theory of collective hallucination. I do not believe in that at all. The fact that there were times when some saw the lights and others did not breaks that theory. I came to the conclusion that these phenomena were genuine."

Mr. Bird described the manner in which he took the spirit photograph with

the aid of Hope. The picture was taken in the British College of Psychic Science.

"I bought the plates, which were in a sealed package," said Mr. Bird. "Then I took them into the dark room, opened the package and marked the plates with my initials. I put them in the plate holder myself and put the holder in my pocket, and I know that my pocket was not picked. I examined the camera and, although I am not an expert, satisfied myself that there was no possibility of fraud from that source. It was an ordinary camera. I put the plate holder in the camera."

#### Faces on the Plate

"I sat first with Sir Arthur and after the exposure in an ordinary light of about twenty seconds, went to the camera and reversed the plate holder. Then I sat for my picture alone. I took the holder from the camera, carried it to the dark room and after Mr. Hope had mixed his chemicals I developed the plate. The first plate with Sir Arthur and myself showed nothing except ourselves. The second showed this."

Mr. Bird held out a photograph which showed him sitting before a dark curtain in an ordinary room. There were two "psychic extras," as he called them, on it. One was a blur above his left shoulder, a face lying diagonally to his erect position. Further down on a line with his left shoulder was a distinct face of a man with a mustache, apparently an Englishman about thirty-five years old, a clean-cut likable-looking person. The face was horizontal on the plate, at an angle to Mr. Bird's body. Neither he nor Sir Arthur could recognize the face. In one corner of the photograph could be seen Mr. Bird's initials.

"I am convinced that that was a genuine psychic photograph," he said. "At the time and since then, thinking it over, I could see no possibility of fraud. How that face got there I cannot explain. Those who have studied the matter claim that the faces are not produced by the ordinary processes of photography that they are in some way etched upon the plate itself."

Mr. Bird studied Baron von Schrenck-Notzing's laboratory and those of Gustave Geley in Paris and Grunewald in Berlin. These three men are the chief psychic investigators of Europe. The



spirit of investigation there, Mr. Bird found, was to first get the phenomena and then examine them in the light of the known conditions, which he believed was the only rational way to proceed. Too rigid conditions would defeat the purpose of the investigation, he said, and he emphasized that in the investigation of The Scientific American there would be a spirit of open-mindedness and fairness, rather than one of bias or prejudice against such phenomena. The only purpose of the investigation, he said, was to get at the truth.

## To Test Mediums' Psychic Control

Great Demonstration Here Is Planned to Enable Scientists to Make Deductions

### SEEK CAUSES OF PHENOMENA

Sir Arthur Conan Doyle to Attend Some of the Seances—Spirit Photographs May Be Tried

The greatest "spook hunt" of modern times will begin in New York City within a month. Mediums have been invited by The Scientific American to demonstrate their control over psychic forces, under conditions that will enable scientific deductions to be made as to the nature and possible causes of the phenomena. It is to be a sympathetic ghost hunt, with no desire on the part of those who have arranged it to discredit any one, but merely to ascertain the truth.

The Chairman of the committee of judges, J. Malcom Bird, associate editor of The Scientific American, has already been convinced by what he has seen with Sir Arthur Conan Doyle of the genuineness of psychic phenomena. He said yesterday that his committee possessed the full confidence of Sir Arthur, and that Sir Arthur would undoubtedly be present at some of the seances if he were in this part of the country. He would do so merely to reassure the mediums, if for no other reason.

Mr. Bird was particularly anxious to impress on those interested in the investigation that his committee would yield as much as seems consistent with scientific accuracy to the wishes of the mediums. There would be no conditions imposed on the mediums which the judges

would not also be willing to have imposed on them. This was essential to success, he held, and if a medium objected strongly to a member of the committee of judges, that member would drop out of the seances for the time being. There would be the utmost liberality that would not conflict with establishing truthful results.

Just when the tests of spirit photographs would be made Mr. Bird did not know, as there is at present no known medium in this country who produces such pictures. If possible, Mr. Bird hopes to have William Hope, the carpenter of Crewe, England, come to this country to undergo the tests. Hope will not take money for his work, except an amount which he might make at his trade, so Mr. Bird does not think the \$2,500 reward for such a picture would appeal to him.

Mr. Bird told yesterday some more of his experiences at London seances, including the noisiest seance he ever attended.

"It was in a room over a grocery store in a suburb of London," he said. "They were very ordinary people, of no great intellectual capacity, but they have been holding these meetings once a week for seven years, and to suppose that they are frauds would necessitate the belief that for all that time half of these persons had been imposing on the other half. That does not seem likely. They had every noise making contrivance you could think of on a table—horns, bells, drums, hammers, mallets—and every one of them was used by some force. They made so much noise that it degenerated into comedy, and it was all I could do to keep from laughing. I cannot say there was anything very inspiring about this seance.

"The best seance I had was with Evan Powell, now a coal dealer. He comes up to London once or twice a month for seances and refuses to take anything for them except his expenses. Vases and tables moved about the room, the flowers in the vases brushing our faces at times, and when the seance was over they were in different parts of the room from what they were at the beginning. There were demonstrations in so many parts of the room that it would be necessary to assume, under the supposition of fraud, that most of the persons in the

room were taking part in the fraud. That I do not believe.

"I had a long clairvoyance seance with a Mrs. Leonard, who talks with alleged spirits through her control, Feda, a West Indian girl. I talked for two hours through Feda, but nothing was said to me that would not have applied with equal force to any other writing man. I was not impressed by the communications.

"The most interesting seance of all, perhaps, was in Berlin, where 'apports' were brought into the room from outside. I had not heard of this kind of manifestation before I went abroad. The doors and windows of the room were locked and there was only enough light in the room to show that there were people there. I could not have told if they moved. The medium went into a trance and things were brought in from outside and dropped on the table. One was a sprig of leaves, another two slates fastened together, which had been left by one of the spectators at another place. Then a stone was brought in by some means and dropped. All we could hear was the noise of the article when it dropped, and after the medium came out of the trance and lights were turned on we found these things. It was most interesting, but what it all meant I do not know."

Mr. Bird said that the first test to be made here would probably be through a medium from out of town, and that the seance would be held in a downtown office building. There has been a good deal of difficulty in getting mediums to consent to the conditions, but he said that he hoped this reluctance would disappear in the case of genuine mediums when they understood the purpose of the inquiry.—New York Times.

While millions look forward to meeting loved ones on the other side, there are some more millions who hold some future meetings in anything but pleasurable contemplation.

The Importance of "COURAGE" has escaped your attention. Read its message published in the March Issue of PSYCHIC POWER on page 47 and ask for the valuable information which can be of great benefit to you, if you look it up right NOW.



## PSYCHIC MANIFESTATIONS

Published by the American Press

Editor Admits Weird Seance  
Baffles Him

Tells of Astonishing Scotch Medium  
New York, April 14.—[Special.]—  
Extensive psychic phenomena seen by J.  
Malcolm Bird, associate editor of the  
Scientific American, on his recent visits  
to European mediums, have been de-  
scribed by him in the May number of  
the magazine. The article covers two of  
the seances, and Mr. Bird came away  
convinced that he had observed phenom-  
ena which hardly could be explained by  
any known natural cause.

His trip to Europe was at the invita-  
tion of Sir Arthur Conan Doyle. He  
wished to acquaint himself with the at-  
mosphere of these European seances,  
which are taken much more as a matter  
of fact than in this country, before con-  
ducting tests here. He tried to ascertain,  
as far as his eyes and ears and sense of  
touch would permit, if there were any  
physical connection between the medium  
and the spectators and the phenomena, but  
could discover none.

He heard noises produced in a way  
which defied his efforts to establish a  
natural cause, took part in discussions  
with alleged spirits in which he was told  
things which could not have been known  
to any one in London, and saw the mys-  
terious self-luminous lights, attributed  
by Sir Arthur Conan Doyle to ectoplasm.

Mr. Bird was not fortunate enough to  
see the ectoplasm, which Doyle has re-  
ferred to as the link between the natural  
and the spiritual world, and which scoff-  
ers declare is a deception practiced by  
the medium. But he saw everything else.

The first medium Mr. Bird saw in ac-  
tion was a Scotch laborer, taciturn and  
with a decided burr in his speech.

"He was an altogether common-place  
person in every detail of appearance, and,  
so far as I could judge, would grade fair-  
ly low in education and general intelli-  
gence," Mr. Bird said. "I make these  
complimentary remarks for what they  
may be worth in connection with the per-  
formance followed.

"My best judgment would be that  
both in direction and subject matter,  
much of the 'communicated' material of  
the seance would be quite beyond the nor-  
mal ability of the medium."

There were twelve sitters, including  
Mr. Bird, who was introduced to the  
medium, and the others as a friend of  
Sir Arthur's "from the states." No  
cabinet was used by the medium, who  
sat as one of a circle in a chair oppo-  
site that first occupied by Mr. Bird.  
Later Mr. Bird moved next to the me-  
dium and held one of his hands during  
a large part of the seance.

As an apparent coincidence, he said  
that the next day he felt rather tired,  
a condition complained of by the per-  
son who sat on the other side of the  
medium, and which was explained by  
the avowed spiritualists as due to the  
drains upon their systems in support of  
the medium, who was always much ex-  
hausted after the seances.

The medium moved about the room  
at first, the sitters sang hymns rather  
perfunctorily, and after a few moments  
the medium made his way to his seat, the  
signal that his "control," White Feather,  
had taken possession of him.

"This personality—whatever we be-  
lieve, I think it fair to call it that—pro-  
ceeded to speak broken English, that  
improved as the seance went on,"  
wrote Mr. Bird. "He complained that  
his 'box'—that is, the medium to whom  
he thus referred throughout the seance  
—was not working well tonight. He  
ordered the red light out, and when this  
request had been met, he complained  
about the light from the fireplace.

"After considerable fumbling in the  
dark, which did not appear to disturb  
whatever condition of trance the medium  
may have been in, a large screen was  
placed in front of the grate, to 'White's'  
intense and audible satisfaction. 'White'  
continued to conduct the seance, speak-  
ing always in the same voice, a rather  
shrill whine.

"This voice, of course, quite frankly  
came from the medium's vocal apparatus.  
If he was doing it consciously, he ought  
to be on the \$1,000 a week bills, for there  
was no trace of the Scottish in it, nor in  
any of the other very different voices that  
were heard at one time or another dur-  
ing the seance.

"White Feather had quite a rough  
time with his spirit communicators.  
They kept crowding, or trying to crowd,

one another out and usurp one another's  
turns. At times he spoke harshly to them  
about it. After some time the voices be-  
gan to come from the trumpet. This had  
been stood up in the center of the circle.  
Whether it was picked up in the produc-  
tion of voices, I cannot say.

"Presently the trumpet gave forth a  
perfectly distinct sentence. I asked at  
this point whether both hands of the me-  
dium had been held at the moment when  
the trumpet had spoken so clearly, and  
was informed that they had. 'Whitey'  
himself then spoke up and invited me to  
change seats with the lady at the me-  
dium's right. This was done and my  
hand was grasped firmly and held, with  
slight interruptions throughout the next  
stage of the seance.

"There was no substitution practiced  
on me here; what I had here was em-  
phatically the large, somewhat hard and  
altogether rough hand of the medium.

"The seance now entered a phase  
which seems to me to prove without  
question that telepathy or some other  
force with intelligence behind it was at  
work. The trumpet began to talk loudly  
and distinctly and coherently, in a voice  
that had not yet been heard. I would  
insist upon two things here; the voice  
came from the trumpet in the center of  
the circle, and I had one of the medium's  
hands.

"I take it that, theoretically, the  
trumpet might have been manipulated  
by his knees and brought to speaking  
position next his mouth. We should  
be able to test this supposition, even in  
absolute darkness, were the sittings held  
before our judges and under our test  
conditions.

"In any event, it was not ordinary  
ventriloquism at work, because the ven-  
triloquist cannot work in the dark. He  
doesn't deceive your ears, but rather  
your eyes, by directing your attention to  
the point whence he wishes you to infer  
that the sound came. The voice really  
came from the center of the circle."

This voice, which announced itself as  
belonging to Cornelius Morgan, said that  
somebody was present from a distance  
from New York. The voice then said  
that Mr. Bird had walked across Brook-  
lyn bridge about three weeks before on



a Friday at 7:30 o'clock with a lady and gentleman.

Mr. Bird moved away from Brooklyn eight years ago and had not walked across the bridge half a dozen times since, but a week before sailing to England he had walked across Brooklyn bridge on a Saturday with two men friends, the only time he had walked over the bridge in a year. When he corrected "Cornelius" the spirit reproached him and insisted that the original version was the right one.

Cornelius also told Mr. Bird that he had engaged passage on two ships, which was true, one of them being finally canceled. Nobody outside the offices of the *Scientific American* knew this fact.

"I do not know what this message proves," Mr. Bird said, "but it certainly proves something. If it be telepathic it proves telepathy can be subconscious on the part of the mind that supplies the information, for at that moment I had been thinking of nothing connected with my passage, but rather of my diary, which would settle the other question."

Later Cornelius informed Mr. Bird that he was a writing man, which did not seem a hard thing to guess, inasmuch as he had come as a friend of Conan Doyle, but the voice from the trumpet went on to say that Mr. Bird had been engaged in writing a letter before going to the seance. Mr. Bird had written a letter that morning and mailed it, but the voice continued that it was something which had been left unfinished.

"That was the literal truth," said Mr. Bird; "the paper was still in portable typewriter with the half finished letter in it. It did not make any great effort to identify what this work had been and I did not press him—it would have been unreasonable. The thing was really a list of French words that I wished to add to my speaking vocabulary before venturing upon French soil."

After a time the first of the psychic phenomena observed by Mr. Bird were seen. These were the luminous patches of light.

"Phosphorescent lights began to appear here, there, somewhere else," he said. "In each case such a light appeared in the immediate vicinity of the person to whom the message under way at the moment was addressed. At first

I was puzzled by the fact that usually they were seen by some of the sitters and not by others. Shortly, however, I learned that the reason for this was the obvious one that the medium is opaque.

"Most of the lights were approximately round, though perhaps a bit longer one way than the other. They gave definitely the impression of phosphorescence rather than of flame or filament. One of these lights stood out above all the rest. It came when the medium was almost to my certain knowledge holding the hands of the lady opposite me while delivering a message to her. It was a long, snaky affair."

Mr. Bird also observed that the trumpet from which the voices came did a good deal of traveling about, in and out of the circle, faster than he believed it could have been moved by hands. It then moved about the circle, touching each sitter on the face or head. On one occasion the trumpet also led in songs called for by the medium to help put him in a trance.—Chicago Tribune.

## Brush of Painter Flies While He's in Trance

Paris Marvels at Polish Artist's Strange Spiritualistic Phenomenon

Special Cable to The Inquirer. Copyright, 1923, by New York Herald Company

Paris, March 31.—Parisian society is flocking to see the latest spiritualistic phenomenon—a young Polish artist, Gruzewski, who during a trance paints at impossible speed any subject suggested but during a normal state requires an hour to finish mediocre miniatures.

Gruzewski's strange power operates only, however, under the guidance of his brother, a well-known hypnotic medium. Described by a recent visitor, the Gruzewski, who during a trance paints artist sitting down at a small table with his paints, brushes and paper, the lights turned down, but not extinguished. The spectator asks, for instance, "paint a battle scene," immediately Gruzewski picks up the necessary instruments and with both eyes closed carries out his brother's bidding.

Such international experts as Dr. Jaworski, Rene Blum and the painter Lebedeff have certified that there is no fake in this latest phenomenon.

## Poet Dead 300 Years Pens Poem

A poem was dictated yesterday in Chicago by Patience Worth, dead for almost three centuries, to a group of Chicago and Evanston writers, professors and club women who met at the home of Mrs. Eugene Garnett, Evanston author.

The dictation was made through Mrs. John H. Curran of St. Louis, who, eight years ago, first published a series of Patience Worth poems given her, she asserted, through her spirit control.

Mrs. Curran smilingly denied any psychic influence or power, refused to go into any sort of a trance or even have the room darkened or quieted. She told of her experiences and then suggested that some one furnish Patience Worth with a topic.

Dr. George Craig Stewart, noted Evanston divine, suggested "Insight."

In a moment Mrs. Curran began to dictate, sometimes spelling the words before she pronounced them. Recorded by a stenographer, the following was the result:

Night comes, the long, long night  
Her sable robe disclosing.  
And the stars pierce through the gloom—  
Pale silver beams, and later then  
The moon, wan-faced, appears, climbing  
the vast arch.  
And then morning, rose hued, and the  
sun,  
The brass-disc'd sun, knocking at the  
day;  
Thus announcing illumination.  
So be man—  
A pit, and wi'out the ray, beloved.  
It descends unto his thir'd depth,  
And without it,  
He must be mute, helpless, less than clay.

Later another short poem was dictated.

Mrs. Curran explained that she received her first messages, signed "Patience Worth" over a ouija board some eight years ago. She had turned to the board for amusement, she said, while her husband was playing pinochle. Since then, she added, she has received more than 3,000 poems from the quaint Puritan poetess.

"Many of the poems," she asserted, "are written perfectly in dialects of which I know nothing—Elizabethan poetry, early Anglo-Saxon, Scottish and others. I've never been abroad, yet many of the poems treat specifically of scenes in England, France, Spain and Jerusalem."

Mrs. Curran appeared in a public lecture recently at the Evanston University Club.



## Did Spirits Help to Find Long-Hidden Chapel?

Strange Story as Related by British Archaeologists in Connection with Glastonbury Abbey Excavations Has Scientists of Two Countries Wondering

After all the years of confusion and disagreement it begins to look as though the spirits have proved their case. At least they have come out with evidence of their existence in a manner to make the most hard-boiled skeptics sit up and take notice, and to make psychic authorities hail one of the most remarkable spiritualistic manifestations of modern times.

The events in question have been occurring in connection with the excavations at Glastonbury Abbey in England, which was destroyed, with thousands of other churches, at the time of the reformation. All through the operations the excavators have been, and still are, receiving the aid, through the medium of automatic writing, of influences claiming to be the spirits of those who knew the great church at the height of its glory. And that aid has led directly to the discovery of two lost chapels, of which the memory was preserved only by vague traditions, and of which every material trace had disappeared.

The story is told in "The Gate of Remembrance," of which an enlarged edition has recently been published by E. P. Dutton & Co. Part of it has been familiar for years to antiquaries and psychologists, though not generally known to the public; part of it is new. The substance of it is that the scientists at work upon the ruins were directed, "Dig in such and such a place and you will find such foundations," and when they dug they found them exactly as had been predicted, down to the last detail.

To make these circumstances doubly impressive, they are narrated by Frederick Bligh Bond, a British archaeologist of unquestioned repute, whose personal experiences they were. Mr. Bond is said to be the highest living authority on the Glastonbury ruins, where he has been directing excavations since 1908. He was appointed to the post that year by the Somerset Archaeological Society. At the time when he took charge, interest in the Glastonbury ruins was cen-

tered on discovering the remains of a chapel dedicated to the memory of the Saxon King St. Edgar, and built by the abbot, Richard Bere, in the early days of the Tudors. Only a few allusions in the works of old writers had preserved the memory of this building, and not a stone remained above the green turf to show where it once had stood.

Earlier archaeologists, piecing together the fragments of evidence, had concluded that the Edgar chapel might have been attached to the east end of the church, projecting about twelve feet from the main body. But digging at this point had failed to reveal anything, so when Mr. Bond and his associates came to the task of finding the chapel there were practically no promising clues.

It was at this stage of the proceedings that Mr. Bond and a friend known as "J. A." tried an experiment with automatic writing, and it yielded astonishing results. At the first sitting they obtained a drawing of the chapel, showing it at the east end of the church, where hope of finding it had been almost given up, together with a statement that it extended thirty yards—instead of twelve feet—from the church. These and other communications accompanying them were variously signed in Latin with the names "William the Monk," "Rolf the Monk," and "Johannes Bryant, monk and stonemason." The last informed them later that he died in 1533.

For over twelve months, Mr. Bond asserts, the communications continued, the unseen forces constantly directing where and how the excavations should be made. And in the end the building was found exactly where the "spirits" had said that it would be, with the measurements and every other particular substantially correct.

These circumstances were repeated in the finding of the Loretto Chapel, which was uncovered in 1919. The excavators had expected to find it in one position, the messages received in automatic writing directed them to another—and again the latter were right. But in this case it was even more strikingly brought out. For in 1918, with none of the promises verified as yet, Mr. Bond took a tremendous sporting chance and

gave the communications to the world.

As to the interpretation of these events opinion differs. Are they to be taken on their face values as personal communications from the dead, or are they something else?

Mr. Hereward Carrington, who is psychic investigator for the Scientific American, takes the attitude that nobody knows.

"It certainly looks like communications from definite incarnate personalities," he said, "but I wouldn't say for certain. I am sure of the facts, but I am on the fence as to the interpretations—whether it is the definite personalities, or some unsuspected power within ourselves, or some great unknown quantity—X."—The Globe and Commercial Advertiser, New York.

