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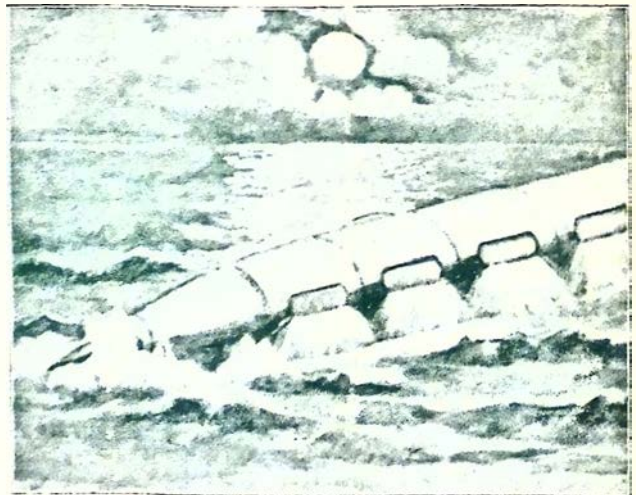
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EDITORIAL PAGE

The Burning Question of Today

The Psychic Investigation of the *Scientific American* has aroused the interest of all classes of people here and abroad. The entire Press of the country seems to be in the grip of exciting expectation. They know that the Occult always was and always will be a fascinating subject which stimulates the readers' interest.

This being the case, we regret to note that not all scientific men who are participating in these investigations are aware of the great moral and ethical responsibility which rests upon their conduct and exhibition of seriousness, impartiality and honesty.

No intelligent reader will disregard the fact that it is entirely out of place to *laugh* when serious efforts are being made to establish communication with the spirit world. To consider such efforts a joke is rather disappointing and deplorable. In the face of such admitted facts the *Scientific American* might lose much of its prestige should further developments in the manner of its investigation fail to show an improvement.

Let us hope that those who have become victims of their own prejudice against psychic phenomena, will at last realize that this problem deserves the most serious attention and that they will not overlook the fact that men of science, like those mentioned below enjoy a hard-earned reputation of being honest, truthful and unquestionable in their integrity and competence and that their firm stand in the matter can not be disregarded.

Some day it will be entertaining to hear that those who watched these investigations from the seat of scorn and ridicule will be laughed out of court.

The fact that conjurors, who are manipulating under the disguise of pretended mediumship are trapped faking, will never alter the fact that more than a hundred thousand intelligent people in America are conversing with their loved ones, who are called dead.

The best and most suitable method for the *Scientific American* to prove or disprove the fact of spirit communication is but one; and this is: Not to search for mediums, but *develop one among themselves* in their own midst, by following the precepts of those who suc-

ceeded in their efforts to receive messages from their loved ones in Spirit.

* * *

Many spiritualists look at this investigation with suspicion; they believe that the almost peremptory demand for mediums has but one final purpose: "To please the Christian Churches, the hereditary enemy of Spiritualism, by trapping the most prominent mediums in order to fasten the mark of guilt upon them and thus wipe out Spiritualism." We are far from believing that this is the object of the *Scientific American*. There are men among the investigators who can be trusted; who have an open mind. Nevertheless we can not overlook the grave danger which lurks in such investigations for the further growth of the movement. There is a mighty and powerful press in this country which in obedience to the will of the powerful twins "money and church" will publish facts as they see fit.

At the final show-down the church will be ruler, its own witness, judge and executor. Once the guilt of fraud is fastened upon a dozen people who were trying to get the 5,000 dollar reward, it needs but one further step to stamp out the exercise of mediumship. Legislators will be only too glad to seize the opportunity in order to please those who helped them into office. Once more we send our warning message to all the spiritualists of America to ORGANIZE INTO ONE PROTECTIVE BODY and prepare a solid front which shall stand as a bulwark of UNITY OF PURPOSE.

* * *

Rough with thorns is the path a medium must travel before the light of truth is earned. Under trials and tribulations, scorn and ridicule, sacrifice and self-denial, the spirit-medium follows the call of duty. Stamped with the mark of suspicion by the finger of a materialistic or fanatic adversary the medium holds the head erect.

Tried in the crucible of sacrifice and suffering the mediator between the two worlds tastes the bitterness of life with a smiling face. At the mercy of the merciless, the medium is often dragged into the house of justice and is treated like a criminal and forced to offer a humble apology for a transgression never committed.

as this seems to be the shortest way to escape further notoriety and persecution. The public press uses a stronger language than facts can justify and newspapers are only too eager to treat their readers with a "good joke" or a "funny story," which is in reality a perverted narration of a tragedy.

An ill-advised public, not acquainted with the painful problems of mediumship may consider the Scientific American Investigation a fair proposition. We, who know by actual experience that Psychic Power can not always be successfully harnessed to order, have another viewpoint.

Psychic Power brings us in touch with higher intelligences. Perhaps, they do not share the opinion of the wealthy that money buys everything. They might

consider it a gross offense against justice to permit a self chosen set of people to receive on a platter the priceless treasure of knowledge for which others had to suffer untold humiliation, misery, hunger and imprisonment. Thousand of mediums gave their lives for the truth; they were tortured to death or burned at the stake.

No! and again we say No. It would not be fair. Those who seek the truth to KNOW, shall pay a higher and worthier price than money. There could be no greater fallacy than to believe that this investigation would settle the question involved. It is not the first attempt to enter the Kingdom of heaven through a back door, nor will it remain the last.

WILLIAM BROCK

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THE REVELATION AT MOUNT SINAI

Part I

By WILLIAM BROCK

For more than 3,500 years the Jewish people are commemorating each year the giving of the Ten Commandments at Mount Sinai. On the sixth day of Sivan the Children of Israel gather in their houses of worship and solemnly recite the Ten Commandments.

In his sermon the spiritual leader of the congregation emphasizes the great importance of this event; the magnificence of these commandments are portrayed in words of gratitude. The priceless treasure of the law is considered as the greatest gift Jehovah could bestow upon his people. And the Jewish people are proud that they have been chosen by divine providence to be the standard bearers of a civilization, the foundation of which is resting on the words engraved upon the two sacred tablets. The whole world owes them gratitude for this service and the Jewish people feel offended when its endorsement is not unanimously approved.

There is hardly any human being with a human heart who would not subscribe to these Ten Commandments. Their importance is nowhere disputed. To all mankind these beautiful commandments are the guiding star to spiritual health and happiness.

If the legislative powers among the nations of the earth would abolish these laws for one day, this planet would sink back into days of old barbarities, and chaos would prevail upon the face of the earth.

And yet, when we read from the pages of ancient history, when we study the conditions and laws by which the old races, the Persians, Egyptians, Babylonians, Chinese and even the Indians of America were governed, we learn that they all had their civilization, which insured personal safety and also included the right to education. The Ten Commandments were honored by these races thousands of years before Moses was born.

In the face of such facts it is not superfluous to raise the question whether Moses had another, more important intention with his miraculous demonstration at Mount Sinai. Chapter 20, Verse 19, furnishes sufficient evidence that Moses had another stronger point in view.

And the Lord said unto Moses: "Thus thou shalt say unto the children of Israel: *Ye, yourselves have seen that I have talked with you from Heaven.*"

The detailed account of the conditions under which the Ten Commandments were given, and more so the preparations and arrangements preceding the revelation prove that there was a distinct purpose in the manner in which these laws were given. A further clue is found in Exodus 19, second part of verse 9, "*that the people may hear and believe thee forever.*"

At many other occasions, especially when the Israelites disobeyed they were reminded of the fact that they

witnessed the tremendous divine manifestation at Mount Sinai. Indeed, no other event in the history of the Israelites was so often referred to as the experience at Mount Sinai.

There was a purpose in these so often repeated references to this event which has no equal in the history of the Jewish people up to this day. In order to understand the magnificent idea of this revelation it is necessary for us to study the 19th Chapter of Genesis, beginning with verse 9 and analyze the recorded accounts in their details.

No other chapter of the five books of Moses gives us so much valuable information regarding the Occult as this one. Here we have the first detailed account of an actual demonstration of PSYCHIC POWER, manifested by the greatest Jewish spirit medium, Mosheh Rabbenu or Moses. Every ordinance and every detail bears undisputable evidence that Moses was a master psychic, who thoroughly understood the application of Psychic Law.

* * *

Exodus 19:9-26. And the Lord said unto Moses "Lo, I come unto thee in a thick cloud, that the people may hear, when I speak with thee, and they may also believe thee forever. "And Moses told the word of the people unto the Lord. 10. And the Lord said unto Moses "Go unto the people, and sanctify them today and tomorrow, and let them wash their garments. 11. And be ready against the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai."

12. And thou shalt set bounds unto the people round about, saying "take heed to yourselves that ye go not up into the mount but touch the border of it; whosoever toucheth the Mount shall be surely put to death; 13. No hand shall touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live; when the rams horn soundeth long, they shall come up to the Mount." 14. And Moses went down from the Mount unto the people and sanctified the people; and they washed their garments. 15. And he said unto the people "be ready against the third day; come not near a woman." 16. And it came to pass on the third day when it was morning, that there was thunder and lightning and a thick cloud upon the Mount, and the voice of the horn exceeding loud; and all the people that were in the camp trembled. 17. And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the Mount. 18. Now Mount Sinai was altogether on smoke, because the Lord descended upon it in fire and the smoke thereof ascended as the smoke of a furnace and the whole Mount quaked greatly. 19. And when the voice of the horn waxed louder and