## Spirit Caught by Camera at Bier, Claim

(By International News Service)

Los Angeles, Cal., March 24.—Three strange impressions, claimed to be "spirit photos" of Mrs. Mary McVicker, were seen today on the background of a photograph taken while Mrs. McVicker lay in her casket.

In accordance with Mrs. McVicker's wishes, a licensed photographer, C. H. Monroe, was called after her death to make a picture of her bier. In making the picture Monroe used a huge velvet screen to balance the light, and it was on the screen in the background that the unusual impressions appeared. Monroe said he examined the screen thoroughly before making the picture and he found it no different from the kind ordinarily used.

"I can't understand it," Monroe said. "The impressions should not be there."

Mrs. Mary Vasek, pastor of the Spiritualist Temple, of which Mrs. McVicker was a member, states she saw Mrs. McVicker in the spirit at the temple and at the crematory. Other members of the cult also claim they saw the deceased woman's spirit at the chapel.



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Dr. Gardner defended the youth of the day, "who dress and talk and think as they like."

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"Science has taken an unscientific attitude and religion has taken an uncharitable point of view. Both have handicapped the propagation of spiritualism."

"But we are winning over great numbers of moderate men and women and many big names have recently been added to our ranks."

He was asked if spiritualism interfered with a person's orthodox religion.

"Not necessarily," he replied. "People keep their own sects, and spiritualism only deepens and adds to the meaning of their religion. Many clergymen are members of our order."



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Sir Arthur declared, after he had seen the newspaper reproductions of Father Heredia's "ghost photography," that great ignorance of the subject had been shown. "The claim of Father Heredia that he can make counterfeit ghosts is quite outside the question," he said.

"Every scientist would find out something for himself regarding spirits if he only chose to investigate," said Sir Arthur. "But to date science has pooh-poohed spiritualism without giving it a fair trial.

"Science has taken an unscientific attitude and religion has taken an uncharitable point of view. Both have handicapped the propagation of spiritualism.

"But we are winning over great numbers of moderate men and women and many big names have recently been added to our ranks."

He was asked if spiritualism interfered with a person's orthodox religion.

"Not necessarily," he replied. "People keep their own sects, and spiritualism only deepens and adds to the meaning of their religion. Many clergymen are members of our order."



### Lincoln Hears Spirit Voice

Sir Arthur declared it was in America that the barriers between this world and the next were first broken down and he told a story of President Lincoln's Administration which showed, he alleged, that this country had been saved in one of its greatest crises by spiritualism.

According to Sir Arthur, Nettie Courn, a famous medium of those days, went to see the President at the White House in 1862 with reference to leave for her brother who was in the army. While she was there she went into a trance, and according to documentary proof which Sir Arthur produced, a masculine voice strongly reminiscent of Daniel Webster, whose full length portrait hung in the room, was heard advising Lincoln not to "abate a whit" in his determination to fight for the famous Emancipation Proclamation and "above all not to defer issuing it."

Others who were present, Sir Arthur declared, asked him, in view of this extraordinary manifestation of Divine power, whether any outside pressure had been brought upon him not to issue the proclamation. Lincoln replied gravely: "I must confess that I have been worried night and day by tremendous outside influences to defer its issue."

This story Sir Arthur cited as an example of what he believed was America's debt to spiritualism.

### Would Aid Police

"The spirits do not wish to meddle in our affairs. But officials would do well to develop their psychic powers and much good might be accomplished in crime detection by the use of psychometrists."

"Scientists and the man in the street are too prone to condemn all mediums because some are false. True mediums should be preserved in cotton, they are so precious. False ones can do much harm in many ways."

Sir Arthur was asked to account for the so-called ghosts which appear to haunt certain houses, particularly old castles.

"They are spirits, to be sure," he said, "but so earthbound they cannot get away from earthly things. So close to their previous existence they can be seen plainly."

"Spirits migrate to that plane for which they are fitted and then continue to develop through the ages. Some very low spirits first go to a sort of purgatory out of which they have to work their way. The ultimate goal we do not know. The development of spirit is beyond the comprehension of the human mind."

## Craze for Occult Has Seized Upon Austrian People

Mental and Moral Confusion Results. Fakirs Abound

By Dr. Frederick Funder

(By N. C. W. C. News Service)

Vienna, Feb. 26.—Interest in mental telepathy, hypnotism, spiritism, mind reading, and clairvoyance, seems to have assumed the proportions of a craze that is infecting the minds of so-called intellectuals all over Europe, and many thousands of persons have had their minds thrown into moral and mental confusion as a result of dabbling in these subjects. Notwithstanding the fact that many exponents of these practices have been unmasked as frauds, the people still are willing to be deceived, their passion for such things amounting in some instances to a perfect frenzy of superstition which furnishes an interesting commentary upon this century of so-called enlightenment.

### Materialism the Root of Evil

One explanation advanced in many quarters is that the proneness of the people to accept any sort of occult nonsense at its face value is to be found in a reaction against the extreme materialism of the past few years. Not so long ago, it was the fashion to deny the existence of anything that could not be dissected with a scalpel or examined under a microscope. A condition directly contrary has now been produced in the minds of those who have lost the Christian concept of truth. Instead of denying or disavowing the existence of immaterial or transcendental things, there is now a frantic effort to grasp and understand the supernatural and incomprehensible in man, with, of course, the help of all sorts of practices explaining it in contradiction to Christianity. Music hall artists who have become adept in these practices are be-

coming rich by the use of stage-tricks to deceive the public, and many scientists have credulously made themselves witnesses to alleged psychological discoveries which were in reality mere impostures. A great many of these prophets of superstition have been exposed as swindlers, but still new tricks are discovered and new victims are found.

One of the most startling exposures was that of the music-hall exponent of telepathy and hypnotism, Hannussen. Hannussen has been banished from Vienna by the authorities, but the swindle is still going on.

## Communication with Dead Is Forecast by Bishop

Spokane Divine Says It Will Be as Easy as Wireless

Spokane, Wash., April 2.—Prediction that communication with the spirits of the dead "will eventually be possible, as it is now to communicate by wireless," was made by Right Rev. Herman Page, Bishop of the Spokane diocese of the Protestant Episcopal Church, at a meeting of the Spokane Ministerial Association here today.

"The world today is drifting toward a spiritualistic movement, which, though still in its infancy, may develop to greater heights," he declared, adding that he had "no antipathy toward spiritualism."

## Search for Truth

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

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

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

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

—HUXLEY.



# WILL NEW YORK CITY BE DESTROYED IN 1927?

This article is presented for its curious interest, and its publication must not be interpreted as indorsement of its eccentric contents.

The author is Mrs. Ernst Benninghoven, who calls herself Mother Rhoda Alice. Her home is a mountain top called Skylands in the Santa Cruz Mountains, in California, and there she lives the life of an ascetic. She has been a recluse since 1902, emerging at intervals to announce predictions of the character of these appended here. She is the widow of Ernst Benninghoven (son of the German reformer, Gottlieb Benninghoven), well known in the West as an expert on lands and colonization. She calls herself a Jewish Christian and is of English-Irish-American origin.

Mother Rhoda Alice is described as a wraith of a woman, invariably robed in long white garments. Entirely secluded on her mountain top, her nearest neighbor being twenty-five miles away, her body is worn to fragility by her fasts. Her diet is of cereals, nuts and fruit. She believes that the mantle of Daniel the Prophet has descended upon her.

That the prediction about the San Francisco earthquake was made in the terms set out here is attested to by William de Roden Pos, who was recently interviewed by a representative of this magazine in San Francisco, and by Mrs. Myrtis Hodges of New York, who in 1910 investigated Mother Rhoda Alice's claims. Mrs. Hodges attended the lectures in which the prophetess predicted a world war and the breakup of civilization.

By Mother Rhoda Alice

In May, 1910, three days before Halley's comet came to the point nearest to the earth, when the vision of God was upon me, I was resting in my bed when suddenly impelled by a divine power to rise and look at the sky toward the north. The hour was 11 A. M. I arose and saw a peculiar white fire glowing and gathering there in a singularly rapid fashion. The potency of the fire lay not so much in the sight thereof as in the startling feeling that was directly conveyed from it to my consciousness.

As I looked a word began to be formed or written in the white flame. The word was "DOOM." It appeared in the midst of the radiant fire as if it were at the back, or by a power not visible.

The word was of immense dimensions. The length must have been almost a mile. The height of the letters was proportionately great. The type was of the old Roman-English style, severely plain and simple. The ominous word seemed to stretch across the whole northern heavens. It stood there, still and menacing, for a moment or two and then slowly faded away.

In a few seconds or moments, I know not which, I was so rapt in the wonder of it all, it began slowly to reappear again as it had done before and was soon

in full view, glowing and frightful to behold.

Three times in succession was this warning given by the Most High God to me, and given to me to be given forth to the human race in order to prepare it for what was then to come, and what is still to come, upon it.

As with Belshazzar and his court, God found the kings of the earth and the people, as well as the human priesthood, drunken with worldliness and self, and nearly all mankind living in a riotous sensualism and a sordid carnality that outdid the sensuousness of Belshazzar's feast, while the bedraggled banner of the God-Christ waved over the battlements of a Christless Christian world, and the name of the founder of Christianity had become a byword—an empty symbol—with the majority of the people of the land.

To apostate Christendom first came the selfsame judgment that came to the licentious king of Daniel's time, but it came in a still more powerful and unmistakable way.

The judgment contained in that word "DOOM," reappearing three times in succession, came as a climax to a series of revelations concerning the world-overturning, or the destruction of Roman civilization first, then of other civilizations, and afterward of the planet itself; for all unknown to science or to the earth's inhabitants, our planet is dying as is our neighbor, Mars, only the earth is not in so advanced a state of dissolution as is the Martian sphere.

## The Meaning

Just what is meant, in detail, by this mighty warning given from heaven in so miraculous a way?

To be brief and exact (in outline), the day of doom spoken of by God to Esdras in II. Esdras, 7, 43, has come, and the earth planet with all its evolutionary product, its civilizations, its malignant reign of brute force, its material elements, is undergoing a process of disintegration and dissolution caused by the unseen ignition of atmospheric, elementary structural and other primary fluids, such as magnetic, electric, gaseous, and all radio-active substances, or by a stupendously potent invisible agent, one hitherto unknown and undreamed of by

science, or by members of church or state of Christendom.

## A Deaf Ear Turned to Prophecies

I had been shown in many great visions, beginning in 1902, that the entire world system was to be destroyed, all Gentile governments overturned, orthodox ecclesiasticism to become extinct, the top to become the bottom, the bottom to become the top, in life everywhere, and that all those things that sensualized, carnally-drunken humanity valued and thought worth while were to be destroyed, and that new values—moral and spiritual values—were to be substituted for the old swinish things; and, moreover, that Gentile civilization was to become extinct and to become so by God's decree.

In 1902 I had printed in a pamphlet in San Francisco the prophecy that the great economic and political crisis would begin in the year 1914, and have that printed matter now to show as proof.

I prophesied the San Francisco earthquake in 1905, but owing to the selfishness of those to whom I made it known the warning was not given out as it should have been. I had been shown from heaven that San Francisco was to be destroyed, and was told to warn the people. For this purpose I left my home in the mountains to visit Dr. Albert Hiller, a well known physician and a deep student of religions. He had a large house, also an office, on Sutter Street. He was particularly interested in Vedantism and had entertained for a year the Hindoo teacher, Swami Ram. This was in the autumn of 1905.

The day I arrived at his house I told Dr. Hiller of the prophecy of the destruction of San Francisco by earthquake and fire and also told him of the overturning of the world-system and the great tribulation that was coming. He at once telephoned to Mr. and Mrs. Emelyn Lewisy, also deep students of religious philosophy, and the President of the Society for Psychical Research.

They came in the evening, and to them I repeated the grave warning. Besides the guests, there were present Dr. and Mrs. Hiller and Mrs. Hiller's sister. After I had explained the near destruction of the city I told Dr. Hiller that I had no connection with the press and I wished him to put the prophecy forth for



me. But he objected and said that such a startling prophecy would cause thousands to leave the city and that as a result great property damage and financial loss would be done to the city.

I, being sensitive, did not follow my feelings and go directly to the newspapers, as I should have done, but returned to my home.

I also requested my husband, Ernst Benninghoven, to give the warning to his friends in the city. He did so, and among them were William de Roden Pos, the then pastor of the Swedenborg Church on O'Farrell Street, San Francisco, who is now living in the city, and a Dr. Nellie Beighly, Prof. Vander Nailen, and some members of the Swedenborg Church. But not one of them believed that the earthquake would come as I had told them. When it did come, however, as I had predicted it would do, all those people who had been warned and disbelieved were among the heaviest sufferers.

Dr. Hiller's two great houses on Sutter Street were wrecked by the earthquake and afterward burned to the ground, one house being that in which I had delivered to him the great prophecy. Very shortly afterward Dr. Hiller became ill and suddenly passed from earth life.

Mr. William de Roden Pos, the pastor, who had refused to tell his congregation that the disaster was coming, as he had been requested to do, lost everything he had except the clothes he stood in, and to all the others similar misfortune came.

After the great catastrophe the newspapers complained because no one had warned the city of the awful calamity that had come so suddenly upon it.

#### A Vision of the End of New York

On Aug. 29, 1907, when caught up in spirit into the realm above the earth, I beheld the sudden and complete destruction of the modern Sodom—New York City. (Published San Jose, in pamphlet now in print, in 1908.)

I beheld a great shudder rocking the entire Atlantic Coast from Newfoundland to the Gulf, but the centre of it was Manhattan Island and the New Jersey coast.

First, I beheld a vast swirl in the air and then a mighty whirlwind of spiritual breath substance standing over New York City, and, as the whirlwind, like a mighty

cyclonic twister, increased in fury and violence, or as its spiral motion became incredibly rapid, the earth's crust began to quiver, slowly at first, then more and more rapidly (there was but one awful shock) until the land began to subside and with a terrific rocking, sickening motion, it sank out of sight.

In a few seconds' time, or less time than it takes to write it, the great commercial city, with its skyscraping monsters, its millions of sensual, money-grabbing inhabitants and one-fifth of the world's gold (in bullion) sank forever beneath the waves of the old Atlantic Ocean, and soon, where the giant city, with all its insolence and depravity, its loves and hates, its hopes and fears, had flung defiance to the defenseless and just, the waters flowed calmly over the spot, leaving not a trace or a sign that a city once had stood there.

Adjacent portions of the coast of the island on either side also disappeared forever from view. Steamships and shipping craft anchored in the bay were caught in the violent suction of the mighty, swirling waters and, like floating leaves, were carried with the land and its increment into what seemed to be a great hole in the floor of the ocean. It is a matter of scientific record "that vast areas of land of New York State and the Atlantic Coast have been above water for ages and then submerged. And the same land has been elevated again and covered with vegetation and giant trees. Thus, the excavators of the New York Board of Water Supply have dug down into forests of vast antiquity—in fact, the first large trees known. But three epochs have been discovered. Thus a forest would grow and then the land would sink and be covered during centuries by ocean sediment. An upheaval came, new forests grew during many ages and sank again. So far three huge forest areas have been excavated, three submergences, three risings. All in Devonian and near Gilboa, New York."

#### When Will the End Come?

The date of the great catastrophe which shall destroy San Francisco has not been given to me yet, but I believe it will be in about twenty-eight years from the date of the last one, or in about 1933. I shall be shown a little before it is to come and nothing will prevent me from sending direct to the people of the city the exact

date and hour, so that they will have ample time to leave and save lives.

The date of the sinking of New York City is not known to me either, directly, but it will also be revealed in time to warn the people to flee.

But when revealed and sent to the people in time to save their lives, few will accept the terrible warning, as in the days of Sodom and Gomorrah, yea, and in the recent days of the San Francisco earthquake and the days of the prophecies of the recent war. They believe only the catastrophic events after they come upon them, when it is too late.

As far as I now can state the sinking of New York will occur in 1927 or in 1933.

Under divine impulsions I went to San Francisco in the month of March, 1912, and took a house, as Paul did at Rome. I taught and I gave out these great prophecies for seven months. I held services every Sunday and frequently during the week at a chapel in the house. At the St. Francis Hotel for six consecutive Sunday evenings, beginning June 8, 1912, I gave the prophecies of a great world-crisis and a general overturning and told all the people that it was right at their doors.

#### The Fulfilment

When the European sky became darkened with a terrible war cloud and all the nations were threatened with insurmountable trials and dangers, even extinction, then these indifferent ones began to remember and many deeply regretted that they had had no time for such matters or to listen to the woman prophet whom God had sent to warn the world in 1912.

In 1914 they who had sneered in 1912 were ready to hide their faces, and in 1917, Oct. 26, when the new Russian regime, under the common people, had become a fact and the terrible sinister reign of the Czars had been forever put under foot, these sneering ones, figuratively donned sackcloth and ashes.

They would all have had "time for such things" then, but it was too late, for they then knew that the pale-faced, white-robed ascetic was what she had claimed to be—namely, the God-ordained, anointed prophetess for this age, and the only one, and what she had revealed they saw, with humiliation and gnashing of teeth, was terrible and unquenchable truth.



### Earth-Wide Financial Disruption Near

During my public work in San Francisco in August and September, 1917, beginning at the Emerson Studios and ending at the Scottish Rite Hall, Sept. 2, I told the people, among other things, that the financial systems of the earth were soon to be completely disrupted and that man's greatly worshipped possession, gold, was to lose its purchasing power.

Today, with the Austrian kronen and the German mark about worthless, and France, Italy and England too greatly debt-laden to hope for recovery, and the United States sitting upon the top of a seething industrial volcano, the prophecy seems in a fair way to fulfilment.

I will state here definitely that in a few short years the now apparently healthy rate of exchange of the United States will be in as greatly diseased a state as is the rate of exchange of Austria today. By the year 1938 the entire system will meet complete and entire annihilation.

II. Esdras, vii., 41-43: "Even so now, seeing corruption is grown up and wickedness is increased." But the day of DOOM shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is passed.

Asdras, 2-8: "O wicked people, remember what I did unto Sodom and Gomorrah—whose land lieth in clods of pitch and heaps of ashes."

This period is the "DAY OF DOOM" to which God referred in the above prophecy to Esdras.

Let all mankind understand that this is the great doomsday; also, the great day in which corruption is to be overcome and immortality attained by the faithful—that is to say, those who learn through the true teaching how to slay within themselves the fallen human nature and to rise into the resurrected or immortal state. And it may be said without fear of contradiction that there is no time to lose.

The death throes of the planet earth, now far advanced, will extend over a period to be counted by centuries, but the inversive schemes of human government will be very short-lived, indeed.

All aims, therefore, except those aims of slaying the self, individual and racial, and of turning inward toward God and the inner life—that life that is above the tumult of the senses—are unworthy to

be considered, and, moreover, they will be found to be utterly hopeless and futile, for the reason that the same power that rocks the earth deposes kings and potentates, exalts the lowly to high estate, dissolves the elements and blots out the light of the sun, moon and stars, will defeat, definitely and absolutely, without let or hindrance, that which seeks to obstruct its purifying way.

## A Psychic's Experiences

By M. S. Andresen

One day in 1916, seeing my house in terrible disorder, mind torn to pieces, I stood in the midst of it and in a state of frenzy I raised my hands up, shook my fists in the air and cried out. "God," I said, "I don't care whether it is right or wrong, I will put these hands into Heaven and pull up." I meant I would get a divorce, approved or not. One evening I saw a light coming toward me until so close I could feel the electricity emanating from it. I was so afraid that I asked it to leave which it did but very slowly.

That night in my sleep I received a post card. On one side was written "affirm the allness of spirit." On the other side was "ask fifty times for your latent powers to awaken." I forgot it all when I awoke but asked the message to return which it did. I retained it upon awakening. This happened on Friday in 1917. On Sunday I asked fifty times for the latent powers to awaken. That night my room was filled with spirits, all talking at once and I was becoming so afraid when the words on the post card came to me, "affirm the allness of spirit" "deny the power of the senses." In a short time the room was quiet.

After this, each time I sat down to concentrate a vaporous substance seemed to move before my eyes. A voice said to me, "Let it think right into you." I answered, "I will let it think into me," but I reserved the right to make my own decision. I walked over and opened the Bible; these words were before me: "The children of God need no man to teach them. The spirit of God and the Holy Ghost will bring to their remembrance everything needful to know." So when this substance that seemed like nebulae came to me I took this statement. "I am

recalling; I understand it." In other words I assumed the attitude of alert receptivity. Then when it left me I laid my hands on my head, asked God to bless this substance which I felt I had drawn into my body and to let this consciousness be communicated to my brain. The result of this would fill a book. A discovery and an invention came to me which, if authentic, will revolutionize the world. Later a light pressed down upon my forehead with these words: "Raise the dead." Do you realize in records in the Bible, of death, most of them say, "He gave up the ghost?" If this "he" were not still in the body, how could he give up the ghost? Might not this "he" spoken of be a spiritual substance lying dormant in the body?

## SPIRIT MESSAGE

By William J. Bryan, M. D.

From Herbert Spencer

As Herbert Spencer, the writer of sociological subjects, of the past generation, the reading public will pardon me if I now write through you (as my medium) to say that, many of my former views are now changed by the fact that I am a denizen of the world of spirits, and it is quite rational and reasonable for me to express my views on society from an entirely different standpoint.

Let it be understood that I do not claim any originality for the statement, emphatically given, that I am one of God's creatures, one fitted by the Creator to live the life that is eternal in the heavens, and that I implicitly obey His divine will and bow in humility before His divine presence—knowing, of course, that God is everywhere, is impersonal, all-embracing, and is best understood by me as Supreme Intelligence of the vast universe.

I am glad to make this statement of knowledge and of fact; and I loudly proclaim that the time will come when materialism, as a distinct school of belief, will be supplanted by the universal knowledge of immortality, and of spirit-return—Spiritualism.

(Spirit) HERBERT SPENCER.

[Note: Herbert Spencer, English philosopher (Materialist); born in Derby 1820-1903; sub-editor of the *Economist* until 1860; he contributed a large number of articles to the *Westminster Review*.]



# ELEMENTARY PSYCHOLOGY

PART III

By CLARENCE H. FOSTER

## Point Eleven

1. It would be difficult to find a motive for endeavor which did not contain some element of self-interest, although one might persuade himself that he was utterly uninterested by selfishness.

2. It is practically impossible for the vast majority to find an interest, which will actuate effort, and which is not in some way for self. In any event, the truly selfless person would not be known generally, to the public.

3. Even those efforts which are completely self-sacrificial and entirely for others may be analyzed by the cynic down to self pleasing effort. Even that one who serves others most may honestly be said to be serving self-interest.

4. Nevertheless, there is an immeasurable gulf between the one who finds pleasure in human service and in giving, and that person who seeks egotistical self-elevation and objective possessions, for purely selfish reasons, without giving anything in return.

5. The one who truly seeks to serve most, or to develop his own creative senses, is the one who will ultimately reap the greatest blessings.

6. Even though he may be selfishly interested in serving, he may use any psychological laws or knowledge utterly without stint or limit.

7. Such a one might ultimately be punished for his egotism caused by his success, but never for the use of psychological laws.

8. Whether you realize it or not, it is the purpose of everyone on Earth to develop the creative faculties and senses, and place self in a position to serve the mass more fully.

9. Nature will always aid one who seeks to develop self, his creative faculties and senses, or who seeks to serve the race in any way. While the motive may seem selfish, the aims are directly in accord with nature's purpose and never bring a negative reaction.

10. On the other hand, it is not possible to have or gain any desired results in life without, at some time, putting forth the required effort for them. At some time all debts must be paid. And any attempt to gain a selfish end without the due effort can only lead to disillusionment. Any desire, which is not toward true self-development or toward greater service of humanity, is idle phantasy and will lead only to pain, or to nothing.

11. The guiding standard is very simple. The use of psychological law should never be for desires, which do not serve society, or which do not develop the senses and faculties. Neither should they be used in the expectation that the world should now give you something for nothing.

12. But, if you are willing to put forth true effort, in any way possible, and if your goal is to develop the creative senses and faculties, or to serve humanity in any way, you may use the deepest principles of Concentration endlessly, and find marvelous and unbelievable results.

## Concentration

Herein are the basic points on "Concentration." These points include the deepest formulas which public

teachers of the inspirational class give to their pupils under various names and guises. Inner Concentration in its final forms is also one of the principal types of exercise in the highest paths of spiritual unfoldment.

The points of Concentration:

Concentration may be called—

a. A mental exercise.

b. A creative process.

c. And, in its deepest application, the highest form of self-unfoldment and development.

Concentration is taught—

a. As a means toward objective and material gain.

b. As a means of acquiring health and strength.

c. As a means of acquiring knowledge.

d. As a means of developing the inner psychic senses and leading endlessly toward spiritual unfoldment. This last named point will not be dwelt upon in this number, but we shall often return to it later.

As to the practical application—

a. Concentration is the highest form of mental development.

b. Through Concentration any end may be attained or any knowledge gained.

c. You will find more rapid inner unfoldment through Concentration than through any other endeavor.

d. It is best and easiest for one to first acquire the habit of, and ability for Concentration, when applied toward a goal or end which is tangible and highly desired.

What does Concentration do?

a. It may be considered as a highly intensified and powerful Suggestion to the Subconscious.

b. It may be considered as an actual Creative force sending forth the vibrations exactly corresponding to the picture or idea upon which the attention is focused. Actually vibrating into complete manifestation exactly that Idea.

c. It may be considered as a penetration of the more subjective planes, with endlessly greater access to knowledge, creative and constructive ideas, etc.

d. It may be considered as the means of weaving, spinning, or projecting a picture upon the subjective planes, which objective Creation will certainly reflect.

To begin the use of Concentration for health, knowledge, of objective gain in life, you must—

a. Decide what you are going to work for.

b. This can be more broad and general at first. You hold in your mind the resolve to bring your efforts into more specific lines as you proceed.

Now that you know what you wish to work for, you proceed:

a. To take time daily for this work and development.

b. To absolutely get away from everyone. Either be out of doors, or in a room with no one else in it, and with all doors closed.



- a. Tie a broad bandage, such as a folded, soft towel, over the eyes and ears.
- d. Lie down, either upon your back, or on your face.
- a. Relax the body completely for five or ten minutes. Massage the neck and shoulder muscles, loosen the scalp at the base of the brain and behind the ears. Massage and pinch vigorously the inner side of every joint—elbows, wrists, knees and ankles. Then become lazy and induce a few imitation yawns.
- f. Forget the world and all that is within it.
- g. Utterly fix your attention upon the *Idea* upon which you have determined to Concentrate.
- h. You will waver from it again and again. Come back to it.
- i. Continue this for thirty minutes—later this exercise may be continued for a longer period of time.
- j. Later, we shall speak of Concentration upon some blank nothingness, or upon an interior point, but in the beginning work for something tangible.
- k. When your time is up, do not get up and look to see "what has happened." Your results will come. Go on about your daily life.

This is Concentration in its first stages. Your own experiment will teach you more than any external medium. For it is a road leading ever on to greater understanding and ability.

We shall return to this subject again.

## Point Twelve

1. The foregoing numbers of this series have given you the entire basic groundwork of every type of teaching of inspirational and constructive or Elementary psychology.
2. It is the type of teaching which is the most prevalent, because the greater number of persons are ready or fit.
3. The more deeply one penetrates into the study of it, the fewer one can reach, for but few are prepared.
4. The foregoing numbers have not been given to instruct you, for no person will receive them who has not long since passed beyond them.
5. They have been given solely to crystallize a groundwork, and also because we must have some starting point.
6. In later numbers the application and amplification of all of these points will be taken up from various angles.
7. The purpose of these sketches is to aid you toward self-fulfillment for your own life of service, either in private or in public life.
8. Yet Elementary Psychology alone can never enable you to serve in your greatest capacity.
9. You require an approach from every angle, both metaphysical and analytical.
10. You require practical analyses of the reasons for failure along any lines, and for all maladaptations of life.
11. You require practical keys and formulas for the

dissolution of the negative elements, both in self and in others.

12. You shall have them, in the numbers which are to follow.

## PART TWO

Your name was given, with the request that copies of Series E be mailed to you.

Series E is made up of a number of weekly sketches, or analytical outlines, wherein is included:

- a. An analytical dissection of the outstanding points of Elementary Psychology, with numbers dealing with their practical application in daily life.
- b. A series of numbers dealing with an analytical exposition of "The Reasons Why You Do Not," or, the mechanisms by which one unconsciously prevents self from progressing.
- c. An analytical dissection of the unconscious, in tabulated form, showing basic trends, later additions, and the mechanisms of operation.
- d. An analytical dissection of the detail of cause and effect in daily life.
- e. A means of easily dissolving, gradually, over a period of years, the negative elements.
- f. A series of sketches on universal symbolism, with application to scriptural texts, mythology, and racial psychology, etc.
- g. And a means of finding a road to the highest inner selfhood, for service.

The series will come forward to you in weekly numbers for six consecutive years, or, until you might wish them discontinued.

The series is designed for those who possess the capacity for inner unfoldment, and who may serve as teachers, either in private or in public life.

The series is not designed, in the earlier numbers, to replace your regular reading, but is simply to crystallize. The material in the latter portion of Series E will not be found elsewhere.

The writer will be glad to answer questions at any time, or to serve in any way possible.

The series will be sent to anyone whom you may recommend. You simply send in their names, and in doing so you indicate that they are not bound by any specific orthodox or scientific conceptions to the degree that they could no longer have an open mind.

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receive the series, and it will be discontinued after "E 16" has been mailed to you.

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This series, as a whole, will never be publicly or generally known, and will never be advertised in any way in the public press.

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### The Reasons Why You Don't

Instead of following the usual procedure and giving ways and means of attaining "success" in life, let us first set forth some of the reasons for and means of failure. These various points will then be dissected in the usual manner. Some of the reasons for failure are:

1. A wrong attitude and feeling toward life in general. A wrong purpose or motive, and lack of good will toward your fellows.

2. Lack of a definite goal or objective. Interests, ideals and ambitions too diversified, causing lack of intense desire for progress along any one line. Intense desire is necessary in order to overcome inherent resistance to endeavor and change.

3. Lack of faith in self.

4. Being bound and held by the psychology of those about you. Being in an atmosphere of pessimism, failure, or semi-failure, and seeing self on that common plane of failure with those about you.

5. Evaluation of the concepts of specific personalities as regards your own possibilities. Certain persons whom you look up to think of you as mediocre John Jones. You think those persons are very wise, and therefore you must be mediocre John Jones. This is one of the greatest of human hold-backs, the inability to cut loose from the concepts of the mass, and from the concepts of specific personalities.

6. The side-pull and the back-lash. Having within your own being certain phases which at intervals may pull you with great intensity in some direction other than your selected goal, or which may cause an emotional "spree" with destructive pains.

7. Failure to keep the Fountain of Ideation cleared away. Failure to carry into action all constructive ideas which come to you, in order that you may be able to receive new ideas.

8. An infant expects mother to bring him the bottle, and cries in rage when it is not forthcoming. The human infantile trend which desires shelter and protection, which expects the world to bring ease and success as mother did, and which longs for the easy road, even in disease if need be, makes use of subtle psychic mechanisms to delude self, and deliberately, though unconsciously, hold self back and down.

9. Perhaps you tell your friends and relatives, with great vigor and enthusiasm, what you "are going to do." Your "easy-road" self has simply caused you to release the emotions and energies of ambition through verbal expression instead of through action.

10. Perhaps you explain to others and to self, and give many plausible and sound reasons why external conditions are all wrong for real success, or perhaps you place the blame upon other people. The "easy road" self simply projects these "reasons why you can't" into your consciousness. They serve to hold you back from real effort.

11. Perhaps you say, "Tomorrow will be a better time than today." The regressive self held you back easily that time.

12. Or, perhaps you read or sit in the movies and spin idle phantasies of self in positions of glory and grandeur. And, after an hour of it you rest in peace, you have attained success—in impractical phantasy—and another hour, another day, has passed.

### Reading References

Four times each year, you will receive a memorandum with suggestions for supplementary reading.

The books suggested herewith are of a type which will clearly amplify the points given in this series up to this time.

These books selected will crystalize the understanding of the Subconscious, the Law of Suggestion, and the formula for "Concentration."

"Laws of Mental Medicine," Thompson J. Hudson.

"Mind Power," Wm. Walker Atkinson.

"In Tune With the Infinite," Ralph Waldo Trine.

"How the Mind Works," Christian D. Larson.

"Auto-Suggestion," Leavitt Sheldon.

"How to Get What You Want," Orrison Sweet Marden.

"Self-Mastery Through Conscious Auto-Suggestion," Emile Coue.

"The Law of Mind in Action," Frederick L. Holmes.

"Psychology Made Practical," H. C. Sheppard. (Secure through C. H. Foster.)

This list is not intended to be complete. There are literally hundreds of books in this class. These selections were made almost at random. Much good will be found in all of them.

If you think of any specific book of this class, which you feel might be added to this list as being especially helpful, merely make the suggestion and it will be added.

### Reasons Why You Don't

#### Point One

In speaking of a wrong attitude toward life in general, one does not necessarily refer to what are commonly called virtues and sins, for on every hand it will be seen that the traits commonly spoken of as virtues have no essential connection with that which is called "success."

1. Desires for progress along entirely impractical and unsocial lines, which are purely of a day-dreaming nature, cannot bring well rounded fulfilment in life.

2. The two prime requirements for true and permanent progress are—that you either serve, aid or advance society in some form, or that you improve, evolve or perfect your own creative senses.



3. Any activity which gives society advancing knowledge or creative ideation, or which heals the bruises of a struggling race, is beneficent and all Nature will work with you.

4. Any activity which perfects your own creative faculties is in accord with your purpose in life, and all things will conspire to aid you.

5. For you live, primarily, not for good or evil, but to evolve the senses, faculties and powers of creative ideation.

6. And, if your efforts in life advance society, or perfect yourself in creation, you may reap therewith all harvests, which man calls good.

7. The desire to get something for nothing is the most prevalent erroneous attitude toward life. It cannot be done. Compensation always rules, and exactly what you put forth effort for, you will receive.

8. Or, if you receive without the labor, the situation is even more pitiful, for greater loss and pain will follow in some manner.

9. Greed, which considers self at the expense of all others, brings its own bitter fruit.

10. It is well to overcome lack of faith and confidence, and it is also well to remember that at the other extreme are delusions of personal grandeur and importance, an exaggerated ego. It draws its own knock-out.

11. But, too, there are those unselfish ones, who seem to seek to serve society, to aid others, to lift from others all their burdens and cares, and yet, though they seek to serve, they fail.

12. If the motive in serving is to have the pleasure therein, they have received their reward. And, unfortunately perhaps, each must work out his own destiny. You may lift the burdens and problems from another only when he is utterly down and out. You may aid him to his feet, and then Nature says to him for you—"Now stand upon your own two feet, and make and earn your way." For, if you seek to do that for another, which will soften and unfit him for life, you will be unceremoniously removed from his life, in order that he may work it out and receive that which he earns. Teach others to "help" themselves. A desire to "help" others gives one an elegant sense of superiority and self-approbation, but does no one any good.

### A Center of Ideation

In order that these points may more readily crystallize as we proceed, let us digress for the time and consider the fundamental and basic principles of any center of Ideation.

Select any unit of Nature you may desire—a human hair, an elm seed, a mineral cell, or any other unit, ethereal or concrete.

Imagine within that unit an immeasurably "small" spark of divinity. An actual spark or center unto itself, an exact reduplication of the primordial Center of Creation. An actual center of the same eternal essence which pervades, and which is the Universe.

This Center of Ideation of which you think, may be of the electron, or of the unit—Planet Earth.

Any Center of Ideation commanding *any* unit of Ideation follows the same identical basic principles as every other Center of Ideation.

Each Center of Ideation is a central commanding spark, an emanation from, and reduplication of, the primordial Fountain of Creation.

Its principles are:

(a) It seeks to express *exactly* the Idea with which it is imbued, and *which it is*.

(b) It seeks to protect and sustain its expression, or its Idea.

(c) It seeks to reproduce and recreate its *kind* of Ideation.

(d) It serves as a part of the unit of a higher commanding Center of Ideation, or serves the needs of a higher Center of Ideation.

You may take these four principles and apply them where you will. Always think of the central spark within each unit.

Recall that this central spark has all power and knowledge to fulfill these four principles as far as its stage in Creation allows.

Think of the spark in the elm seed. Apply the four principles.

Now, think of the aggregation of Centers of Ideation in the Subconscious.

Now, think of something which you desire to do—Stop Now—think of something you desire to do.

You have vibrated into existence a number of Centers of Ideation. You have just created a number of little people, who now dwell within you. They seek to: Express the Idea with which created.

To protect and sustain themselves.

To reproduce their kind by vibrating their Idea again through your "Creator," your conscious thought.

They serve as part of the little city within you which we have termed the "Subconscious."

### The Reasons Why You Don't

#### Point Two

1. Ambition may be said to have two causal forces which are but two angles of consideration of the same primal force.

2. One of these is the inherent human need for expression, soul expression in creation. The other is the universal human urge to become superior to one's fellows. You might reflect for six weeks, with profit, upon the points which follow, and still be learning from them.

3. Regarding the inherent human need for expression. Man lives entirely in the reception and expression of ideas, evolving into the perfected Creator. Nature balances all things. Man receives ideas. Man must express ideas or die in pain. Man *must* create in some form. The necessity for expression is a soul need.



4. Regarding the human desire for superiority. This is of the sex or emotional phase of Man, the urge to be greatest, or most important. Now note—Every urge toward superiority has its root in a one-time impression of the inferiority within. An impression is received, and a feeling of inferiority results. Centers of Ideation in the psyche, or Subconscious, are centered in the idea of inferiority. They must express themselves and create inferiority elsewhere, either by effort and results, or by infantile means of ridicule, etc.

5. Both the necessity for expression in creation, and the urge for superiority are normal human attributes. The soul is here to evolve expression, and the urge for superiority is the motivating force which actuates labor and effort. And the labor and effort are to develop the qualities and faculties of creation.

6. We have already said that any ambition or desire, to be successful, must either serve society, or develop the creative faculties of self. Now, think deeply on this.

7. The principle of the building of the Subconscious is *Self-Identification* with every human activity upon which the attention is focused.

8. And when you give thought and attention to any human activity you create desires, or Centers of Ideation, within yourself, seeking to express that particular idea.

9. Every day dream of your life has created Centers of Ideation seeking every type of expression, until there is a great assemblage, all seeking expression in entirely different directions.

10. Most of these are the fruit of impractical egoistic phantasies of personal glory and grandeur. The great purpose of the motion pictures and fiction, in Man's evolution, is to *split* the black phase of the human psyche into countless directions, and thereby into helplessness.

11. You might imagine that you had a great army of workers—and that you provided each of them, each day, with a certain amount of rations and supplies. But, imagine the vast army divided into countless little groups—and that each group had had instructions to do something entirely different than all the rest—and that none of them knew or cared what all of the other little groups were working for—and that there was no definite plan that all worked toward. Your army, as a whole, would produce no great result, other than in internal quarrels and chaos.

12. Consider that you have so much steam pressure per day. You allot it among your workers. Each group wants to dominate the machine for its own purpose. Each wants to do a different thing. You created them and told them to. With such a scattered army of desires, quarreling among themselves, you cannot have the intensely unified aggregate desire along *any* one line. And, without the unified desire, you cannot have the continuous effort, nor the automatic Concentration to produce results.

## Who Selected Your Goal?

A lad lived in the country near a wayside village. His uncle lived in the village and was greatly respected by the family, for he owned the general store and much land. The uncle was also esteemed because he had been in far cities, and because he was the village counsellor. One day he approached the boy and said, "James, what are you going to make of yourself—why do you not study telegraphy—then some day you may be made the station agent." The lad was thrilled. Uncle Ezra had said that even a goal like that of station agent could be attained. And the lad set forth for his life goal—the job of station agent.

An office boy delivered mail and messages in a great commercial house. The Vice-President called him from his errands and said to him, "Boy, you have a pleasant smile, you can become a salesman on the road by and by, if you try." And the vision remained with the boy through the days that followed. He would become a salesman, and travel and live in hotels and see the world. For had not the Vice-President, the Great Man of power, wealth and wisdom said so? And thus a life goal was born.

A boot-black worked at his trade. One morning a great railroad executive came for his shine. And he said, "George, why don't you make something of yourself; you can become a great bank president, if you try." And through the day, while shining shoes, the boot-black brooded over a thought; and at evening when he went to rest, he murmured, "I shall become a great bank president." And a life goal was fixed.

Who selected your goal?

What were the limitations of his vision?

To be continued next month.

Intolerance has been one of the most constant features of church history. Creeds have changed, dogmas have been discarded, beliefs outgrown, but Intolerance has remained constant. They will asperse your character, impugn your motive, ruin your business, drive you out of public life, imprison you, if they can, or if it is impossible to punish you in this world, will express the hope that your punishment is only deferred till you get "beyond the veil." Priests, preachers, ministers, pastors and rabbis, and all who disagree among themselves, are in accord in knocking Spiritualism.

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## Faking Mediums

In the study of Psychology, leading on to development of psychic power, we are able to divide this most interesting study of all, into different parts, each of which is more advanced than the preceding one, leading us on to a complete knowledge of our Life processes.