louder, Moses spoke and God answered him by a voice. 20. And the Lord came down upon Mount Sinai, to the top of the Mount; and the Lord called Moses to the top of the Mount; and Moses went up. 21. And the Lord said unto Moses "Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. 22. And let the priests also, that come near to the Lord, sanctify themselves, lest the Lord break forth upon them." 23. And Moses said unto the Lord "The people can not come up to Mt. Sinai; for thou didst charge us saying, 'set bounds about the Mount and sanctify it.'" And the Lord said unto him "Go, get thee down, and thou shalt come up, thou and Aaron with thee; but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them." 25. So Moses went down unto the people and told them.

THE THICK CLOUD AND THE DARKNESS

Lo, I come down unto thee in a thick cloud, that the people may hear when I speak with thee, and they may also believe thee forever.

The thick cloud was not strange to the seers, prophets and miracle workers of the Jewish Bible. Moses, Samuel, Elijah, Isaiah, Jeremiah, Ezekiel, Job, Daniel and others were acquainted with the dark or thick cloud, which was always the signal of an approaching expected divine manifestation.

Spiritualists who attend seances regularly know by their own experience that a similar cloud appears and hovers around the circle and that it is the forerunner of psychic manifestations. Spiritualists and mediums are often reproached, because they insist upon darkness in the seance room. Clergymen are only too eager to emphasize this fact in order to bring Spiritualism into disrepute; yet the very God they worship insisted upon the same conditions. The same law which governed the revelation at Mount Sinai governed the divine manifestations of all prophets and the same law governs the psychic demonstrations of the present day.

Exodus, 20, 21. And the people stood afar off; but Moses drew near unto the *thick darkness where God was*.

Deut. IV, 11. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with *darkness, clouds, and a thick darkness*.

Deuteronomy, Chapter V, 22. These words the Lord spake unto all your assembly in the mount *out of the midst of the fire, of the cloud and of the thick darkness, with a great voice*; and he added no more.

Deut. XXXI, 15. And the Lord appeared in the tabernacle in a pillar of a *cloud*.

2nd Samuel 22, 11-12. He bowed the heavens also, and came down; and *darkness* was under His feet.

And He rode upon a Cherub, and did fly; and he was seen upon the wings of the wind.

And He made *darkness* pavilions round about him, *dark waters, and thick clouds* of the skies.

Job XXIII, 13, 14. And thou sayest, How does God know? Can He judge through the *dark cloud*? *Thick clouds* are a covering to Him.

Isaiah 44, 22. I have blotted out as a *thick cloud* thy transgressions, and as a *cloud* thy sins; return unto me; for I have redeemed thee.

Isaiah XLX, 1. Behold, the Lord rideth on a swift *cloud*.

Ezekiel 4. And I looked, and, behold, a whirlwind came out of the north, a *great cloud* unfolding itself, and a brightness was about it.

Those who desire more evidence should carefully read the Bible, analyze the related facts and make comparisons.

The thick cloud as well as the darkness were and are still the first essentials for the demonstration of physical psychic phenomena.

How the thick cloud at Mount Sinai was produced will be explained in the next chapter.

(To be continued.)

Because

By Mary E. Lewis

Because I know that Life is never-ending
Defeat can never quench my burning zeal,
For on the path that I shall be ascending
New worlds, new lives, the ages will reveal.

Because I know that death is but the going
Into a wider life, more full and free,
I will not dread the river, darkly flowing,
That lies between that other land and me.

Because the light of Truth is brightly burning
Within my soul, where long the darkness lay,
Grim doubt has vanished, nevermore returning
To cast a dreary shadow on my way.

Because I know God's universe is teeming
With countless friends, in happiness I go;
And separation, once so bitter-seeming
Can never grieve me more—because I know.

Theologians tell us God has done his best, and the result has been untold ages of chaos and unimaginable suffering. All he could do was to provide a Redeemer to save a few out of the wreck. This God has prepared a hell for the poor victims of his "righteous wrath." Could such a God be, and be God? We are much better than the God we profess to worship. The God of Spiritualism is much more than a person or a name; he is the sum of all human excellence, the goal of all true human aspirations.

CHARLES P. FLEMING.

What the "Prophet of Paris" Foresees for 1923

By Myer Agen

Paris once more boasts a prophet, a seer hailed as the successor of the famous Mme. de Thebes—Prof. Raymond.

A man of great personal distinction, a millionaire prior to the war, at present he is living quietly, retired from the worldly life to which he gave himself in his younger days, and practicing his strange art of foretelling the future.