We begin with the rudimentary stages and pass on to ever more complicated combinations. Mediums are all psychologists. They differ in degree but not in kind. This demands a great physical sensitiveness, corresponding with the increase of psychic development they have attained to. Sincerity of purpose and expression is the keynote for the maintenance and continuity of this state of delicate equilibrium. Untrammelled freedom of mental action is one of the necessities of this expression. Education, as commonly carried out, and especially if not pushed very far, seems to hinder this freedom of mental action. The result is a large mass of ignorant mediums, a small minority of good and efficient ones and quite a sprinkling of hypocritical ones try to supplement truth by artifice.

The first category is capable of great and true service, even if at times they do not understand.

The second category is the one which carries and maintains the banner of psychic progress aloft and in the front.

The third category comprises all the fake mental attitudes which may be taken in the efforts to simulate the results of mediumship.

Every medium, almost without exception, starts out enthusiastically to pass on to the truth seeker the message brought. If selfishness in any special direction is developed by the medium, the range toward higher truth of the message is proportionately interfered with, resulting in many cases in total obliteration of the psychic power of the medium in question. The reason is not far to seek. Leaving to one side the fact of independent psychic perception, which we will make a study of in another issue, the *modus operandi* is by having the impression carrying the message received either by the medium directly, if those who come with the truth seeker are capable of transmitting it intelligently, or by some disembodied helper who, for the experience to be gained, stays with the medi-

um and acts so to speak as interpreter and counselor. A self seeking attitude on the part of the medium soon drives the latter away and makes the task of the former increasingly hard.

Such mediums, in their gradual downward course, not being generally fitted for any other kind of life, seek in every way to replace true psychic perception by trickery. Thus are the fakirs continually recruited. They become keen readers of physiognomy which, in most cases, reflects the mental state of the person in question. By careful observation they become able to detect the fact of crying even after days have elapsed. They watch the sitter's face intently in order to detect either approval or denial of what they are saying. The answer to the question of any individual interviewing them will, almost without exception, come under the head of Love, Change, or Business. One of these three possibilities, when mentioned, will be sure to elicit the evident interest of the interviewer who, at this juncture, is carefully looked over again. Most always, he gives some indication of the desire in his mind which makes it easier for an experienced medium to return to him in a sententious way the knowledge he is furnishing himself. If he can not be prevailed upon in this manner the fake medium will begin to tell the interviewer's future, carefully feeling his way. The future can not be disputed until a later day.

Different individual characteristics will determine almost invariably certain different lines of life experience the thread of which can, generally, be deftly taken up through asking a couple of innocent questions. To illustrate, the writer, some years ago, having just returned to the United States from Europe, visited a medium. He found two rooms very scantily furnished with first class furniture. In the front room there was nothing but a small round table and two gilt chairs. Seating himself in one of the two chairs offered him, as he looked around for a place to put his hat, the medium kindly relieved him of it and put it on the bed in the other room. Coming back, she sat in the second gilt chair at the opposite side of the table and began describing foreign French scenes and, in a general way, feeling him out on the Love, Change, and Business points in such a tactful way that he furnished her

with much material for her story. This was well put together and quite logical. It was only on finding himself on the sidewalk again that he remembered that the silk hat he wore bore a Paris trademark.

Facial beauty will always determine a different series of life experiences than facial homeliness. Much can be inferred from the clothes the interviewer wears. The time of consultation may even be a reliable indicator. If a working man calls during the day there must be a real reason for it. Fine, well kept hands tell of one kind of life, wrinkled ones of a totally different one; just the same as premature wrinkles in the face. Untidiness in a young person would mostly indicate a state of worry, causing them to overlook their appearance.

The eye, the window of the soul, as it has been called, is a great revealer of what happens behind the scenes. Knowledge, through study of the eye, gives such mediums a great advantage. The way of using the hands by the interviewer may give a most valuable clue to begin with. A plain clothes policeman will unconsciously, while waiting in his chair, assume the same position of the hands he is used to while carrying his club; his size and his shoes furnish also reliable data. The state of the finger nails and the tenderness or callousness of the palm of the hand tell whether hard work is being done or not. Past hard times are indicated by the size of the hands and the shape of the fingers; also by deep wrinkles which stay for life. The jewelry worn is a very good indicator of personality.

If the fake medium is daring, she will try to imitate the true medium by suggestions of names. The voice and carriage also give many a clue.

In all matters of life, the intention is everything. This rule is absolute in all spiritual relations. Honest mediums give out what they receive. Their messages may or may not interest the public. In cases where spirit mediums use their psychic powers in conjunction with psychological tricks the fault lies with the public which demands sensational readings of purely selfish and personal matter. To comply with the demands of such people is a hard task. Hence the medium is forced to use material methods in order to satisfy the enquiring client.

It is not within the province of this



magazine to explain all the tricks; neither can anyone say he knows it all. Many tricks are only known to those who use them. There are many other clever and amusing tricks to simulate slate writing, mind reading, materialization, trumpet voice, etc., which, however, are not of a psychological nature and are used to produce fake phenomena. About these we will write another time.

The only reading of value given by any medium is the one founded purely and solely on inward soul perception.

ALFRED GOULD.

## Thought Images

Vibrations produced by the mind and operating through the brain give rise to thought images. These thought images originate in the brain centers and are projected outwardly by the electric vibrations of thought waves to form external images. Great inventors, such as Diogenes, Sir William Crookes, Marconi, Edison and others create mental images of inventions and afterwards produce material counterparts of them.

Created images may react upon another mind and the individual becomes more or less conscious of the thought images and in this way information or instruction is transmitted from spirit intelligences to mortals or from mind to mind. Inventions are given to mortals in this way and the individual may believe that they are his own, not realizing the source from which they spring. In this way spirit intelligences direct mankind in its progress through the ages or lead individuals in the pathways of life. Many of the writings of poets plainly reveal that they are not their own, because words and phraseology are given which they have never known! Then, too, truths which are far beyond their ken and, can only be ascribed to that of other intelligences.

Let me here unfold a law. **WAVE TRAINS OF THOUGHT VIBRATIONS CREATE THOUGHT IMAGES.** Now thought images are held by the mind as a record and may be read by another who is susceptible to the vibrations radiated by the first mind and this function is a phase of mediumship.

In reference to thought vibrations,

further information was given in the March issue entitled, "Thoughts," a careful perusal of which will aid in understanding the present article.

If thought images remain as a record, then we should look well to the character of the images we create, remembering that action and reaction are equal, that as we sow so we shall reap, that the law of recompense is certain and irrefutable, therefore, let us create constructive images such as harmony, success, justice, and we shall prosper.

Let me here arrange a remarkable demonstration of the reality of thought images.

Obtain some extremely rapid photographic plates, such as the X-ray or Seeds X60 and having prepared a photographic dark room which excludes every ray of light except the special ruby light used by photographers; place one of the plates in the holder, but not in a camera; then gaze at a bright light for about five minutes, retire to the dark room and in the ruby light expose the plate to view and create an image which you must hold steadily for thirty minutes upon the plate. Develop with a strong developer, such as used for X-ray plates, and you may find the image outlined upon the plate from which prints can be made. Genuine spirit photography can be accomplished by similar methods.

H. E. BURKET.

## Developing Psychic Gifts

Impatience is one of the most persistent human obstacles. Fear and impatience should be placed near the top of the list of mortal errors. Both are anchors that hold human beings to their mistakes, and at all times retard their progress.

There are many Spiritualists who sit for development. Some desire to secure trumpet manifestations, others the voices, and others various phases of mediumship.

Some persons sit in seances, and others at home; some in their own circles, and others alone.

Often, in seances, men and women are informed that they could secure certain manifestations if they would sit for development. Others do not have the ad-

vantage of such advice, and try to decide the kind of development they would desire. One can not always have that which one wishes. If a person has no forces that would produce the voices, a lifetime of sitting would prove fruitless.

It is necessary, therefore, to learn the kind of mediumship that might be brought out through sitting regularly, and then it is imperative that one sit regularly and faithfully. Impatience closes the door. Patience opens that door.

Many of the foremost mediums say that they were obliged to sit regularly—one, two or maybe three evenings each week—for years, before they received even the slightest indications that they were unfolding.

There are many aspirants who will envy these mediums their gifts. They wish to be highly developed instruments, and yet they are unwilling to be patient—to be regular in their development—and to be thankful for whatever they receive.

The more impatient one becomes, the less one develops. Impatience retards development. It interferes with the acquiring of any kind of knowledge. It is a barrier, and it is needless.

Other persons develop suddenly without any conscious effort on their part. We do not know why some are chosen and others are not chosen. In His dispensation of gifts, God does not consult us. Just why no mediumship will come to those who desire it so earnestly, and will come to others who have paid little attention to it, is one of the riddles of life.

Above all else, be punctual in your sittings, and be patient. With these virtues, you may bring out some forces and some manifestations. You may become a good medium, or you may become psychic in a lesser degree.

Make patience your rule, and follow it. So long as you do not try to force results, and do not try to dictate the time of your unfoldment, you have a much better opportunity of bringing out whatever your gift of mediumship may be.

Follow the rule of patience and you will make the greater speed. Be impatient, and your development will be retarded or dwarfed.



# THE TEXT BOOK OF LIFE

A MANUAL FOR ASPIRANTS TO SPIRIT COMMUNICATION

Written Under the Guidance of Spirit Teachers

By EFFA E. DANELSON

## Trance, Control and Obsession

### Part IV

Trance, spirit control and obsession are all by the same law. Complete trance condition takes place when an entity outside of the body hypnotizes you. It may be accomplished by one in the flesh body, spirit body or soul body. The process is always the same. The powerful thought emanations from the operator enter the nerve centers of the patient.

Partial trance condition exists when the muscular system is governed by an operator who uses the vocal organs. At such a time the subject has full control of his body, is able to think, and can set aside the operator at will. In a complete trance, the subject is unconscious of all that is going on and unable to set the operator aside. Once the writer was entranced by one in the spirit body who used her body as they would have used their own. After being released from this control and learning things had been said which, while true, caused trouble, she felt that trance was a condition not to be desired and she set up a vibration to counteract and prevent any influence of the kind ever entering her body again.

Those whom we call dead can and do use the flesh body as a medium of expression. This should be a privilege, not a practice. The anxiety and great need on the part of those dead to reach us has created a lawlessness on their part in the use of our bodies for their expression.

The difference between trance and obsession, as far as the writer can determine, is, the one is performed by one who can come and go at will, while the other is performed by one who, like the fly, getting too close to the web can not free itself again without the aid of an outside influence. A spirit who obsesses can not give any lucid idea as to how they took possession; neither can a spirit who entrances one. That they do this, we have full evidence; but the law governing this is yet to be discovered. We all know we talk, walk, eat, feel, see, hear, sleep, etc.; but *how* these things are done is yet to be found out. We all know through our senses that we do these things but to explain them so another could understand who did none of these things is an impossibility. Those who have expressed these things can only relate, one to the other, their experiences. No two are alike; the conclusion is, there is one Law, one life, with individual expressions limited or unlimited, according to the development of our powers of perception. These are not brain matter but the life fluid which feeds the brain and every part or particle of the body. Let every one become interested in communicating with the dead, and those who are fortunate should have love to their hearts and take care of the unfortunate ones

in order that human progress for all Humanity might be gained.

Every child has its radio kit, but this greatest of all discoveries, talking with the dead, must not be taught. Those who oppose or make lame excuses for its not being so have spent their time trying to prove that it is not so. The whole world has accepted the comfort or the advice of those dead. In reality, the only dead ones are the scoffers.

To illustrate the difference between intelligent and unintelligent trance condition, we will give you two examples—one where the subject understood the law, the other where the subject was ignorant of the law.

On Dec. 7, 1922, I was invited to the home of a lady who had lost a daughter by death and was unable to get comfort in her grief. As we sat together I perceived a beautiful girl. I took on the condition of her dying, as is the usual way in cases when they are manifesting for the first time, and, with some, every time. Then she impressed me with dancing. Her mother told me she was an expert dancer. After I had satisfied myself she was who she said she was, I permitted her the partial use of my body that she might manifest to her mother. As soon as I admitted her to my body she arose, embraced and kissed her mother as she had been in the habit of doing. After about a half hour I said to her, "You must retire from my body." Then the trouble began; she was not willing to withdraw and give me back my body, although she was not satisfied with it, being displeased with my dress and my hands. She begged her mother to let her stay and called on the guests to help her to stay. I was lenient with her and let her remain for a while longer. I really wanted to see what she would do. I did not let her open my eyes, as I knew it would make it more difficult for me to release her. She begged all the time for the eyes, complaining she could not see, but I held firm. Controlling my body, she walked through the rooms to the place where her body had lain in the casket after death, and insisted that she had been there, right there, to all her mother's questions as to how she had passed her time. I was at a loss at first to account for it, but found out afterward that her body had lain there for several days for friends to view. I was so interested that I took no account of time until one of the teachers said to her, "You must come now." Then she withdrew, but she remained in my environment and begged for one more word; then I allowed her to enter my body again, but the second time I allowed her the vocal organs and the eyes only. Then she begged her mother to help her to get in, saying it was like sticking her head through a window and being unable to get farther into a room. Again her mother asked her, "Where are you? How do you pass your time?" and, as before, her only



answer was, "Right here," putting my hands upon the davenport upon which we were sitting which occupied the space in the room where the casket had stood. Her mother wanted to do something for her, and she asked for some grapes (she was very fond of grapes), and we walked back to the dining room. She picked one grape, put it in my mouth and swallowed it; her mother wanted her to have more, but she said, no, she only wanted to see if she could swallow. The hour being late, I requested her to leave and with great difficulty I finally put her to sleep on the couch, telling her mother I had done so. Over a week later she came to me in my home, awakened from her sleep and rapturously happy. Her difficulty now will be in teaching her mother to see, hear or feel her presence.

The following is a case of obsession:

This case was that of a young man who came under my observation. He lost his identity in the person of one who was dead because that one, finding death had only robbed him of a vehicle, but did not take his life, struggled to gain expression. The young man in question, not knowing how to fight him off, became the victim, with the result that he was taken to an asylum for the insane. Because those in control of the institution do not understand his case, nothing can be done to help him. Our laws will not permit us to help in these cases. The case of the young man I speak of was identical with my own experience; the difference was, I had knowledge and could treat the spirit, while he was ignorant of his own power to help himself.

Still another case of obsession was that of a lady who was controlled by a spirit seeking the destruction of her life and thinking he could gain the possession of her body. In treating this patient we learned that he had lost his life on the plains and had gained his temporary abode while she was en route from California to Chicago. In this case we were able to enlighten the obsessing spirit and to gain freedom for both. This is why, in our book entitled "JOURNEYS THROUGH SPACE," we say that trance is dangerous, and why we do not encourage trance conditions.

We might refer you to the Bible. There are many cases of obsession recorded therein. Jesus was tempted by the Devil or Spirit of one who sought his destruction. Jesus cast out devils or spirits who, in their ignorance of the law, entranced or obsessed the people. How little or how much we know about this subject depends entirely upon our experiences. Facts, not theories, concerning this great question should be the aim of all students. People who have not had actual experience should refrain from writing on this subject. They do more damage than all the fakirs put together, for they give the world erroneous ideas regarding communication and association with those whom the world call dead. The false religious training and its influence has rendered the people of the earth helpless to reason concerning this, the most vital question to the human race.

Is there Life after death? This is an age-old ques-

tion and is being solved every day, and still men of great ability and, we might say, masters of science, are not only groping in the dark concerning this question but are actually rendering themselves useless for further advancement by denying the existence of this new birth. Think of life as an independent product causing the physical body to move by comparing it to the gasoline in the motor tank. The reason the people can not grasp the idea of life after the death of the physical body is because they can not think of LIFE as being independent of the body. Let the people learn the truth about life after death in a sane and sensible way.

The natural law must be adhered to if we would do away with obsession or obnoxious spirit control. This can only be put into force by the mortal. A general education on the primary rules governing communication with the world of spirit would help to eliminate this most dangerous and grievous practice of obsession or trance. The law governing speech between mortals should be applied when conversing with the dead. Let us rend the veil of ignorance and hold conversation with those now called dead, through the use of our natural powers of speech, using good common sense. The mystery of things unseen and seemingly impossible is being set aside in all departments of life. When shall we become sensible on this question of communication with those whom we call dead? They have found life; why can not we take their word and let them aid us in clearing away the mysteries of death?

#### CONCLUSION

In our concluding pages we wish to leave with our readers the prophecy and a brief sketch of the possibilities the future holds for us.

Shall we not think that in the time of the prophets these things were known? Does it not say, "We shall not all see death, but all will be changed"? There must have been records of the days in the past when all flesh was not meat, when angels (?) walked as men. There must be a scientific side to this question which will solve all mystery concerning LIFE. We have had the vision and we know that time brings forth this change again in our bodies when not all flesh shall be meat. Nature's law holds the secret and man shall wrest it from her as surely as we have called forth other elements for our service. Let the governments give billions for the education of the races and the development of the latent powers and hidden forces in nature, and bloodshed would cease. No man would desire to shed blood.

Nature's law is change.

The problem of life and the mystery of it all will be solved when men interpret Life by reasoning the oneness of life through the one great LAW of LIFE.

Man in his superhuman effort to rise has broken many shackles. There is one shackle which has held the world in ignorance and slavery from the earliest records we have. This is fear and superstition. This fear has created and enthroned worship which, in time, has developed a religious frenzy. This frenzy has



created gods and idols. The gods have asked for sacrifice: Sacrifice until wars have drenched the soil with blood and the fear of their dogmatic teaching still holds sway. They, together with their rival gold, both nouns being derived from the same word, in this, the 20th century of our era are cutting out the hearts of little children and blasting their future usefulness. But it can not go on, for the great central sun of the universes is nearing the meridian when all flesh shall not be meat, when all shall be changed and murder shall cease. Let it be hoped that as this sun continues in its course, our records will not be destroyed. As the flesh returns, as it will, the people of that time in the future will be ruled by a love governed by wisdom rather than by frenzy as the human race is today.

We shall have to have a different substance to feed upon before there is any noticeable change in our flesh bodies. This substance will not be obtainable for several centuries and it will appear in certain localities first and is the result of the revolution of the universes. Each universe has its group of planets. The different groups of universes have their central sun just the same as our planets have *their* central sun. The changes of physical manifestations on these planets will be the result of the central sun of the universes crossing the meridian in exactly the same manner as our sun crosses the meridian, causing the seasons. Using the same philosophy and the same table, there is no reason why we should not figure out how long it will take before all vegetation and forms of life as we now have will be entirely changed.

We can not hope to establish this knowledge from the records of the past; they are too unreliable. The elimination of the records of the past because of the warring factions leaves us no foundation on which to build. Not so in the future generations; they will have our records to build on.

To eliminate war would hasten the evolution of the race in a short period of time. The change which awaits the future is already casting its shadow before and the vision which we have tried to portray to you will become a reality and come upon us before we are ready. The world will be thrown into the same chaotic condition from which our present generation has emerged unless we eliminate war and teach the children the value of Life. Begin *now*, for time is swiftly passing. Eliminate laws which handicap Life that the little children may come forth in their rightful title and rightful ownership.

Each life, in fact, is a planet, a world all its own. Each life has its central sun because each life has its solar system. The law which governs it produces, in each life, vegetation in like manner as we see on the earth; some pleasing and some displeasing; some useful and some otherwise. Each life produces and each life has its surface and inner recesses. The hidden wells and springs produce melodies at times, and at other times, dirges. There are times when we awaken to the greatness of life and there are other times when

we are sleeping. One can not say when the day begins or when the night cometh. We are blown about by the winds. We are lifted like a bubble and lose our way. We pass from the sight of those who love us and who look upon our mortal clay as all there is to us. It reminds one of a map which shows a child at school the location of the rivers, towns, cities and seaports. The mountain ranges, as shown, are like caterpillars. There is nothing in the picture to inspire the mind of the child with the mountain's lofty peak, the swiftly running streams, the calm lakes and billowy ocean; the limpid brooks with the leaping fish, the wonderful trees filled with song birds, the meadows, hillsides and valleys, the beautiful dells, the gushing spring that finds its own way; the deep, hidden recesses of the earth which hold the wealth of the world, the great forest with its birds of prey and the beasts of the jungle, all are hidden from view and as the child contemplates the map it can not visualize these things.

Thus it is in our contemplation of the future; the past has laid before us a map of life portraying to us only the surface, and man, like the mountain, is pictured as a worm of the dust. The lofty peaks can not be contemplated and the hidden beauties of life are hidden from our sight, and so we find man today like the little children, in a bewildered way studying the map, trying to visualize what it all means and, like the child, exploring and delving in the hidden treasures, gaining the knowledge of the surface of the earth and at last discarding the map which so bewildered them. So shall man explore the universes and gain dominion over the law which now bewilders and baffles the human race.

Contemplate life in the little child, in the blade of grass, in the flower, in the bird and the bee, in the worm of the dust and realize how Nature's law, working through change, has brought forth these wonders and, as time goes on, the hidden things of the universe. Through understanding these laws man will gain dominion over himself and the song of Life will burst forth from every lip; for man will have learned *to live and let live*. We beseech you to dwell not in a maze of contemplation but to explore to the uttermost. The unknown is the unexplored. Know what Life is; be not satisfied, but explorer.

#### THE END.

**AUTHOR'S NOTE.**—The mission of this book is to awaken in the minds of the thinker the necessity of not being satisfied. It admonishes you to study Life in all its phases, in all its dimensions, all its moods and fancies. It teaches you to realize that to speak with the living dead places in your hands a key which will unlock the secrets of the past and give you sight in the problems of the present, enabling you to not only live in other worlds but give understanding of the universes which hold these worlds in their respective orbits.



## The Breaking of a Psychic Law

In looking over the misconceptions in the human mind on every hand, we are tempted at first blush to recoil from the task.

Upon second thought, noticing that this condition is the result of psychic power of progression reaching a point of human development which *demands* advance, we take heart, reach out our arms and call upon all to boldly span the seeming chasm which bars their way.

The whole world is now living under the stress created by a broken law, that law which ordains that, in order to grow to this *full* stature man *must* employ common effort in his *progression*. The only community of effort we perceive is that thrown away in the antagonism of property holding.

The human mind, in this earth expression of life, being dominated by the wild competitive fight for property, with the thought of thus saving life and adding possibly to progress, is solving its own problem but in a far different way than it expects. By the very excess of fierce contention the fulfillment sought is denied with the result of hastening the return swing to stable equilibrium.

Man, being capable of the highest attainable progression, can not do without intense thought interchange with others of his species. The moment this takes place he becomes a community being, lives and thinks in common and thus we see his individual side develop at the same time that his common interest in the race brings his community experience ever to a more refined pitch of expression. Hand in hand with this ever increasing urge toward brotherly co-operation, the different phases of property development have ever stood in the way of this harmony until steam and electricity and their derivative inventions were harnessed for the use of man. In the era of his childish progress he has thought that the more he could acquire, the richer he would be. This has been his persuasion in his physical needs and in his intellectual life. There is not enough yet to the expression of his spiritual life to be worth mentioning. With the new inventions referred to, he begins to find himself forced into broader phases of action,

affecting ever more and more people. The men who formerly ran a factory are today saddled with the responsibility of a trust. They are beginning to feel the weight of a question which they can only solve through the common effort of the whole mass. As the load on their house of thin veneer of prejudice and superstition increases, so does the swaying and bending and cracking increase as the structure begins to fall.

We are in the midst of this process now. Even after it is finished, it will take a little time before the dust clears away. The great attempt being made just now is to administer the progress of the whole world in favor of the interests of small groups. Petroleum is, just now, the expression of this attempt. If these groups merely were satisfied with their personal upkeep, and what more can they get in any event, the world would carry them along joyously on its back and not feel the weight more than an elephant that of a fly.

But here we come to the meat of the cocoanut; namely that primordial selfishness which, when all its wants are satisfied, craves *power* over its fellow man, thinking, as ever, that by acquiring it it can come nearer to the goal. This degenerates into misuse, there being no moral brake in the present social system, and thus hastens the return to more stable equilibrium. Thus the successive mighty changes which constitute human progression are brought about by the common effort of humanity in struggling against itself.

Thus has progress ever been a march in *common*. So has it ever been and so will it ever be until man becomes the really perfect being which is his destiny. Thus do we see the individualistic theory of history refuted, for only those men are great who express in very thought and feeling the *common* urge of the life expression of the human race.

On looking around for corroboration we have only the embarrassment of the choice of proof of the foregoing. The Allies started a world war so as to eliminate a competitor who was unnecessary to their advantage. The process was to last six months. It lasted four years. Some of the Allies are now

wondering whether they will also be eliminated. The reason lies in the working of those same inventions we have mentioned.

A group of idealists in Russia try to teach men to really clasp hands. Through the ignorance of the masses and the ignorance and selfishness of the Allies their whole effort is perverted and Bolshevism was forced to become a *revolution* instead of an *evolution* and its momentum for progress has become to a great extent eliminated. Thus it was born a crippled child because the laws of psychic harmony in progression had been grossly violated. The Allies combined to strangle the coming child. They tried to bring about a mis-cariage but were foiled in their work. On account of this same selfishness, Jesus of Nazereth was also marked for strangulation. This did not take place, but Christianity was in consequence not born to full life. Zoroaster passed through the same experience. When a child of four years, Moses reached out his right hand for Pharaoh's crown. The magicians saw in this a bad omen and requested that gold and flaming coals be placed before the child. They reasoned that he would reach out for the gold and thus doom his life. Again, in later life, he became a marked and persecuted man. The birth of the Jewish nation was not prevented, but it was crippled. The most drastic laws became necessary in order to at least save the coming generations from destruction. Meanwhile those who had actually emigrated from Egypt were held in the desert for forty years that they might all die there, because it was impossible for them to adapt themselves to the new order of things. Throughout his life Moses represented the expression of the great urge for *common* effort in his people.

Just the same as these several teachers, and many more, taught the absolute necessity of community of thought and feeling in progress, so do we find the spirit of today already rising in its might and leading all spiritual thought in the same direction of freedom through *common* effort and the *realization* of brotherly love.

ALFRED GOULD.



# The Great Gift

THROUGH MYSTERIOUS  
BYPATHS, DESTINY MOVES  
HER MESSENGERS TO GREATER ENDS

By Beth Ben Ali

If Immortality be true, then death is an incident; and in life, death sometimes provides the way for performing the greatest service. As it is in great wars and their endless sacrifices, where through countless deaths comes the ways of better understanding, so it is in the little tragedies that pass, for the most part, unnoticed. The God who accounts for even the sparrow's fall, never leaves a heart disconsolate without repaying for every hurt in liberal measure. Man vainly guesses, but God knows—and out of that loving wisdom comes the constructive progress of all the little creatures who but dimly reflect the Great Life that shines through all.

Illustrated by Mildred Lyon

The shadow had come again. This was the third time. It lingered on the East wall—wavered—and vanished.

Haynes was not uncertain now. The electric lamp could not have caused it. Besides, the only windows in the room were on the East side—and surely if any light had come from the street, no shadow could have been thrown upon that wall!

The young man puzzled again. It was not his nerves. No—they had quieted down, like nerves will when grief has spent itself, and life has settled into a dull drab.

Haynes arose, turned out the light that was suspended directly over his desk, and walked to the nearest window. Letting the shade up half way, he looked out into the night—down into the dun street, with its few belated pedestrians—out upon the black silhouettes of warehouses.

His all had gone when Emily had left—Emily and the little one, who gasped once or twice, and accompanied her mother home.

Through all his struggling years, Frank Haynes had lived for one ideal—a home, over which Emily would preside; the little girl he had known, cherished, loved desperately since school-days.

And when the funeral expenses and hospital and doctor-bills were paid, all Frank had left was this roomful of furniture, and this room in an old house that stood on a street wrapped in memories of a past greatness; far removed from his former beautiful apartment. These things he had—but more than all else, he had his memories—his golden memories—that were confined to one sweet year of wedded life; that and the hope that came like a blessed ray, and flickered and died with its coming.

Like the uncounted millions who had preceded him, and the unnumbered millions who were his fellows in suffering, Frank Haynes knew of nothing to live for—and like the others, he continued to live and struggle, and wonder what the answer could be.

"There is no discharge in this war," he mused mockingly, as he recalled the Biblical injunction—the note of responsibility, the assurance that it is not as we will, but as God wills.

"I wonder!" and his brow meshed into a hundred furrowed webs. "That shadow came two weeks ago, again last Friday—and now for the third time; a shapeless shadow. Still, it had movement. It





seemed to be a shadow imbued with a desire to do something. They all get that way, I suppose; those who have loved and lost."

A hand—or was it more than the memory of a hand?—rested on his left shoulder. It pressed gently at first, and then firmly.

Slowly he turned his head, and brushed at the place where the hand seemed to be. He touched only his own coat-sleeve!

Shaking off the feeling of uncertainty, Haynes stepped again to the window. Yes, the snow was dusting down now—wearily, as though in protest.

A year ago, he had taken Emily shopping. Their hearts were filled with happiness—a happiness that no words can describe.

It was different then. The world lay before them, rich with promise, brimming with fulfillment. Haynes shuddered.

He and Emily had been shopping one year ago tonight. They had money to spend—and only themselves to spend it on; no kith or kin. A few friends, yes. But this was a strange city, and the old friendships had been left far behind; aye, not only far behind, but in another country, for Emily and Frank had come from England—both orphans, caring only for each other—paying little heed to the passers-by.

They had tarried before each inviting, flaming window a year ago. They had feasted on the riches of yuletide display. He recalled it clearly: They had dined that night in a little restaurant just off the busiest thoroughfare. They had laughed and chatted and planned, and had felt that all the world must be sharing their unfathomed joy.

There had been just one jarring note. That was the face of the urchin—a pinched, pallid little face, with nose flattened against the window of a large dining room. They had remarked about that eagerness—and Frank had stopped and pressed a twenty-five cent piece into the cold little fingers.

"Oh, how terrible it is to see suffering!" Emily had said with her great tenderness. "Frank, if you and I ever have children, may God shield them from such want as that!"

Reflectively, Haynes thrust his hands into his pockets. From one pocket he extracted his cash-in-hand; three one-dollar bills and about a dollar in change.

That was his financial store—and it must see him through the holidays! But—his wants were few; he cooked his own meals, and his appetite demanded little. He could afford two dollars of that sum-total for those who suffered more than he. The care seemed to vanish from his features. If Emily only knew, it would make her happy. The evening was not too old—and some heart might be made glad. There still was that to live for. If one has lost the capacity for happiness, all others have not. If hope had burned low in one breast, it burns brightly in others—and if God lives in each, then perhaps accounts are balanced!

\* \* \*

Frank Haynes swung into a brisk stride as he closed the hall-door behind him. He tried to whistle an old familiar carol—but the song died on his lips, because a sound much louder than his own lilting tune usurped first place in his attention.

Two men and a woman stood in the black area of a doorway, and their voices rose in unquestioned anger.

Oath followed oath, and threats followed after. There was a pistol-shot, the woman screamed, and two figures darted from the doorway, into the blackness of the night.

One of the fleeing forms was the woman, and the other was a man.

Stupefied, Haynes rushed up to the prostrate figure—and noted with alarm the crimson stream that throbbled into the death-white snow.

There he stood, bewildered—not knowing what to do. And as he stood, two other figures fell upon him. They had come out of the blackness. He had heard no sound of their approach.

"So this is your fine way of celebrating Christmas Eve?"

Frank looked up—straight into the sinister countenance of a police officer.

Numbed, incapable even of articulation, stupefied by the sudden turn of events, Haynes offered no protest as they led him to a patrol-box—and mechanically he muttered his name as they booked him on a charge of murder.

The small reserve that the young man had gained, was ebbing. And with his waning strength, memory was slipping. Life soon was a checkerboard of lights and shadows—of meaningless shapes, of disconnected words.

He was known as "The Christmas Eve

Murderer," but he was not aware of the title. He was aware of nothing—not even of the interrogations of his listless lawyer, whom the State had so condescendingly placed at his disposal.

When they questioned him, all he could say in reply was, "I must be going now. Emily will be waiting."

Friendless, as good as nameless, Haynes was a toy in the hands of a malicious fate. The few who had known him had no good word for him. He was peculiar, taciturn, evil-tempered, melancholy—everything unlovely.

There were witnesses for the State who were ready to swear that the murdered man had been seen with Haynes, that they had been heard to quarrel over money—and a woman; that Haynes had threatened his hapless victim in the presence of many.

Of which weave, much testimony is formed!

But these are incidents. When a man accused of taking the life of a fellow—a stranger whom, in reality, he had never seen—loses memory and even ordinary recognition of surroundings of present conditions, what does it matter what others say?

The body was broken. The hope was as dead as a chilled ember. The man was a shell—eating automatically, sleeping much, and obeying orders after the fashion of an ox.

Still, all these things were incidents. They were nothing more than the warp of the weave. The woof was yet to come.

\* \* \*

Frank Haynes was found guilty, and was sentenced to hang. Those who were concerned enough to read the verdict, thanked God for His great justice. Few even concerned themselves. The great majority were unaware that a man named Frank Haynes existed, that any such person had run afoul the law, or that a hanging was scheduled for the third Friday in the following month—the Friday before Christmas!

Through all that dull year, Haynes had been but a blank in life. Had there been only one friend, he would have been sent to an asylum, but the State's Attorney was building a record, and there is little record without considerable help!

Haynes was to be a sacrifice for the law. Justice was to be served—and terror was to sink into the hearts of the



other evil-doers who were sufficiently short-sighted as to believe that the law is dilatory, or justice given to long slumbers.

So it was four weeks before the scheduled execution, and so it was two weeks before the fatal Friday's dawn!

And then—on Saturday morning—Frank Haynes awoke with a clear brain! Every event was etched in his memory—the mockery of his trial, the verdict of guilt, and the sentence of execution.

Frank Haynes awoke not only with his memory restored, but with a new resolve. It had been as though, in a second's fleeting, he had come into full possession of his faculties—and was ablaze with the firmest determination of prolonging his life; to continue to live!

The guard, who paced slowly before the death-cell was the first to note the change. No longer did he gaze into lack-lustre eyes. The man in the cage was no longer a creature. There was no listlessness to his movements this morning. A change had taken place.

"Fellow!" Frank said sharply, as the guard gazed upon him, "Fellow, you think—and the others think—that I am going to hang. But you—and the judge—and the whole mocking machinery of perverted law—will learn that I shall never hang! It makes no difference what you think about me. My words are—prophetic!"

Frank paused for breath. He was startled at his own utterances. He had just said that he would cheat the gallows. To the guard, that could mean only one thing—suicide. The guard would be doubled—trebled—quadrupled! What folly had caused him to utter such vain boastings?

While Haynes was astounded at his own temerity, the more he thought it over, the more convinced he was that he was right. Why should he hang? What right had the State to deprive him of his life. He had everything to live for! Aye, more than everything to live for. He had Emily's reputation. They must know about it in England! They must be mocking his memory—and hers even now!

All day refusing to answer the volley of questions that were fired at him by minions of the law, Haynes had thought as he never had thought before—but the more he thought, the less he seemed to know. The chance of a retrial was slight.

It was negligible. What evidence did he have to offer? None! No one had seen him enter his apartment that evening. The two other tenants of the building had been absent—preparing for some sort of mock merriment for Christmas, no doubt. Nobody had seen him emerge from the building. There was no possibility that one word would be spoken in his favor—and yet, the more desperate his situation became, the more confident he was that he would never dangle at the end of hempen vengeance!

\* \* \*

On the second day, Frank asked if he might see a transcript of the testimony. As it promised to absorb some of his time, the State's Attorney granted his request.

Slowly, carefully, the prisoner studied page by page. He went back many times to the beginning—and scrutinized every statement recorded in that document.

There was only one fact in the putrid mass: The police had found him standing over the murdered man. The balance—a hundred pages or more—was perjury!

Nowhere in the testimony was there mention of a man and a woman. No one had said that tracks led away from the scene of homicide—tracks that even the dullest patrolman could have made out at a glance in the newly-fallen snow. But of what value was that fact? Last Winter's snows, like the ancient past, had vanished, to return no more.

"The State won't be after spendin' no more money on you, Haynes," the guard had reminded him. "It's too big a feather in the cap of the law to catch a murderer like you! It's hangin' for you, Mister Haynes—and it's a priest or minister of some sort you'd best be after askin' for, in place of your testimony."

Frank gazed through the bars at the grinning figure—but no hatred welled up in his heart. He studied the man, as a scientist would study a view through a microscope.

There was something in the guard's eyes that interested Haynes. Its nature, he did not know. But those eyes were different—almost dreamy.

"You're a good fellow," Haynes said at length. "I hope—that—they—put—you—on—watch—the—last—night!"

"Your wish will come true," the guard replied. "It is fascinatin'," Mr. Haynes, to see a game guy meet his fate. You are

game—the gamest out of fifty-six murderers I have stood guard over!"

"Murderers?"

The guard grinned and moved uneasily out of the gaze of the condemned man.

\* \* \*

Four squares north and two squares east, and then down an alley that was the chosen get-away of many crooks, there was a gate—a gate composed of high boards, tightly nailed—a heavy gate that led into a courtyard that had once been the pleasure-garden of a cheap saloon. It was a disused, dilapidated property now.

In the basement of this untenanted building there was a small, dingy apartment—unknown even to the owners; or, rather, the indifferent agent of the owners.

An entrance led through what had been the refrigeration-room of the grocery. So far as clumsy ingenuity was concerned, this entrance was secret.

Here, for many months, a small but vicious gang had held forth. The members were not ordinary thugs, house-breakers or highwaymen, but a different type of criminals.

They were all enemies of law and order—unfriendly to every government—opposed to God and to man.

A kerosene lamp burned smokily on a plain pine table in the center of the middle room. About this table were grouped a score of men, and a few women.

On the table lay a series of plans—over which the men and women pored abstractedly.

"We'll start here," the leader was saying. He was a small, wiry, angular fellow, with a drooping mustache, and one shoulder lower than the other.

"Mortbank gets it first. The papers say there will be a great celebration there Christmas Eve! And while the police are trying to find a clue—which none of 'em ever finds!—we'll plant the next bomb over here in the Eldridge home. Those'll be the hardest places to negotiate—but the rest will be easy. Remember, comrades, fifteen millionaires and their families go up in smoke that one night—and there are fifteen bombs ready for the big job. Get me? And not one bomb is a dud!"

The little man leaned across the table, and scrutinized each member of the gang in turn. There was menace in his eyes,



and each, in turn, shrank back from his scrutiny.

"I have a way of knowin'," he drawled. "I have a way of knowin'," and if one of you tries to turn copper, may God have mercy on you—because I won't!"

He brought a bony, clenched fist down upon the table till the smoking lamp danced, and its pale flame was extinguished.

The men whimpered and the women sobbed in the darkness, and pledged fealty undying.

The lamp was relighted—final instructions were whispered—and, one by one, the desperadoes made their way to the shadowed alley—and vanished in the misting night.

They were instructed to shun one another's company until eight-thirty on Christmas Eve when they were to meet here in secret.

As they took their devious ways, the woman passed the jail—and she stood before it a moment in a misery of fear—choked back a sob and hastened through the falling snow.

Up in that prison, in the death-cell, sat Frank Haynes, looking thoughtfully into the gloom and counting the measured footfalls of the guard.

He had five days more! Five days in which to redeem his rash boast, and not one ray of tangible hope to account for the unbroken confidence in his heart.

He was thinking more about the little pinched face flattened against the restaurant window two years before than he was about the hangman's noose; that little face and the look of loving approval Emily had cast upon him as he had slipped the coin into the cold hand of the starving urchin!

"Deeds like that never, never die!" she had said. Odd he had never thought about that before. Yes, those were Emily's words—but how insignificant that little kindness seemed compared with the dull, crushing reality of the ignominious fate that was but five fleeting days distant.

Outside, in the street, when she passed the jail, the woman hesitated, and turned back. For a moment she stood before the grim bronze gates—and then, as though thinking better of her half-formed resolution, she turned again and hurried into the blackness of the night.

But behind her, as though gifted with sight far beyond that of the mortal kind, a small, angular, irregular figure stalked her, and a snarl broke out on the sinister lips as the man noted the wavering actions of the woman.

"I thought it, I thought it! By God!" And after the cloaked figure of the woman crept the lithe form of the demon of vengeance—and the hater of all organized things.

Thus it chanced that the police-boat picked up the half-frozen form of a woman, that lay prone on a cake of ice in the congested river the next morning, with an ugly wound on the back of the head.

"Suicide," they called it—and the nameless body lay unrecognized on a slab in the morgue for three days.

And at the end of three days, it went where all unidentified bodies are likely to go: to the halls and vats of medical science!

Frank Haynes knew naught of these occurrences—nothing of the tragedy that had occurred within a stone's throw of his death-cell; and less about the weak effort of a weak woman, whose conscience urged her to do what her addled brain refused to carry out!

The one hope had vanished out of Frank Haynes' life. The one mortal who could tell the true story of the crime of which he had been accused, and for which he was going to hang, had gone to join the majority—but with her going, perhaps the one tug of truth she ever had felt also went. It may be that way sometimes!

\* \* \*

Wednesday night had arrived—and when the second morning thereafter had dawned and was budding into a new Winter day, the hemp in the gallows-room of the jail was to stretch and make a record of the two hundred and eighty-first hanging in the history of the county!

The dreamy-eyed guard paused that evening before Haynes' cell and looked questioningly at him.

"I thought you said you wouldn't hang, Mister Haynes?"

"I'm not going to hang, Blinky!" Frank replied with a smile. And then, looking quizzically at the guard, he added: "By the way, fellow, why did you rap on the bars last night—three times?"

The guard's eyes opened wide, and his jaw sagged.

"I—I didn't rap!" he protested.

"Then who did?"

The guard sought to evade Frank's narrow glance, and turned away, but he swung on his heel presently and came back.

"I heard it, too, Mister Haynes. An—it came the night before, and the night before that."