"Prof. Raymond" is a pseudonym. I know his real name, but it cannot be divulged. It may be said that he is related to the highest French nobility, that he comes of a rich and distinguished Czechoslovakian family, and that his mother is an American, now living in Austria to conserve her diminished fortune.

I had heard of Prof. Raymond socially and was told that he had foreseen the World War with remarkable precision, even to America's entry and the final defeat of Germany. He had also prophesied the occupation of the Ruhr by France. That he had made these predictions was verified by the testimony of many people high in the social and political life of France. I was naturally anxious to meet him, but since society flocks to his atelier, this was not easy. Through the medium of several friends, however, the meeting was at last brought about.

There was much general conversation. Prof. Raymond has very definite views on the after life of mankind. He is certain that the spirits of the dead are near the earth, and that he, through his mediumistic powers, can communicate with them. He holds the doctrine of reincarnation—that is, that the soul after death returns to this earth till it has progressed sufficiently to be allowed to move to higher spheres; finally to attain perfection and be blended with the Infinite. Spirits of the dead, according to him, often hover about this earth, exerting a protecting influence over its inhabitants. However, he warns that Spiritualism is a dangerous game for the masses, as it causes digression from the material and necessary things of life.

However curious his disclosures, they were stated with great literalness and with perfect sincerity. He told me he had lived eight lives—a terrible sinner indeed—and that two of them had been passed in the wilds of South America,

while a third had been lived in India about the year 800 A. D. In the party was a young lady who was quite terrified when he told her that he could see her tomb near Heliopolis, in Egypt, where she had lived in the harem of a Pharaoh.

I asked Prof. Raymond what he could tell me about myself. Thereupon followed an interesting and accurate reading of my past life, in which he mentioned names, dates and details. He proceeded also to read the lives of other members of our little party. He told us of our bodily ills and to what diseases we were predisposed. Then, by some process of psycho-analysis, he read the lives of many members of their respective families, finally causing a sensation by telling a perfect stranger that his little girl had had a serious accident and actually showing by means of a diagram exactly what part of the body had been injured. His exactitude on these points was amply confirmed.

One important point in his theory of reincarnation is that no one can retrograde—all must go forward, though at different rates of progress. This differs widely from the theories held by certain Hindoo sects which believe that the souls of men reincarnate themselves in the bodies of animals, and holds out a very comforting assurance to all of us.

The soul, says Prof. Raymond, is attached to the body by a very fine thread of magnetic fluid. This is more active in some persons than in others. He claims that he can cure various diseases by the use of his own fluid; perhaps here is an explanation of autosuggestion.

One thing he cannot do—he cannot foretell his own future. It is his belief that the guiding spirits do not wish to gain complete control over him. His science, he says, may be misunderstood at the present epoch; but in time to come apparatus will be perfected which will place the science on a solid basis. He is willing to be investigated by any body of scientists which wishes to study his powers.

I asked Prof. Raymond if he would care to tell me something of immediate coming events, and he at once complied. Some of his prophecies for the year to come were as follows:

He foresees the intervention of the United States in the Ruhr, together with several other countries, and a financial

settlement which will be agreeable to all parties concerned.

In Russia there will be a change in regime which will be very favorable for a resumption of trade; treaties will be concluded between that country and several other great powers.

Trade conditions between France and the United States will continue unfavorable, on account of the rate of exchange; but the franc will begin a steady recovery in the following year.

America will make a financial arrangement in Europe which will contribute toward a final peace.

There will be no revolution in Germany; but a coup d'état will be effected this fall, resulting in the establishment of a dictator. Germany will have a king in 1925. France and Germany will eventually make a political arrangement which will result in their being better friends in the future.

Prof. Raymond also foresees a war between the United States and Japan in the remote future. Several islands now belonging to us may be temporarily occupied by Japan as a result of this war. However, there seems to be no immediate cause for worry on this score.

Speaking of the League of Nations, he claimed that the United States will eventually become a member, as it will recognize the power for good of such an international arrangement. Russia will also become a member, but Germany and Turkey will not. Other Central European countries that are not now members will eventually join the League. Asiatic countries will, however, not admit the powers of the League nor its arbitration.

Prof. Raymond said he could see King Tutankhamen's tomb clearly, and that the most precious jewels of all had not been discovered as yet. They are hidden in a deep well under the tomb, he said, and would not be found for another forty years. However, if the leaders of the expedition would permit him to gaze on the mummy of the king, the professor claimed that he would be able to locate the treasure himself. It is interesting to note the theory, advanced by a famous Egyptologist, that wells are frequently dug in the Egyptian tombs as a trap for robbers. The plan of the well in Tutankhamen's tomb will be found in another tomb nearby, which is yet to see the light of day.

During the coming summer several new inventions will be given to the world which will greatly reduce the chances of accident in air travel and will result in the crossing of vast distances by air with the maximum of security.