"I heard it only last night," Frank commented.

"Well, first night, I thought it was you, Mister Haynes. The second time, I was lookin' straight at you, as you lay sleepin', never movin' a finger. Last night, I thought—I thought—"

"What did you think?"

"I thought I saw a hand—a woman's hand—white an' small—knockin' on the bars here." The guard touched the metal as though he anticipated an electric shock.

"That's what comes of keepin' waks on poor devils before the law murders them," Haynes responded sardonically.

"Mebbe so, mebbe. But, listen, Mister Haynes, every murderer what I have guarded these past eight years has died without a whimper. You think I'm on this job because I love blood. I'm ignorant, I am. I know that. I ain't nobody in the world, but I believes in prayer; I believes, Mister Haynes. I don't usually tell 'em till the night before it happens—down there in the gallows-room. But seein' as these here raps have come, I ain't goin' to hold in no longer. I know how it is—only I stay like a piece of cement toward 'em usually till it's all off and all hope is gone. Listen, Mr. Haynes; I ain't given to kiddin' men about to die. Five, yes, six times I've seen them as was hanged—comin' back through the gloom to thank me!"

Frank Haynes looked askance at the guard, but the wide eyes—the eyes generally half-closed and blinking and queer looking—were wide open and glistening now. A new light had come into them.

"What's the answer?" Frank queried half suspiciously.

"I don't know, Mister Haynes. I ain't no hand to ask too close, neither. It's queer, that's all. But ever since I was a kid, I have prayed for the dead and them about to die. It's somethin' here"—motioning to his heart—"something down





Here, for many months a small but vicious gang had held forth—enemies of law and order—unfriendly to every government—opposed to God and to man



deep that gets soft and tender-like, and makes me want to pray. My mother was that way afore me."

Turning back to his cot, Frank sat down to meditate. It was strange—almost weird. He had never thought so much about these things before. But—when Emily had come into his life, he listened to her theories. And when Emily—and the little one—had been snatched out of his life so precipitately, so cruelly, thought of her belief had held him back from cursing fate and ending it all!

The State's Attorney paced his office uneasily. This was the third warning that had come!

Apprehension seemed to ride on the breath of the fog, and the stentorian tones of the fog-horn added to his perturbation.

Before him lay a cryptic note. It was like the other two notes that he had studied unsuccessfully.

"Christmas Eve you'll start to earn your salary!—maybe!"

That was what the others had said. What did it mean? Was some political enemy plotting to worry him?

This did not have the "feel" of a practical joke. The cords in the man's neck tightened up, and he gasped. Something seemed to come with that note that presaged ill. There was a portent that hovered about that grimy bit of paper.

"It's strange," the prosecutor mused, as he paced his office, "but so long as I keep this paper in my hand I keep seeing the face of that woman they dragged out of the river. It's unusual that she should have been found on that ice-flow, face down, while the wound was in the back of her head. She seemed to lie the way she had fallen—limp.

"But," and he waved his hands as a signal that such thoughts should be dismissed, "that could have nothing to do with this threat. Now, how could it? Margaret and the children will be waiting for me, and we are invited out in real society Christmas Eve!"

To be guests of the wealthy and influential Mortbanks was no ordinary honor. What this wily politician had failed to do in the past, he would accomplish now!

But all the way home, and far into the night, the face of that woman—smiling as though in triumph—refused to leave

him; and the more he dwelt upon that poor derelict who had been picked up dead in the river, the more he associated that unfathomed tragedy with the three warning notes that had come to him.

"Most criminals," he said to himself, as he tossed on his bed, sleeplessly surveying the meager facts, "have a tendency to boast of their cleverness. What devilment is planned for Christmas Eve, anyway?"

And on the bed-head came three measured knocks!

The prosecutor sprang to his feet and switched on the lights, but no form greeted him. His wife moved uneasily, muttered incoherently, and sank back into a deeper sleep.

"It's uncanny!" he observed. "Something unusual is on wing, but—what?"

It was past seven Thursday morning when the ringing of the phone awakened the State's Attorney from his troubled sleep.

His wife had already awakened and had reached over to the table on which the instrument always stood in official readiness.

"Yes—yes," she said, "he is here. Are you sure it is urgent?"

"I'll take it, dear," the prosecutor said uneasily. This was unusual for him. Unless he knew that a call was urgent, he permitted his better-half to promise a later summons. He never trusted his official phone to the servants.

"Haynes? What about him? Has something unusual? Says it's about a woman who was found dead in the river a few days ago? Oh, yes. I'll be over there about nine!"

"A condemned murderer claims to have some inside information on a rather odd case," he told his wife. "But there's much to do today, so I'll not sleep any longer."

Throughout his bath, and later during his hastily-eaten breakfast, the official turned over a thousand tag-ends of details in his mind. His appetite was easily appeased, and fifteen minutes before nine found him in the jailer's office, listening with attentive silence to the story that was being related to him.

And the story that was related dated back to the night before, and it was staged in the death-cell, third tier above!

Frank Haynes could not sleep Wednesday night. First of all, the shadow had come again—between him and the light. This was the fourth time he had seen the shadow (but the first time since that fateful night a year ago), and it had form and movement, and apparently purpose, this time.

Shadows do not come legitimately between one and the light, but this shadow fell that way, across the bars, and just inside the cell. The guard had seen it, too, and winced.

"Mister Haynes," he said, timidly. "Did you see that shadow—that somethin' just inside your cell? Yes? Well, somethin's broodin' hereabouts. May God give us the right to know its meaning."

Frank did not reply immediately—but he rubbed briskly at his right forearm that was getting horribly numb. The feeling was being driven out of it.

"Your arm!" the guard exclaimed. "Mine got that way once when—when somethin' serious had happened. Say, what you want is a pencil and paper!"

"Nonsense!" Frank replied. "What I want is arnica!"

"No—pencil and paper!" the guard corrected.

From an inside pocket the guard took a large envelope, and this, with a pencil, he handed to the prisoner.

"Hold the pencil in your right hand, man, and see what happens."

Haynes looked questioningly at the guard, but there was so much seriousness in the suggestion, he complied.

Fascinated, he watched the pencil begin to make marks on the paper. His hand held the pencil, but his mind did not move it. From the elbow to the finger-tips, his right hand was without feeling.

Slowly the pencil moved, making first awkward circles, and later short, crooked marks. This continued for several minutes, and then suddenly the pencil began to move rapidly.

"Emily" was the first word that came—fashioned in a delicate feminine hand. Frank stared at the written word and shuddered. A new hope—or something new—something he had never sensed before—seemed to be coming over him. It was permeating him. It thrilled him.

"Two squares east of fourth street



orth of jail—turn north in alley to gate through back room of deserted building—Christmas eve—eight-thirty—bomb plot—Mortbank—others—woman murdered and thrown in river here with me—tell officers—Emily.”

“It’s all drivell!” Haynes cried, as he rubbed his arm, into which feeling was returning. “It’s idiocy. How can that mean anything?”

“Mister Haynes,” the guard replied slowly, “it ain’t for such as you and me to say. I’ll keep this here paper and talk to the jailer. He’s a reasonable man. We’ll see if there is such a place as the one described!”

And before morning, not only did the police know that there was such a place, but they had its innermost chambers—and part of the chart that had been torn, probably, when the last gathering had broken up.

The State’s Attorney listened to and examined the evidence. The writing on the chart fragment was identical with that of the three mysterious notes! So the woman whose body had been found in the river was connected with these warnings!

“I don’t want this mentioned,” he told the others. “Never say anything about this strange writing. It is evident that this man Haynes was one of a gang, and has weakened, with the gallows only a day distant!”

That is what the prosecutor said. Nevertheless, before noon of that same day, Frank Haynes was granted a stay of execution for one month—on grounds which were not explained!

\* \* \*

Christmas Eve approached. The foggy air was clearing of mist—and the vanishing snow-screen left a cloudless sky, in which the full moon beamed in approbation upon a merry-making world.

In the Mortbank mansion there was bustle and laughter. There was life and there was merriment, and the center of attraction was the State’s Attorney.

“It was marvelous,” the wealthy host told the prosecutor. “It reads like a Holmes story, only this one is real. Why, the community can not afford to lose a man of such uncanny perception. Think of it! We might this moment have been dying in a mass of ruins—and fourteen other homes this very night might have

been enveloped in flames and made hideous with the groans of the wounded and the last cries of agony of the dying!”

The State’s Attorney waved his hands as though to dismiss such a trivial piece of crime detection.

“It was my duty! Just my duty!” he said with pretended modesty.

His wife stood by listening intently—eager to get a word in secretly.

A few minutes later her opportunity came.

“Dear,” she said, “you have said nothing about the pardon of that man Haynes. How about that? How did you ring that confession out of the wounded anarchist?”

“It was simple enough, dear. But not only that, I got up a purse for that poor fellow Haynes. We are sending him away to the Southwest to go on a ranch till he mends—and then maybe we can help him get another start in life!”

“But, but,” the little woman persisted. “What about that telephone call Thursday morning. Was it not that man Haynes who gave you the tip that led to your trapping the conspirators?”

The prosecutor put a finger warningly to his lips.

“Even to one’s dear wife,” he said gravely, “it is forbidden that one in a place of trust should reveal certain secrets.”

“Do you mean that Haynes turned state’s evidence?”

“No—not exactly. But come, this is Christmas Eve, and this is not the time for analysis of criminal cases.”

The prosecutor’s wife knitted her brows in deep thought.

“But, dear,” she persisted, “just before you waked up, or maybe earlier, Thursday morning, I am that sure that I heard three loud knocks on the head of our bed. You turned on the light, but I kept very, very quiet.”

“Eh?”

“Oh, yes, and you know it. There is something very, very strange about this whole affair.”

“Nothing strange,” the attorney replied with a mock laugh, which his wife understood only too well.

“Oh, yes, there is something very strange about it all. Mere police officials

do not ferret out conspiracies like that! And besides—besides——”

Mr. Mortbank was coming their way, and the prosecutor motioned to his wife to be cautious.

“Besides——” she persisted.

“Besides what?” he asked petulantly.

“Well, this evening just before I came downstairs to meet you and the children,” she said slowly, as she noted with satisfaction that Mr. Mortbank had been detained, “I heard a voice—oh, such a sweet voice, say right in my ear: ‘This is Emily, and the baby and I had to go and poor Frank had to suffer just so that others could be saved. And Christ suffered, too, that others might be saved. Remember the meaning of tonight’s celebration—and, oh, little woman, be thankful!’”

“Yes,” the great prosecutor replied meekly. “It is that way. But—you don’t know, I guess, that I collected a fund of many thousands of dollars since yesterday morning, from the men whose homes were saved—just because—well, because Haynes told me that he knew Emily would feel better if there could be a few thousand glad smiles on poor pinched little faces tonight. And I—or we—you and I gave a thousand, too; but you’ll read about it in tomorrow’s paper—and you’ll read about the message that Frank Haynes got up there in the death-cell.

“This time, dear, I’m coming clean. It will cost me my political future—but facts are facts, and besides, Mr. Mortbank is going to take me into his banking house when my term is finished in the Spring.”

And the little lady dabbed at a torrent of tears, because, she explained, she was very happy!

On a train speeding westward through the night, a pallid young man thanked God until he fell to sleep—with the sense of a soft white hand smoothing his brow!

And somewhere, back of the shadowy veil, a woman who had paid the full measure of her sins, rejoiced that she had met Emily and that they had been messengers of destiny together; but she rejoiced chiefly because she had repented before she had gone hence, and was resolved with her dying breath to save an innocent man from the hangman’s noose!



## Astrology: the New-Old Science

By Mlle. M. Cromley, B. S., F. T. S., Chicago.

For many thousand years, men guided their affairs by studying the aspects of the stars in the heavens. History was made because some court astrologer cast a horoscope of the heavens and told some mighty king that the time was favorable to invade a neighboring kingdom. Boys and girls were married according to whether or not the stars at the time of their births were in good aspect to each other. Every department of life was ruled more or less according to what was told by the stars, as interpreted by the priestly caste.

During the Middle Ages in Europe, however, the science of astrology fell greatly into disrepute because of the ignorance and charlatanism of those who professed to practice it. Without taking the trouble to verify and check their assertions scientifically, without caring for the advancement of truth, but only for material gain, these false apostles cast so much discredit upon the ancient science that truly scientific men rejected it and came to believe that there was nothing in astrology. The gradual emphasis that came to be laid upon outward manifestations rather than upon causes, also, had something to do with this rejecting of astrology. Men came to regard more highly the material rather than the spiritual, and so, because astrology deals so largely in causes behind the outward forms, its value was largely lost sight of.

Now, however, when hidden things are coming to light, when great changes and readjustments in all departments of human life and thought are being made, there is a considerable revival of interest in the truths of the ancient science. People are more willing to study and investigate than ever before, along different lines, and so gradually a great many students have become convinced that the ancients were right and that the stars do rule human destiny. It is only necessary to study astrology conscientiously and scientifically to be convinced that it works; that whatever may be the cause, its truths are readily demonstrable to any fairminded person.

There are three large divisions of astrology which are as follows: Horoscopes of the birth hour of an individual, which delineate the character, possibilities, proper vocation and general trend of the

life; this is termed Natal; prognostications regarding the weather, or Meteorological; planetary influences affecting public affairs, or Mundane Astrology.

The first is the most widely studied and to the writer, the most useful of the three divisions. It is possible, by knowing the birth hour, day, month and year, including the place of birth, of any individual, to read the hidden qualities, talents, weaknesses, physical, emotional and mental; the proper vocation in life; the possibilities for making money, relations with the family and society, travels and, in general, to make a complete outline of the life of that individual.

One of the most plausible explanations of the method by which the forces of the stars work upon human life is that which may be termed "crystallization." The child at birth is regarded as being in a fluidic condition, as regards his character and therefore, his fate, since fate depends upon character. The forces of the stars, working at certain angles, determine the character. For instance, the light of the planet Venus, striking at angle of 60 or 120 degrees is said to act favorably. The light of this planet striking at an angle of 90 or 180 degrees is said to act unfavorably. Why this is so, has not been determined, and can only be explained by analogy in the physical world. Therefore, when the rays of Venus at 60 degrees strike upon the fluidic newborn child, the child crystallizes as it were, favorably. Now the process of mineral crystallization is as follows: When the liquid or highly saturated solution reaches a certain temperature and condition of pressure and the impulse to crystallize is given in some way (generally by stirring, in the laboratory), crystals which have a certain geometrical form are formed. Applying the analogy, the child at birth may be regarded as the mineral held in saturated solution; the impulse of crystallization is given with the process of birth and the forces operating at the beginning of the process of crystallization determine the general character of the child. This is, of course, only analogy, but is worth studying.

It is well known among astrologers that the rays coming from Saturn have a cold or obstructing effect; those coming from Mars are heating and stirring; those from Jupiter are mild and vitalizing, as are those from Venus; the influence of

the sun is very similar in general effect to the heating and stimulating force of Mars. We may suppose that the form or nature of the newly born child is determined by the state of vibration of the ether in its higher forms. At any rate, many years of investigation have proven that when the planets operate in given directions and angles at birth, they have an unvarying effect. All that is necessary to create a belief in the truth of astrology, is an honest investigation of its principles.

It is possible, furthermore, to regulate one's life so that instead of working in opposition to the finer forces, one can work with them and utilize them. A knowledge of the planetary vibrations on a given day will enable one to avoid trouble and to take advantage of opportunities that may present themselves. For instance, in the current month, May, during nearly all of the month, influences are operating to cause various kinds of disturbances affecting people's health and causing feverish financial conditions. The 1st, 9th, 13th, 22nd and 28th are good birthdays for children; the 5th, 17th, 23rd and 27th are favorable, but the 3rd, 7th, 10th, 18th, 28th and 31st are distinctly unfavorable for birthdays and the remainder of the month is governed by a mixture of favorable and adverse influences. For affairs in general, the 12th, 15th and 28th are very good; the 3rd, 4th, 9th, 11th, 17th, 22nd and 30th are fair; but on the other hand, the 5th, 6th, 8th, 10th, 18th, 29th and 31st are bad for affairs in general; the 13th, 23rd, 25th, and 26th are slightly bad, and during the other days of the month, the aspects are mixed.

We will give our readers every month the favorable and unfavorable days during that month, and recommend that they observe and test for themselves whether or no the influences really operate.

The month of May is governed for the greater part by the earthy sign of Taurus, the bull. Taurus is the second of the zodiacal signs and is a sign of great fertility. It is a sign of solidity, and makes those born in it exceedingly solid, practical and substantial. In the body, Taurus governs the neck and throat, that part of the body upon which the head, Aries, rests and turns. Great will-power and obstinacy are characteristics of those born in this sign. Slow to move, these



people move to purpose when aroused; quiet and inoffensive, patient and enduring, always acting with deliberation and right movement, the idea of Obedience is the main characteristic of this sign is readily arrived at.

Let us take the characteristics of a child born some time in the morning of May 1st, 1923. He would be very practical, cautious, and economical. He would be independent and determined, with high ambitions, but very conventional and concerned with his surroundings, wishing to have them comfortable and elegant. He would be able to make his mark in the world and would be successful in real estate and have ability to deal with big schemes, to organize and to carry out large plans. He would have good vitality, a bright mind, but would have disappointments in love affairs. He would have to be careful in money matters and also in matters of diet, for there would be, besides his economical nature, a tendency to spend in the wrong direction, that is, he would be penny wise, and pound foolish, and he would love to eat. What is it that astrology teaches us? It shows us clearly the weak points of our character in all their nakedness—no hidden corner of our character need escape us. One of the first things that a young student of astrology does is to study his own horoscope and to learn from it what he needs to know. It is also one of the important ways of verifying astrology, for everyone knows his own character better than that of other people, and can check by events in his life the various influences that have operated since birth. Astrology teaches us how, by calculation, to find the time when these weak points in our character will be liable to manifest, and so we can arm ourselves beforehand and stand firm towards that time. In this way we can, together with other methods, such as meditation, self-communication, etc., ward off these disturbances in our physical and spiritual health. There is a department of astrology which has been termed medical astrology, and by it disease can be diagnosed accurately and penetratingly. The horoscope shows incipient disease, from the cradle to the grave, thus giving ample time to apply the ounce of prevention, and maybe escape an illness, or at least ameliorate its severity when disease has overtaken us. It indicates to the day

when crises are due, when evil influences are waning and fortifies us to bear present suffering with strength born of the knowledge that recovery at a definite time is certain.

Further, we can find, by calculation, for what kind of activity certain times are most suitable—we learn to make the most of our time, and because we choose the fittest time for our work, we give the best we are able. Of incalculable use is astrology when combined with medical science. Those doctors, who, in their profession, use astrology in diagnosing, in administering medicine, in operating upon their patients, etc., at points of time astrologically suitable, know this from experience. The writer well remembers a certain operation performed upon himself that was done at a time chosen for its suitability, and the marvelous quickness with which he recovered from a major operation. The number of physicians who study astrology is already large in the United States.

All that happens in nature and its subdivisions is the outcome of natural laws and powers that work in the universe; and by studying carefully these cosmic powers, we learn what we have to do and to leave undone in order to live in harmony with these powers. It is because the universe is governed by law and works in harmony in all its parts that we are able to adjust our lives to these laws and become powerful, through knowledge. The first principle upon which the science of astrology rests is, that the whole universe is actually what the term implies—a unity; and that a law which is found in manifestation in one portion of the universe must also be annually operative throughout the whole. The consequent truth to this major premise is that our own solar system being in itself a complete whole, those laws which are operative among the major constituents of that system, that is, the planetary bodies, are also in force among the lesser components of the same system, that is, ourselves, and the other objects on this earth, whether solid, fluid, or gaseous; human, animal, vegetable or mineral.

The second principle is, that by a study of the motions and relative positions of the planets the operations of these universal laws may be observed, measured and determined. In astrology, we think of the solar system as a sort of universe

in itself, although the fixed stars are studied, as a part of the zodiac, also.

From these two principles, aided by present-day observations and modern science, for a mind that is intuitive and can grasp the deeper truths from the apparent meanings, the whole science of astrology can be deduced. It is a mistake to suppose that astrology is merely the decadent revival of an ancient superstition, based entirely on accepted tradition. To the true astrologer, no truths of modern science should be neglected. The student of the truth will endeavor to build upon truth, and truth alone, and will take the best of the old along with the best of the new and go farther in the new direction. The study of astrology is in reality a scientific study of how mind and emotion are molded, how character is formed, and should be supplemented by a knowledge of physics, astronomy and psychology. It is the earnest hope of the writer that by combining the solid, scientific knowledge of today with the new tendency toward occult investigation, some advance may be made along the lines of astrology even over the masters of old. The planets Uranus and Neptune were unknown to writers like William Lilly, Pliny, Pythagoras and Plato, and yet they were exerting their influence just the same in the times of those men. There is a great field for study in the influences of the fixed stars, also.