Belgium will be saddened by the death of a great political personage.

In the Balkans the most important development will be the reorganization of Austria. The Austrian credit will be stabilized—in fact, an entire financial reorganization will be effected. Austria and Hungary will eventually make a treaty by the terms of which each country will remain independent of the other, under the protection of France and Italy; France will even help Hungary in the eventual restoration of the monarchical form of government.

An item of interest in the professor's discourses was his statement about the housing situation in France. It was almost a relief—at least a consolation—to learn that other countries had their housing troubles! According to Prof. Raymond, a maximum rent law will be voted in France this year under whose terms no landlord will be allowed to charge more than a stated sum per room. This will greatly relieve the situation.

Several serious disasters on the sea are foreseen by Prof. Raymond; these will be located in the Atlantic and the Mediterranean. Certain countries situated south-east of France will be visited by earthquakes, as a result of which the professor fears that many vessels will find themselves in dire distress owing to tidal waves and various disturbances accompanying the convulsions of nature.

In general, this year is the turning point for many of the world's troubles caused by the great war. The future promises to be marked by real peace and prosperity, permitting each nation to work out its own destiny and putting an end to the orgy of depreciated values that followed in the wake of the armistice.

Many of Prof. Raymond's former prophecies have already been fulfilled; there is unquestionable evidence to this effect from sources whose veracity and disinterestedness cannot be questioned. Should the future corroborate his present statements it will confirm the belief that he is indeed gifted with strange powers and is justified in his claim to the mantle of the prophets.

Mystery Veils New York Man's Death in Lagoon

Claude Wright Drowned One Black Night Last Winter in Nicaragua

OCCULT FRIENDS AROUSED

Suspicion of Foul Play Based on Alleged Communication with His Spirit

Claude Wright, New York business man and student of the occult, was drowned one black night last winter in a lagoon in Central America. His death was officially reported as accidental. But occult friends who say they have communicated with him in the spirit world declare Wright was the victim of foul play.

The body of a white man was washed ashore at False Bluff, on the Pearl Lagoon in Nicaragua, last January, and was hastily interred with no mourner other than the Methodist minister at Pearl River. It was identified as that of Wright. But his friends of the occult believe ask: "Did his foot slip on the rain-soaked deck of the pudgy river steamer and was he sucked beneath the surface before aid could reach him, as the one known witness of the drowning asserts? Or did an unfriendly pair of hands push Wright to his death, knowing the night was dark and the water deep?"

"Talk to His Spirit"

William W. Heard, the American Consul at Bluefields, confirms the report of Wright's death and expressed his belief that the New Yorker fell from a boat into the treacherous waters of the lagoon. The insurance companies also have accepted this report and the identification.

But Wright's friends are far from satisfied. However, their suspicions are based on the reports of those who have penetrated the veil between the spirit world and things earthly. Therefore they hesitate to take the matter up with the State Department. The dead man's friends in New Orleans contend they got into communication with him and learned, it is said, that "there wasn't every effort made to save me that there might have been." At other times the spirit showed a disinclination to talk, it is said.

Wright lived alone in a bachelor apartment at the Royalston, 44 West Forty-fourth street. A former wife, from whom he is said to have been divorced for many years, resides in California with their invalid son.

Warned by Friends

Last December Wright went to Nicaragua to investigate some banana properties for a wealthy New York woman, Mrs. Eleanor R. Broenniman of the Hotel Ansonia. His occult friends warned him not to go. They say they had forebodings that the trip would not end well.

Shortly after his arrival in Central America Wright wrote Mrs. Broenniman that the "complications and ramifications were bewildering." He was referring it is said to negotiations relative to the purchase of banana lands in the little republic that has been the scene of many revolutions.

Wright was drowned on the night of Jan. 8. When he went overboard he was fully dressed, even to a buckled macintosh, but when the body drifted ashore four days later it was clothed only in an undershirt, tattered trousers and boots, with the little bag of money tied around the waist.

Born in Dublin

Mrs. Broenniman, when seen at the Hotel Ansonia, admitted that to her there were several mysterious elements about Wright's death. She said she was quite willing to help anyone who asks the State Department for an investigation.

Though born in Dublin, Wright was an American citizen. He is said to have studied medicine in his youth and later to have been secretary for a time to Mme. Blavatsky, famous theosophist. He formerly was controller of the United States Food Products Corporation. A wit, a scholar, a musician, a bit of an eccentric, as well as a clever business man, Wright left many intimate and loyal friends in this city. It is these friends who are still asking how Claude Wright died that night down in Nicaragua, in Pearl Lagoon.

MENTALLY DEFICIENT CHILDREN

attain Normalcy by the proper application of Psychic Laws governing the principles of mental growth. For further information write Wm. Brock, 1904 N. Clark St., Chicago.

The Power Behind the Throne

By Alfred Gould
Chapter I—Continued

THE PRESENT STATE OF THINGS

When we set out on a long and dangerous journey, we map out our course completely in advance and determine the length of time necessary to accomplish its different stages. Many a time we turn from green valleys of allurement to follow the stony road across the high mountain path, thus avoiding the manifold dangers of delay.

The same principle holds good in our psychic journey through Life's World. If we are fortunate enough to have reliable advisers, we often are enjoined against turning either to the right or to the left.

If we have developed the Power behind our successive Thrones to the point of eliminating mistakes in progress, we are indeed blessed. Outside of the frequent forced partings of comrades tried and true whose paths diverge, all tragedy in Life comes through such mistakes.

This is each individual's experience in what we may call the Greater Life as distinguished from this physical phase we find ourselves immersed in.

On taking a broader view of humanity's progression, we recognize that the same principle holds good for man collectively as well as individually.

Just as, in man's physical experience, the grossly visible forces of nature which destroy conditions favorable to human growth, are the first ones he combats and, as his perception through microscopic and chemical analysis increases, the elimination of the infinitesimal microbe enemy organism is most successfully and thoroughly carried out, so also, at the present juncture, man is just becoming aware of a similar state of things in the realm of psychic power. He must, also in his collective capacity, forestall as much as possible any hindrance to his progress through mistakes in direction on the Path.

The Throne which he is now desperately fighting for, a throne on the steps to which were after wave of successive human civilizations have been dashed to pieces and lost in spray, is that proud position in the Universe which feels, which knows, that only through utmost

harmony and truth in Life can any growth round the turning point in its progression which is to reward it with Eternal Life.

At this critical juncture in human affairs, any misstep will be fatal. Just as, in physical life, the result of every collective effort is always great and efficient in proportion to the concert of action and the intensity of will power exerted, so also, in psychic matters, will success in this great undertaking crown man's efforts in proportion as he is able to fulfill the same conditions which make Psychic Power.

The chief cause set in motion now in the world at large by the Power behind the temporary Throne and point of vantage we have already reached is then the elimination of *Selfishness* between man and man and the full recognition of the truth that by giving *all* in others' favor we receive the *all* the others have to give, thus speeding the day of Harmony towards Eternity.

What are the concrete conditions which have led us to the above analysis and generalization?

The printing press and the American Continent were both discovered in the 15th century. The feudal system of society, where one-man power was rampant from top to bottom of the established Hierarchy, began to totter through its negation of the necessary expression of human life, the first symptom of weakness before the Protestant Reformation.

Three centuries later we see the French Revolution setting the democratic stamp on the vastly increasing knowledge of the day and putting an end to this feudal system in favor of what has come to be known as the capitalist system, thus replacing the abject submission of one human will to all those above it by a competition in expression of will power.

The new feeling of elasticity in the social body was hailed under the form of "Liberty." This brought about the invention of steam and electricity which, in their turn, allowed the discovery of all nooks on our planet and thus caused the apotheosis of competition among men.

As population increased, as privilege became more overbearing during the feudal period, thus concentrating greater and greater power in the hands of the

ruling few, so has capitalism also flared, only much more rapidly and much more fundamentally. The result is that, as a social system, it is not assuring a livelihood to the one who labors, but to the one who speculates on this labor; and that the gulf between the classes of society is widening day by day.

Under the present business system the nations comprising the so-called Western Civilization, have gone money mad. They are thus following a will of the wisp which is directly opposed to the principle of Harmony in progression we have invoked and which, if persisted in, will prevent us from reaching the throne we are striving so frantically to mount.

In chapter three, in the next issue, I will discuss the probable series of events which are foreshadowed ahead and prognosticate as to the manner and time in which we shall reach the Throne of Harmony and Justice we are nearing.

To Be Continued

Purified Soul

By Wm. J. Bryan, M. D.
Impressional Writing Medium

The realization of our hopes and desires, is one that cannot be fully completed in mortal life, and the yearning for high aspirational ideals is one that goes with us as we travel onward.

Of all hopes, the one to be prized above all, is the one whereby we may be fitted to present ourselves before God and the angel hosts with a noble character and a purified soul.

Out of the depths of despair of those who have erred and sinned enormously against themselves and others, there comes a wail, yet a joyous note of exaltation, when a one-ness with divinity is more fully comprehended and realized.

But this is not all. The weary sufferer can claim, and does receive the sympathy and the aid of those healing messengers from the spirit-world who render us valuable service by healing our wounds of mental anguish and the maladies of body that is racked with distress and disease.

How often do we see the physical results of a sinful life gradually fade away, leaving the sufferer free from ailments and purified by a mighty flood of spiritual waters-of-life!