The editor of this department is a vocational expert and will be very glad to receive communications from readers regarding astrological matters. People who wish to communicate can address: Mlle. M. Cromley, 1904 N. Clark Street, Chicago, Illinois.

### The Message

Beautiful Starlight of Heaven,  
Beautiful Starlight of mine,  
Send me a message from Heaven,  
Bless me, O Spirit Divine.

Beautiful Starlight of Heaven,  
Beautiful Starlight of mine,  
Angels are singing so sweetly,  
Radiant with Heavenly shine.

Beautiful Starlight of Heaven,  
Beautiful Starlight of mine,  
Now I'm hearing your message,  
Praised be the Glory of Thine.

WALTER H. BOUL.



# FIVE HUNDRED LESSONS FOR HIGHER ATTAINMENT

Original Matter and Selections from Advance Writers

By John Bertrum Clarke

## Isolation of Mind Ions—Souls—Gods

Considering the remarkable affinity of *hydrogen* for *palladium* under ordinary conditions, we should expect something unusual in the freeing of ozone when light rays from a palladium electrode separate the hydrogen from its union with oxygen in water, leaving a residue of what might be termed liquid ozone, or oxygen in a very nascent and active form. And when we comprehend how necessary is the presence of oxygen to the human body and blood, and in a form that can initiate chemical action in digesting food and carrying away the negative and lifeless elements with every out breathing, it becomes evident that with the light rays from the palladium electrode there are possibilities of bodily cleansing and purification that are little short of the miraculous.

When it is also known that these various forms of light rays have the power to dissolve elemental spiritual and psychic forces, and that these lower elementals in their union is what we term disease, we have also gained a means for protection from obsessional spiritual forces lacking to the occult initiate of former times. Once free from the elementals there is a sense of purity and growing spiritual power increasing the magnetism to a high degree. There is also a certain danger attached to the use of high frequency light rays when spirit "materialization" is desired, for the presence of the light rays will prevent even the most elemental spiritual phenomena, they are an aid to Master-ship and not to Mediumship.

The Master sphere of Consciousness lifting up or exalting those who attain this higher degree, increases the attractive power and limits the desire for only those elements of the soul and mind which come of themselves. And here at the portals of the higher consciousness is the dawn of immortality and the renewal of the vigor of youth to mind and body, in contemplation of which the initiate may well pause with

fear and trembling, for the attractive power of Mastership for those elements which enter into its service, when conferred upon the inexperienced mind of the initiate and used with conscious intent by the latter might result in his overwhelming and obsession by mind and psychic elements more potent than his own.

Now when humanity is reaching the pinnacle of attainment and individuals everywhere are all unknown to themselves approaching psychic re-birth without the slightest intelligent preparation, it is necessary that certain merciful knowledge be made accessible to all, and even then the danger of unexpected and surprising phenomena of re-birth causing temporary and complete amnesia, needs the aid and guidance of one who has attained to Master-ship and found the True Way step by step through direct experience.

With the dawn of the new era a new spirit is born overcoming "the conspiracy of silence," and many things long hidden and secret are being proclaimed from literal house-tops with wireless waves. This is the day when all symbolism is being discarded by true intelligence, and parable and superstition is being replaced by conscious knowledge.

The great Seers and Masters of all ages have hesitated to speak other than in parable concerning the attainment of certain degrees of Master Consciousness, knowing the temptation of the initiate to risk mental integrity by the misuse of occult mind power through becoming a practitioner of Black Magic. There is little justification in the practice of Black Art, even when on the defensive and the aim is altruistic and for a world purpose.

White Magic does not sanction the compulsory sacrifice of the individual for the welfare of the whole, and true it is in man's extremity the Divine Opportunity ever beckons for volunteers. And I say unto you who hear the call, or see the beckoning hand, Repent and aid the fallen one, or ye shall all likewise perish!

## Release of Atomic Energy Through the Breaking Down or Ionizing of the Elements of Food and Drink Predicates Perpetual Youth and Immunity to Disease

We are on the verge of discoveries that will revolutionize all previous conceptions of life and mind; that will render food as it is now known, unnecessary to continued material existence; that will permit the true ethereal being to emerge from its garb of materiality without the change called death and appear to mortal vision in all its glory.

Psychic phenomena of this order have already taken place, but thus far under circumstances, the conditions of which are not yet completely understood. The phenomena may thus be correctly termed accidental rather than circumstantial, and it is toward the scientific demonstration of the conditions required for the manifestation of these phenomena that the concentrated minds of the psychic scientists are directed.

Through the use of rays of light from rare metal electrodes, awakening perhaps some long forgotten subjective memory of divine mercy, we have checked death itself, have defeated the very God power within man decreeing that the organized body of man should dissolve, or even be diseased.

That one of these rare metals, *Palladium*, now being used for this purpose should be named for Pallas, an asteroid discovered in 1802, is a symbolic prophecy of a coming restoration of heaven on earth—the fulfillment of the dream of the ages of new light on earth through the return of the "lost sun of man" in the resurrection or coming together of the 666 pieces of the broken or fallen Lucifer, now known as the asteroids.

It has been said that there is only "one disease with a thousand symptoms," and the general ignorance of just what this "unmentionable" disease itself consists, is responsible for the existence of the disease itself. When life feeds upon life divine justice has overtaken the one and reserves its decision



as to the other; when life feeds upon its own kind, or itself, judgment is deferred in the act itself to the extent of that which is devoured.

Disease proper of the individual consists of a "rebel" element within the body not only refusing to render service toward the welfare of the whole, but which when active attacks and feeds upon one who is rendering service. The new light rays ionize or separate the "self-devouring" elements into their previous positive and negative states, into cations and anions, who, unexpectedly given new life or divine fire from the gods, are again willing to become servants of the whole.

Man the microcosm of the Macrocosm through his blind egoism in enslaving and feeding upon his fellow creatures has become diseased himself and brought disaster to the world. In the long ago when the foothold of man upon the earth was less secure, the sanction of priest and law-giver was forthcoming for the use of animal flesh as food, and modern advocates of life at any price have so enlarged upon this precedent of "stealing" life from other creatures to replenish the human store, that no organs, fluids, glands, not even those of the arbitrarily condemned fellow man, are safe from their depredations.

To those entering the higher spheres of Mastership, the use for food of animal flesh, fish, fowl, and their products, eggs, oil, milk, cream, butter, cheese, etc., is repellant and only resorted to when necessary food is unobtainable from other sources.

## Correct Thought and Right Action

Social reform is not to be secured by noise and shouting, by complaints and denunciations, by the formation of parties, or making revolutions, but awakening of thought and the progress of ideas. Until there be correct thought there cannot be right action; and when there is correct thought, right action will follow. Power is in the hands of the masses of men. What oppresses the masses is their ignorance, their short-sighted selfishness.—Henry George.

## His Own Judge and Jury

*Followed by Two Spirit Messages*

By William J. Bryan, M. D.

The consciousness of living, and of doing all things well, brings a recompense in the shape of a conscience that is unsullied and of uprightness.

No doubt there are many who harbor thoughts of hatred and even revenge, over the mistakes of others, still one is not always competent to judge others, because motives differ in each instance. However, we can safely leave all matters of judgment to each separate individual, because he is the one who carries to its ultimate the standard of personal responsibility.

We cannot realize the enormity of a checkered career, till confronted with the knowledge that *life is continued* in the heavenly realm, and that all past performances of each person are there reconsidered from a spiritual standpoint, and that *there*, the balance-of-justice is held in the hand by each person, so as to be *his own judge and jury!*

No man can tell the amount of *remorse* one is sure to experience for all misdeeds of violence, a base motive or of selfishness. But suffice it to say that, *in the spirit-world our blemishes and faults will show to others* as prominently as our virtues, and lucky is he who can then say: "I have fought the monsters of evil and have vanquished every creature of iniquity!"

### SPIRIT MESSAGE

*From P. T. Barnum*

As my appearance is recognized by you, Dr. Bryan, I come to state at this welcome opportunity, that I believe the time will come when the circus of materialism will vanish from the stage of human activities, and the round ring of a united brotherhood will encompass the world.

I believe that it is a possibility to establish peaceful relations between countries that have heretofore been at loggerheads; and I am willing, as the leader of shows and show men, to bring the principal world actors together, and tell them that, by following my directions—by establishing a United States of Europe, America and the rest of the

world—that there will be such a tremendous exhibition of talent and co-operative activity as will make other planetary inhabitants take seats in the front row and look on and listen.

Now, my friends, I mean every word of this, and with an appreciative audience, I hope to make it the consummation of my greatest life effort, here (from the spirit side of life), to the people of earth. I thank you.

(Spirit) P. T. Barnum, Showman.

P. S. Animals have souls, and I still love my pets.

## No Gift Can Be Commanded

The psychic is not capable of commanding his or her form of psychic development. This statement obtains in all talents and arts. No one can become an artist by desiring to be, without respect to study and practice. There must be the artistic talent to begin with. That gift must belong to the soul. Then its cultivation will be fruitful.

The embryo psychic may say, "I have decided to sit for the trumpet. I have made up my mind to be a voice medium." That person may as well say, "I have decided to be an opera star. I am going to command that my voice be cultivated—and I shall succeed."

The true psychic accepts that which comes, and then tries to refine it by the right kind of development.

In this connection, it is well to issue a warning. In any psychic unfoldment, it is desirable to sit with a developed medium, where that is possible; or with others who have the same interest, sympathy and understanding. A low, undeveloped spirit may attach itself to a most beautiful earthly character. The individual either does not know how to repel such an unworthy co-worker, or does not know that it is well to do so.

In any kind of union, there is strength. When the budding forces of a novice are united with the stronger forces of a developed medium, there is likely to be a better, surer development.

Any effort to hasten, to force, crowd or

(NOTE: Phineas Taylor Barnum—Showman; owner of Barnum's circus; born 1810, died 1891.)



otherwise push development, is likely to end in lack of development, or the wrong kind. Either is not desired by the person whose ambitions lie along the line of psychic unfoldment.

The tendency of a music pupil is to rush into public work as soon as he or she is able to play or sing fairly well. The better teachers know that this is wrong, that many a fine voice has been ruined by too early public singing, and that many budding talents have been nipped through too much ambition.

Whatever pertains to one form of talent, pertains to all forms.

Another point to bear in mind is that **REGULARITY** is essential. It is not the forced exercise that makes one strong, nor can it be the forced development that makes a psychic capable. It is not the irregular exercise that makes muscle, nor can it be the irregular sitting for development that encourages psychic unfoldment.

We must have methodical, regular, careful development if we are to have success—and with the development, understanding must be cultivated; to develop as a machine, without knowledge of what is occurring, is worse than no development at all.

**NO MORTAL IS SO GIFTED THAT HE OR SHE CAN SET ASIDE THE**

## RESULT OF THE EXPERIENCE OF THOUSANDS WHO HAVE PURSUED THE SAME STUDY.

The person who thinks that he will do better and will prove the exception to the rule, and will astound the world, is a fool.

There must be **INTEREST** in development. Once it becomes a dutiful thing, a burden, an objectionable procedure, it is harmful. Certainly it can produce no good results.

There must be interest in—real enjoyment in—any form of physical exercise if it is to be resultful. And the same rule—aye, the same **LAW**—applies to psychic unfoldment.

Above all else, the psychic is a human being. All human beings are subject to the same laws. Here and there we find one individual much brighter than the average, but never a person who has gained development without patience, perseverance and method.

Many persons who desire to develop their psychic powers, wish to be shown the method. They object to being told the philosophy. But in all worth-while things, there must be understanding. To jump into any exercise without understanding the why and wherefore, would be to court injury or some other form of defeat.

There is no psychic who knows all about it. There is no person on earth who understands all there is to know about psychic unfoldment, or perhaps one per cent of the available knowledge.

It is important to know that some of the best mediums developed for many years before they did any public work. Some of them sat regularly once, twice or maybe three times a week, for seven, ten, fifteen or even twenty years before they gave a seance.

With such patience, such thoroughness to set the standard, how can any person have the temerity to say, or even to intimate, that he or she can become greater than the best known of Spiritualism in a few months or a few weeks?

All of these points pertaining to the psychic are important. They are fundamental. They can not be ignored, if success is to be attained. They belong down near the bed-rock foundation. Follow these suggestions, and whatever your form of development may be, it will be productive of better and more dependable, and more worthy results.

When you set out to be a developed psychic, find the right road, and then follow it. You will be happier, and your work will be better.

Communication.

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

William T. Stead, editor English Review of Reviews.

Professor Challis, Professor of Astronomy at Cambridge.

Abraham Lincoln, martyred President of the United States.

Alfred R. Wallace, F. G. S., author, scientist, naturalist.

Judge J. W. Edmonds, formerly of the New York Bench.

Oliver Johnson, a former editor of the Christian Union.

Prof. Alexander Wilder, M. D., writer, author, metaphysician.

Prof. Cesare Lombroso, Professor Psychiatry, University of Turin.

Gustav T. Fechner, Professor of Physics, University of Leipzig.

Prof. Henry Kiddle, formerly Superintendent New York City Schools.

Robert Bell, distinguished dramatist and novelist, of England.

W. E. Webber, Professor of Physics, University of Göttingen.

Professor F. Zoellner, author "Transcendental Physics," Leipzig.

W. F. Barrett, Professor of Physics, Royal College of Science, Dublin.

Dr. Lockhart Robertson, formerly editor Journal Mental Science.

Herr Max Seiling, Professor of Polytechnics, University of Helsingfors.

C. F. Varley, Chief Engineer Electric & International Telegraph Co.

Prof. Scheibner, Teacher of Mathematics, University of Leipzig.

Dr. Franz Hoffman, Professor of Philosophy, Wurtzburg University.

Prof. Wm. Crookes, F. R. S., editor London Jour. Science.

Lord Rayleigh, F. R. S., Professor of Physics, University of Cambridge.

Professor De Morgan, at one time London's greatest mathematician

Hon. Benjamin F. Wade, ex-United States Senator, ex-President of Senate.

Dr. Miguel Sans Benito, Professor of Metaphysics, University of Barcelona.

Hon. John P. Brown, former attache of the Turkish Legation, Constantinople.



## We Should Either Follow the Teaching of Spiritualism and Be Loyal to It, or Quit It

It is true that Modern Spiritualism had its origin in Hydesville, New York, in 1848. Yet Spiritualism is as old as humanity, and has existed in all ages. From the earliest pages of human history, we learn that man had a dim consciousness of another life. It was not to him an acceptable world to go, it was believed to be generally an unhappy place. The so-called sacred books of all religions, taught, though sometimes vaguely, about another life in an after-world.

There is no knowledge like first-hand knowledge and nowadays there is little of that, for the person whom you would suppose knows cannot answer you. When you want facts from the next block or across the river, from another city, or from over the seas, you don't get—you send. What qualities do you demand in the observer whom you send to gather facts for you? Chiefly these: eyes to see, ears to hear, and the will and intelligence to tell the story straight. Your messenger should be a trusted observer, a watchman, seeing all, hearing all, and bearing the facts to you, in whom you put your trust, and whom you make your confidential agent. When you put your faith in him, you have a right to demand that he be loyal to you, and on the level with you, as your personal observer in the highways of vast affairs. Your messenger puts his faith in you, for the reason that you are clean and proud to be clean, alert, intelligent, and unafraid. Nothing is more cherished by the messenger than these qualifications.

There is an inherent power in all men, call it by what name you choose, for by understanding the Philosophy of Spiritualism you will understand this power, every element which tends to perfection is in the recording and reproduction of Spirit Phenomena, and is in no way to be confused with so many of the so-called mediums of today. Many years ago man proved through Spiritualism that the Spirits of the so-called dead were among us, and had power and the facilities of impressing mortals with such impressions to speak and give messages, by showing them different

things which they could not have seen or heard of, if the Spirit had not shown them.

The Spiritualists, man or woman, can be ideal in their home alone, for it is there that they exercise a great influence for good by living a true Spiritual life as Spiritualism teaches, than they can in any other sphere of life, for it is far more essential to have character than bank account. The true woman Spiritualist in society is queen, and her words carry weight as long as she is sincere, through loyalty—loyalty to Spiritualism, loyalty to her household, her neighbors and her friends, and loyalty to herself. Do not be pugnacious. Be aggressive. Do not take the defensive because there is nothing to defend. The man or woman who will sit back while Spiritualism is being attacked is not the ideal Spiritualist. Loyalty to Spiritualism, to oneself, to one's neighbors, first shows itself in the home, and is very essential.

Spiritualism is as old as the human race, then why will so many of the Spiritualist leaders read from the Bible (which is not a Spiritualist book and does not teach Spiritualism) when they open their Spiritualist meetings to prove Spiritualism, when Spiritualism is older than the Bible. Therefore, they do not have to read the Bible to prove Spiritualism, besides there is no city, state or national laws to compel them to read the Bible in their Spiritualist meetings. Why will they do it?

Why will they read from that book which has inspired more wars in Christendom than all else combined? It is a fountain of blood and crimson rivers that have flowed from it would float the navies of the world.

Why will they read from a book in their Spiritualist meetings one that recognized as a verity the delusion of witchcraft and punished with death its victims, "Thou shalt not suffer a witch to live," Ex. 22, 18; "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death," Lev. 20, 27. Oh, that I could bring to view the suffering and death which these texts have caused. Dr. Sprenger places the total number of executions for witchcraft in Europe at nine million.

Why will they read from a book in their Spiritualist meetings, the book that contains passages so obscene that their appearance in any other book would exclude that book from the mail and send its publisher to prison?

Why will some of the Spiritualists read in their meetings from the Bible when it consists mostly of historical and biographical narratives interwoven with legends, myths and fables; crude poetical compositions; the ravings of diseased religious minds, called prophecies, and revelations; and theological dissertations, no two of which agree in their doctrines, when there are so many good books written by Spiritualists that teach and explain Spiritualism from A to Z? And after they have read these books they will understand Spiritualism and be better able to explain Spiritualism to their audience than they would have if they had read all the Bibles in the world, for if certain passages in the Bible were carried out today there would not be a Spiritualist living. As long as superstition reigns the world will be divided against itself and there will be continued antagonism and war. Spiritualism is the only force to lift men out of that tragedy, and the Spiritual consciousness of the oneness of humanity.

We should be loyal to Spiritualism or quit it. It is wrong to remain in the Spiritualistic ranks or to work in a meeting if we are not loyal Spiritualists. I cannot understand how anyone who is not a true and loyal Spiritualist can teach true Spiritualism. To my mind the primary requisite in Spiritualism is loyalty. We must be loyal, if nothing else. Therefore, it is wrong, vitally wrong, for a Spiritualist worker, or a member, to stay in a Spiritualist Society or hold meetings, or work in one, if they are not loyal to the true teaching of Spiritualism, and remain true to its principles.

You cannot be a loyal Spiritualist unless you know what Spiritualism teaches, and you do not, nor will not know what Spiritualism teaches if you do not understand the Philosophy of Spiritualism, and you will never understand the true Philosophy of Spiritualism unless you read Spiritualist books and study its laws, and unless you are a true and loyal Spiritualist you will



not want to read, study or understand its laws.

You cannot be a true and loyal Spiritualist if you are bound to any creed or dogma, for if you are bound to any creed or dogma you are not free. If you believe in the creed that you are in, then you are with it, and in the same line of thought that it is, and if it is not in harmony with the Spiritualist teaching then it is against Spiritualism and so you must also be against Spiritualism. Therefore, how can you be a loyal Spiritualist if you are against Spiritualism?

How can you expect anyone to leave the church and without any previous knowledge of the Philosophy of Spiritualism, teach it? If they are allowed to go on the platform to speak, they cannot speak intelligently on a subject that they know nothing about or do not understand. Therefore, they can only speak on what they have learned from the teaching of the church while in the church, and that is not Spiritualism.

No one should be allowed on a Spiritualist platform at a public meeting to lecture or give messages until they have been proven to be capable to work there. There are some workers on the public platform that should not be allowed there, until they have had more experience in the home circles and develop there before getting up on the public platform.

If you are in the church and find that with the advancing years and greater knowledge, that your beliefs undergo a change, well and good, leave the church entirely before becoming a member of a Spiritualist church. Do not remain technically in the church, if you do not stand firm to the ideals and teaching of the church absolutely. It all comes back to this—Loyalty. Either a Spiritualist is loyal or he is not.

If there was ever a time in the history of the world that the teaching of Spiritualism was needed it is at the present time, and I hope and pray for the time to come which shall see Spiritualism accomplish the important service that the world needs of it today and that the blessings will go into the homes and hearts of the people.

The public give evidence that the people are glad to welcome and sup-

port a stronger, more devoted and better trained body of Spiritualist workers, and those who are Spiritual Leaders. We should have schools where Spiritualism is taught, where the gifted child is given a chance to develop, for these gifted children give wealth to the nation. They make it worth while, and we have begun to wake up to that fact. The home and the public school deprive the children of that training and developing in self-reliance.