A Sitting with William Hope, Psychic Photographer, and a Discussion of Its Result

By J. Malcolm Bird

Associate Editor, Scientific American, and Secretary of the Scientific American Psychic Investigation Committee

Our regular readers will recall that last fall we gave an account of a photographic seance with William Hope, held by the British S. P. R. under the direction of Mr. Harry Price. They will recall, from a later issue, a letter by Conan Doyle, in which responsibility for the substitution of plates at this seance was shifted to the shoulders of the investigators. Further letters from Mr. Price and from Mr. McKenzie of the British College of Psychic Science have urged us to give more space to the controversy. This we have refused to do. Both parties were so negligent in safeguarding their interests at the time that it is impossible at this date to arrive at the truth; while the manner in which the dispute has degenerated into a battle of abuse makes it unprofitable to try. I refer to the incident here only to make it clear that Hope has entered a defense. Were this not the case, I should perhaps not have sat with him; as things stood, I seized the opportunity which presented itself on Tuesday afternoon, March 13, on the eve of my departure for the continent.

Hope sits at the British College, in London, in quarters specially reserved for him. The college gets two guineas for a sitting of which something like four and eightpence goes to Hope and the balance to the support of the college. This curious charge has been determined by Hope on the basis of his trade as a carpenter. He has estimated the time consumed by a photographic seance, and has calculated the amount he could earn at the bench in this time. So much he feels he must charge, but he does not care to charge more. The statement that he does not profit from his photographic work seems therefore a fair one.

Hope is only half a medium. The other half is Mrs. Buxton. They will tell you that neither can produce a psychic photo in the absence of the other. On general principles this is obviously objectionable and suspicious. But the technique of the seance is such that Mrs. Buxton could hardly commit any fraud which Hope,

working alone, could not equally well commit. The investigator suffers from division of his attention between the two, but beyond this I do not see that Mrs. Buxton's presence can have bearing upon the genuineness of the phenomena. In a series of test sittings, an additional investigator would, of course, be present to give her his entire attention.

His recent imbroglio has made Hope realize that test conditions are his only protection. Hence he now sits only with control substantially the same as that applied at my seance. This starts with the purchase of the plates, which Hope now requires to be brought in from outside. On the morning of the seance day I secured, at the Westminster Photographic Exchange in Victoria Street, a package of rapid quarter-plates; and these I took with me to the sitting, in the original wrapper and seals.

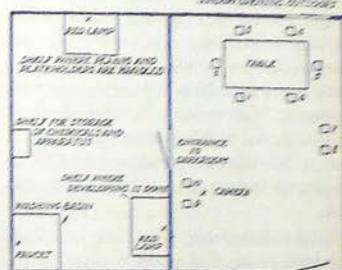
There were to be present Sir Arthur Conan Doyle and myself, with Sir X. Y. Z. and Lady Z., friends of the Doyleys. We four taxied out to Holland Park, which with characteristic London perversity is not a park at all, but a street. Sir Arthur was very perturbed by the muggy weather. It appears that of plates exposed by Hope, about one in seven shows a psychic extra. One never knows whether one will draw a blank or not; and damp weather is supposed to interfere greatly with the exercise of any psychic powers.

The Z's and I were introduced to the mediums by name; my identity and my profession were not mentioned. Both Hope and Mrs. Buxton, if I may say so, are quite ordinary folk. It is "old stuff" to say that they seemed incapable of the sustained elaborate fraud which would be necessary to account for their results, but this is one's most pressing thought in dealing with them.

Examination of the premises and equipment was a simple matter. Hope has two small rooms on the top floor, one serving as the studio and one as dark room. The only entrance to the suite is through the studio. This room is furnished with a bare table, a few chairs, and the oldest, most disreputable camera in the world. When I mention a single large washing basin, three developing trays, three jars of chemicals, one glass beaker, three plate holders, and two red lamps, I have catalogued the equipment

of the dark room. I cannot imagine a photographic studio more meagerly equipped, or a photographer of more mediocre attainments.

While I am no professional photographer, I believe I know what to look for



The general arrangement of William Hope's photographic studio and dark room at the British College of Psychic Science, in London; and the places occupied by the mediums and sitters at the seance of March 13, 1920.

1. Mr. Hope; 2. Mrs. Buxton; 3. Sir Arthur Conan Doyle; 4. Sir X. Y. Z.; 5. Mr. Bird; 6. Lady X. Y. Z. These were the positions occupied during the preliminary. For the actual photography, Sir Arthur occupied a chair at 7 and Mr. Bird at 8; while Hope stood at 9 and Mrs. Buxton at 10. In the dark room, the plates were handled before and after exposure only by Mr. Bird, working first at the end of the room and then in the corner behind the door, as the legends would indicate.

in examining a camera for evidences of fraud; both lens and box got my attention, and revealed nothing objectionable. Hope uses no shutter, nor even a lens cap; he makes his exposures by covering and uncovering the lens with the black focusing cloth. Accordingly I examined this, with negative result again. I was invited to select one of the three plate holders; the chosen one I examined with extreme care. It had been thoroughly marked by previous sitters, and substitution could hardly have been attempted. From the time of my examination until that of use, it remained in my pocket.