When you go to some Spiritualist meetings you will see that some of the leaders open their meetings by singing some old orthodox song, then read some verses from the Bible, and do not pronounce the words correctly or read them so that anyone can understand them. Even the one who reads the verses cannot explain them, nor do they understand or know the meaning of the words in the verses that they are trying to read. Then they repeat the Lord's prayer, and in the said prayer they pray to God "to lead us not into temptation." Just to think that God would lead them into temptation! If they understand Spiritualism they would not make that prayer or pray that way. For Spiritualism teaches that God is within us, and we make that God just what He is, by our thoughts, acts and deeds, and we are the only ones that can save ourselves. What we do will either make us happy or sad. That will be our reward, or punishment, our Heaven or Hell, and we make it ourselves and live in it.

Why is it that there are so many Spiritualists who do not take a Spiritualist paper? There are some who take the paper, who never read anything that pertains to the teaching of Spiritualism, or look at any other part of the paper, only to see if their notice that they sent in about their meeting is published, just as they had written it. If not, oh my, how they will call down the editor, when if the editor had not made the corrections, it would have given a black eye to the paper to publish the notice the way in which it was written. The editor does not charge them anything for a big free ad in his paper, and what does he get out of it? Nine out of ten times they are owing him for the papers now. Don't forget that. When you go to their meetings you will never heard them read the Spiritualist Declara-

tion of Principles. I doubt if they know of them. They are in darkness as far as the true teaching of Spiritualism is concerned, and are keeping those who attend their meetings in darkness also. And another thing, why is it that there are not as many Madams and soss in other religions as there are in Spiritualism? Other churches will not take in members in their church unless they sign their names in full. Other churches will not allow such Madams and soss to work in their churches if they will not give their full name. Why should the Spiritualist?

When you go to a Spiritualist meeting you trust the speaker and medium with integrity to give you such knowledge, that you may see life as it really is, and not as a distorted fantasy, resulting from his lack of knowledge, by one not being able to explain the true Philosophy of Spiritualism, and you have a right to demand that same high standard of professional rectitude, which Spiritualism teaches.

I have refused to serve some Spiritualist Societies because the leaders of these societies limit the workers to ten minutes, on account of the number of workers that have come to their meeting that evening. In the meantime the leaders have taken all the time speaking themselves, telling about the good work that their society is doing, what wonderful messages they have given Mrs. Smith and how it all came true, and what a wonderful medium they are, etc., etc. What good does it do? After they have taken all the time, then they want all the rest of the workers to give all their time to giving messages the rest of the evening. These leaders do not care if the Philosophy of Spiritualism is never explained. Therefore, I will not allow any leader of any Spiritualist society to dictate to me or my Spirit friends what these Spirits shall impress me to say or do when I am called to the platform.

When you go to a Spiritualist meeting in a hall you never see anything there in that hall that indicates that there is to be a meeting there, where the conditions are deplorable, and you expect to receive messages from the Spirit of some loved one, who if they were living would not be able to sit and talk with you, there under those conditions.



Some are whispering, some coming in and some going out all through the meeting, disturbing and making the conditions worse all the time. You will see the Bible and a few song books on the so-called pulpit, and when these leaders cannot make money out of their meetings they will close the hall, which proves that they are not in Spiritualism for the good that they may do, but for what money they may get out of it.

And when you go to some private house where meetings are being held, you will see about the same as you do in the halls, except in the home meeting you will see a ten-cent picture of some Indian chief on the wall. His fierce look is enough to drive any stranger away from the meeting. Still the leader of that meeting will say that the Indian chief is his spirit guide, and I certainly believe it, for they look about as intelligent as the big chief does, and when you hear them in their homes and halls trying to jabber something, that either they nor anyone else understands, they will say it is their big Indian chief talking. So many of the workers have them or claim to have them as their guides, and they try to make the people believe it. In reality they are as ignorant as the Spirit that is trying to talk through them. But they will say that the Spirit of that Indian has been in the spirit world so long, that he has progressed, and is not ignorant now. If he has progressed as they say he has, why does he not talk them in English so that we can all understand what he is trying to say through them, and yet you will say what the matter with Spiritualism.

There are so many mediums, and so very few lecturers among us today. Few lecturers really understand the philosophy of Spiritualism, as was taught by our early teachers. Some of the lecturers today do not understand Spiritualism as was taught years ago, and the people get tired of listening to them talk on a subject that they know nothing about. The mediums cannot give a lecture nor do they want to because they make more money giving readings. After hearing a lecture that does not interest anyone but the speaker himself, the people will not come in the meetings until the lecture is through, and only come in then to get a little

amusement out of it from the mediums. They come to see if the mediums can tell them how they can make more money, or if they will marry so and so, and that is about all they come for. That is about all the average medium pretends to tell anyway, and they have educated the public that way. That is about all the average person knows that attends that kind of a Spiritualist meeting. One medium will say she sees such beautiful spirits and conditions around you, and another medium, who is jealous of the first medium, because she has given a good message, when called upon by the leader, will say to the first person who got such a message, that she sees such dark spirits and conditions around her, and that she (the medium) is the only one that can drive away the evil spirits and remove that dark condition that is around her.

It is the leaders, speakers, and mediums that have educated the people that way, and no one else is to blame for this condition but the leaders, speakers, and mediums themselves.

There are mediums that give readings and hold meetings that have to give a certain amount of the money to the priests every week. They are only in Spiritualism, carrying on the work, making all the money they can and in any way they can for the Catholic church, under the name of Spiritualism, and are doing everything they can and in an underhanded way to down true Spiritualism. In fact, they know nothing about it, and do not want to know. Why will any Spiritualist leader or society employ or have such a person on their platform when they know this to be the fact?

Who are called Spiritualists? Those who accept the fact that departed spirits can and do communicate with mortals, but in the truest sense of the term, only those who strive to live true spiritual lives in accordance with the principles of right and justice. The difference between Spiritualists and those who follow the teaching of other religions is that other religions teach a belief in a continued life, while Spiritualists have had it proven to them as a fact. Spiritualists know. Others believe.

All Spiritualist Churches and Societies should have Spiritualist song books,

Spiritualist manuals and should have a Spiritualist constitution and by-laws govern them, and only allow those who will sign it, and pledge their allegiance to it become a member of their society.

How should Spiritualist meetings be held? They should be opened promptly, according to your announcement, by singing two or three songs out of the Spiritualist Hymnal, by reading an appropriate poem, and by giving an invocation. Read the Spiritualist Declaration of Principles. Make your announcements, then sing another song. Then lecture, following by song and messages, and the Spiritualist Doxology. "Great fount of Life, and Love, and Light, Inspire our hearts to know the Right; Let us respond to Truth's high call, with Peace on earth, good-will to all." Dismiss. Do not hold your meetings over an hour and a half. The Spiritualist Manual will help you in conducting your meetings. It explains the Philosophy and Phenomena of Spiritualism, which should be read in all meetings. It also has poems and invocations and readings, and many other things that all workers should know.

Another thing the workers should do. They should try to help one another all they can in their work, by telling them their faults and try to help one another in their weak points, and in that way it would give the workers a chance to improve their work. Do not go about talking about one another and running this or that worker down. This shows the lack of brotherly love for one another. Too much talk and too much attention is paid to the religion of Spiritualists and not enough is paid to the religion of Spiritualism.—Dr. F. A. Thomas.

Thus the seer, with vision clear,  
Sees forms appear and disappear  
In the perpetual round of strange  
Mysterious change.

From birth to death, from death to birth.  
From earth to heaven, from heaven to earth,  
Till glimpses more sublime  
Of things unseen before  
Unto his wondering eyes reveal  
The universe, as an unmeasurable wheel  
Turning forevermore  
In the rapid rushing river of time.

—Longfellow.



## A Little Chat With Little Ones

By Pink Rose

This month I am going to talk to you about habits. Do you know what a habit really is? Well, I will tell you.

Just take a sheet of paper—a small sheet will do. Get one that is smooth, without a wrinkle in it. Now, fold it over, gently. Do not crease it. Just fold it so that it will stay folded. Then open it up. There is a little crease where you folded that paper. Try to take that crease out. Try hard as you wish, but it stays right there.

Now, fold it again, and this time crease is hard. Then open it up again. That paper will simply not lay flat like it was before. Even if you try to fold it back the other way, still there is a crease there, and if you try to fan yourself with that paper, it will flap around. It hasn't the strength it had in the first place.

Those creases are like habits. Little habits are like the mild folding of the paper, and evil habits are like the tight crease you put into the paper. If you keep on folding that paper in different places, you would have many creases, and could not write as clearly on it as you could when it was new and flat.

If you say a naughty word, that is like putting a little crease into your character. If you say that naughty word a few times, that crease becomes worse, and it seems so easy to say the same word again. If you say more than one naughty word, that is like more creases, until pretty soon you take away much of the beauty of your character.

You may want to know just what character is. I shall try to tell you. Let us take a beautiful rose that is growing in a garden. If the wind comes up and blows dust over that rose, it does not look so beautiful as it did before. If the rose-bush is not watered, the rose loses some more of its beauty, and it hangs its head. It droops, and pretty soon its petals fall off, and there is very little left to show you that there was once a beautiful rose on that bush.

But if the rose-bush is protected, and the dust is washed off it, and the soil around it is kept moist, it keeps its beauty. But a rose will fade in time anyway, and boys and girls can have characters that keep right on growing more beautiful.

If you disobey your parents, because you think that you are smarter than they, you put more bad creases in your character. This smartness begins to show to other people. They call it impudence and laziness, and they don't think so much of you as they did before. They say that you are getting bad habits. Your character is not as clean and fine as it was before.

If you do not try to learn your lessons in school, you put more creases in your character. You get after a while so that it takes a good deal of effort to learn anything useful.

So, you see, your character is made up of things you do and think. It is not a matter of the kind of features you have, or how tall you are, or how strong. Those things are not character, but character helps make boys stronger and girls prettier and sweeter, because the things they think and the honesty in them, show through their skins. They can never hide what they really are, and they always are what they do and think.

If you started to imitate some boy or girl who stutters, it would not be long before you stuttered, too. If you do any wicked or senseless thing, that gets to be a habit. And a habit is something that is not natural. It is the same to your character as a hurt on your hand. If you bruise your hand and make it bleed, that hand hurts. You want to get it healed and well so that you can use it again. If you get wicked thoughts in your mind, your mind hurts, too. You never have as much fun as though you were honest clear through.

Sometimes you see another boy or girl acting smart, and you think it is cute, and you try to imitate that child. Older people do not like children who act smart and impudent. They do not think much of children who copy the bad things that others do. They say that such a child does not have a strong mind, or he or she would not have to copy bad things.

We can now add something to what we mean by character. If you are so weak as to have to imitate bad things, you lack in character. If you keep on being weak as you grow up, you will find that clean, honest people do not wish to associate with you, so that will throw you among companions who are as weak as you. What chance can you have in the

world if your companions are evil people? Every man who goes to jail, was once a little boy who had the chance to think and do only the honest things. He started out by acting smart. He creased a lot of habits into his character. After a few years, he found that it was not easy to forget those habits. Like the creases in the paper, they made themselves known. There was always a feeling that it was easier to fold up, like the creased paper, than to stand straight.

Think of all the fine men and women there are today. Think of those who have businesses of their own, and who are looked up to by their friends and even by strangers. They are the men and women who started right as boys and girls, and who refused to do the wrong things, and become slaves of habit. Instead of keeping their minds all tied up with the kinks of useless thoughts and desires, they kept their minds free and clear for the good, helpful thoughts.

If you only knew just what thought does to you, I am sure that you would be careful always of the way you think. I know that you would be careful about the things you say and do. You would not wish to be tied to a post for years and years. You would not wish to be put in jail so that you could not be out-doors and free like other people, and be happy in your honest work. Habits are like being tied to posts and being in jail.

Every habit has a beginning. Each time you give in to a habit, it becomes that much harder to free yourself from it. Each time you are strong enough to not be tempted by a wrong act or a wrong thought, you become that much more independent. You have added to your strength of character. Oh, there are so many failures and so many sick men and women, who made their great mistake in giving in to these childish habits. Those habits clung to them as they grew up, and their characters and health were weakened by these habits. Little bad habits led to big ones.

Try each day and each hour to think honest thoughts and do clean, honest things, and to not give in to any temptation, to not do anything that will harm others or yourself. Then you will not be bound down by habits. You will have character. You will grow up to success and happiness and the respect of others.





### Identification Through Spirit Photography

Securing spirit photographs for those whom he never saw, and about whom the photographer knew nothing, typifies his wonderful mediumistic gift.

Herewith we present two photographs secured for Dr. Charlotte Sedlack, of Chicago, Ill.

The small picture in the center of each is the photograph which Dr. Sedlack

sent to the photographer. This did not include the spirit faces which appear in this reproduction.

Dr. Sedlack recognizes most of these faces. Others likely are faces of guides, whom she does not know. But there are two remarkable items of proof in these pictures. Note the picture at the right—the one with the row of faces straight down the right side. Just inside the

panel, in which Dr. Sedlack's picture appears, is the face, and part of the form, of a lady. At the lower end of the row of faces—in the lower right-hand corner—is the face of a girl, with curly hair. Both of these faces Dr. Sedlack has seen frequently near her, and smiling at her. Who they are, she does not know. Undoubtedly they are guides, because she has seen them often.

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

(Continued from page 40)

Professor Ochrowski, University of Warsaw.  
 Dr. Kane, Arctic explorer.  
 Dr. P. Talmadge, ex-Governor of Wisconsin.  
 M. T. Falconer, Alessandria, in Piedmont.  
 Dr. B. F. Burton, African traveler.  
 Professor Margheri, University of Naples.  
 M. Thackeray, author.  
 United States Senator Miller, of Alabama.  
 C. Hall, English writer.  
 Joseph Jefferson, the celebrated actor.  
 J. L. Sullivan, ex-Minister to Portugal.  
 William C. Gregory.  
 Howitt, noted English writer.  
 B. O. Flower, essayist and moral scientist.

Hirma Powers, famous sculptor.  
 Prof. William James.  
 M. Leon Favre, Consul General of France.  
 Ex-United States Senator Sprague, of Rhode Island.  
 Emilio Castelar, Spanish patriot.  
 Professor Wagner, Geologist, University of Russia.  
 H. J. H. Nicholson, Duke of Leuchtenberg.  
 Ex-Senator Howard, of Michigan.  
 M. Thiers, ex-President of the French Republic.  
 Senator Simmons, of Rhode Island.  
 William Lloyd Garrison, author and speaker.  
 Hon. George Thompson, bosom friend of Garrison.

Epes Sargent, author and scientist.  
 Bayard Taylor, author and traveler.  
 James G. Clark, writer, poet and musical composer.  
 Dr. Robert Hare, scientist, chemist.  
 W. Emmette Coleman, writer, author and Orientalist.  
 Prof. James H. Hyslop, Ph.D., LL.D.  
 Prof. Joseph Rodes Buchanan, M.D.  
 Hon. Luther Marsh, jurist, law compiler and author.  
 H. S. H. the Prince George of Solms.  
 Sir Arthur Conan Doyle, M.D., LL.D.  
 Professor Butlerof, chemist, Russia.  
 Camille Flammarion, Famous French Astronomer.



## 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.*

**Magie**—Sympathetic Magie is a belief in a relationship between things, which at one time had a material connection. For this reason a few hairs, a lock or some nail parings are requested by the magician to attain the intended results.

In some parts of England a girl forsaken by her lover is advised to get a lock of his hair and boil it, and whilst it is simmering in the pot he will have no rest.

Widely spread in Germany is the belief that if a sod on which a man has trodden—all the better if with naked feet—be taken up and dried behind the hearth or oven, he will parch up with it and languish, or his foot will be withered. He will be lamed, etc.

**E. H. H.**—Small heads are considered by many to have poor brains. I personally do not share the opinion. There may be less brain matter in a small head than in a big one. Mental exercises in harmony with psychological laws can easily offset the disadvantage of not having a head of proportionate size. In our next issue we will publish an article on Phrenology, based on observations and tests of recent date.

**Rapping**—Spirit rappings are a well-established fact, and testified to by thousands of persons of whom I am one. It is one of the most noticed phenomena and if it strikes you as undignified we would only remind you that it is the most com-

mon way in human life of making one's presence known when other means are not available. Many years ago skeptics wrote many books and articles "explaining" the rap as something done by a trick, as, for instance, the snapping of the toe joints of the medium. Today such books are mere rubbish to those who know that blows and knocks of sledge hammer violence are sometimes produced in places far out of the medium's reach. Raps lead on, as a rule, to much more interesting and evidential manifestations. Don't you knock at the door of another's home before you attempt to enter it? And don't you wait for an answer?



### THE ANSWER MAN

**Robert 22**—If you want to know whether the girl loves you, look straight into her eyes, think of love and watch her expression; then take her hand, press it gently and if the pressure is answered by a like pressure, it is a sign that she loves you. If she withdraws her hand quickly and smiles, she wants to play "hide and seek." If she is really angry, she does not care for you; if the anger is only simulated and accompanied by "indignation," she does not deserve your attention. Such people have a questionable past.

**Traveling Salesman**—Your wife is just as faithful to you as you are to her. If that should not satisfy you then it is your own fault.

**M. T. D. I.**—You will not be benefited by the messages which the many mediums have given you. It is your fault and not theirs because you should not consult them even once more than is necessary. You will invariably find that the first message is the best. Message hunters are as a rule never satisfied and want the mediums to tell them what they like to hear. If you do your part by being observant you will recognize the prospective life mate when he comes into your surroundings, but I am not sure whether he will suit you.

**Oswin.**—I. Your first question regarding your contemplated marriage is too serious to decide in this way. Have a heart to heart talk with the lady in question and you will clearly discover the entire situation. II. A spirit "Helen" impresses me to tell you to wait a little longer until you know how the change will turn out. You will have to work hard to make a success and you will have a few disappointments; but do not feel discouraged, as all will turn out to your advantage.

**X. Y. Z.**—It will not be as bad as you imagined. I advise you to be on guard and be more careful. It will save you lots of trouble in the future. Some one impresses me to tell you to give it up. I do not know what it is, but I believe you will understand.

**F. L. L. F.**—Yes, the man is sincere in his attention. He cares for you. Whether you will marry him does not depend on me. If you say the word it will be. Thy will be done.

**H. C. N.**—We will write you a letter regarding the medium you seek for holding test seances in your home. You are very mediumistic yourself and your wish to become a medium will be realized very soon. The strange experiences you have had are evidently sufficient proof that your loved ones live on in the spirit world and can come back to those who are sensitive enough to perceive their presence.



Troubled Man—You are the third reader who wants to get me in trouble. I am afraid of anything and defied many who were in the position to crush me, but the question regarding your mother-in-law, that's a different case. I will not answer questions regarding mothers-in-law. My advice is to keep off.

Henry—Do not marry now. Wait until you earn enough money. Do not take a promise to economize in the beginning, serious. Woman is a slave of fashion and you can not afford to buy the expensive fashion dietates. Look her over and see whether you can buy her the foxglove that fits so beautifully around her charming neck. If you think you can, go ahead and marry. The trouble comes a little later.

Play—Do not spend any money in any of the schools which promise you to become a famous actress. I can see by your writing that you are not fit to become a movie star. You have other beautiful talents which would make a good band happy.

Prology—I never was on the moon and can not tell you whether people live there and how they live. Say, reader, is all that troubles you? Have you given up hope to find an apartment in Chicago?

Mummy 26—The girl is anxiously waiting to hear from you. Write a letter and everything will be all right.

D.—The wild beast which you saw in your dream coming back to life again is a warning. You are taking up an old story which caused you ill-health and the wild beast is a symbol of the lurking danger. Keep off and remain in good health.

Mary J.—We are not at war now and I do not see why she carries so much powder. If you do not want to tell her that she is using so much powder as to injure your face, you must stand the wear and tear. On the other hand, you are "brave" enough to tell her so, she might feel offended at first, but when reasoning with her she will realize that you are not at war and keep off your clothes.

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## Spirits and Their Garments

We had supposed that the question, "Where do spirits get their clothes?" had been settled long ago for all intelligent inquirers. But some remarks of M. Paul Heuze in the "Daily Telegraph" recently show that there is still much inquiry on the point, for we see it stated that thousands of the readers of M. Camille Flammarion's books were "feverishly awaiting" his explanation of the fact that "the ghosts of the dead always appear with their clothes on." Well, if

they do, there is doubtless some explanation. The kind of logic which insists that if you cannot explain a fact it becomes a fiction does not interest us. We are familiar with instances of spirits who appeared in their "habit as they lived," of others who appeared in their spiritual garments, and we have record of at least one case in which the spirit showed himself in a scant and ragged attire because, as it was explained, his life on earth had been such as to provide him with no worthy spiritual raiment. The people who raise special difficulties over such a matter appear to have very little imagination. The question has been answered countless times by reference to the nature and resources of the spiritual world and the realm of thought in which, when visualizing a friend in our minds we call up a clothed figure. "Spirits of the living" have frequently been seen, and they are always attired in their earthly garments.

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