The six sitters now drew up to the table, and the door was locked. The packet of plates, still with its original wrapper unbroken, was transferred from my pocket to the table. The six of us joined hands about the table, and hymns were sung, without music, to the best of our very poor ability. Once or twice Hope or Mrs. Buxton interpolated a prayer. Presently Mrs. Buxton took the package between her hands; Hope added his outside hers; and all the rest of us followed suit. The package remained above the table and in plain sight here, in its nest

of hands. The pose was held for several minutes while Mrs. Buxton, apparently in silent prayer, "influenced" the plates. It was explained again that we might draw a complete blank, and speculation was indulged in whether we should get anything better than this. At a word from Hope, the preliminaries were ended; I regained and identified my package of plates, and adjourned to the dark room with Hope. During this "influencing" of the plates, Mrs. Buxton was observed to give a convulsive shudder, which Sir Arthur announced to be an almost certain sign of impending success.

In the dark room, Hope did not touch the plates—on this point I must insist. He stood at my shoulder, superintending my manipulation of them and occasionally offering a suggestion; but did not offer at any time to do more. I took the package from my pocket and broke the wrappings. Before I got to the plates, Hope suggested that I decide now which of the twelve I should use. I chose the second and third from the top. When I had got the four top-most plates out of their common inner wrapper, I separated the second from the first and the third from the fourth, with some difficulty. As I got each of the desired plates free, I signed my name with a lead pencil upon the emulsion side. I then drew the holder from my pocket, loaded it with the marked plates, the dark slides, etc., latched it, and put it back in my pocket—again without its being touched by Hope. We then left the dark room.

Sir Arthur and I were to sit for the first exposure, and I alone for the second. Hope focussed the camera upon the empty chairs, and called me to verify the range and direction. He shifted the hood to the front of the camera; I placed the plate holder in its seat and removed the dark slide. I then went to my chair; Hope raised the hood, held it clear of the camera's eye for about 15 seconds, and dropped it back. During this time, he and Mrs. Buxton stood at either side and slightly behind the camera, with hands joined above it, and Mrs. Buxton's free hand resting lightly upon it.

The exposure terminated. I rose to replace the dark slide, reverse the plate holder, and remove the other dark slide. I resumed my seat, and the second exposure was made. I then replaced the

dark slide, removed the plate holder, placed it in my pocket, and once more was accompanied by Hope to the dark room. If I were sitting for a series of these tests, I should require the medium to stay out of the dark room for some at least of the series; his presence, no matter how strongly one may urge his inaction, will always be attacked, and the very pertinent question proposed: "What was he doing there; why didn't he stay out side?" In the present case, this question is easily answered; he didn't stay outside because he was as much privileged to regard me with suspicion as I, him.

Hope got down his beaker and his two jars, and mixed his developer. He was



Print from second negative exposed by Hope. The "psychic photograph" of Mr. Bird made by William Hope on March 15. In addition to the signature that marks the plate as one which Hope had had no opportunity to prepare, there appear two extra faces—one quite distinct and one less clear; and in addition, three marks of still more indefinite character. Neither of the extra faces has been recognized as that of any person, living or dead, known to any of the six persons present.

ready with it before I was ready with the plates; to keep him busy, I managed to knock it over with my elbow, and he had to mix it afresh. When it was ready the second time, I had the plates out of the holder and in the developing tray, so I poured the contents of the beaker over them with no further catastrophe. The precaution was perhaps superfluous, but at any event was harmless. As I rocked

the tray, the images came out rather slowly; but it was soon evident that while the plate showing Sir Arthur and myself was quite normal, the other was going to show some extras.

Development completed, the negatives were placed in the fixing bath and a report made to those in the studio. All waited in great tension until the fixing was completed; and then were disappointed to find that, from the negative, one could not say whether one knew the two clear extras or not. Prints would not be ready until next day, and I was under the necessity of leaving London for Paris that evening. It was arranged that prints should go to Sir Arthur, who would hand them to me on board the "Olympic." As a very special concession, quite opposed to the routine of the college and, I believe, never before made, it was agreed that I might have the negative, too. I examined it very carefully before leaving it, and again, two weeks later, on getting it back. It had not been altered in any respect; the reproduction herewith represents it in its original state. In view of the fact that for two weeks the entire apparatus resulting from this sitting was out of my control, this statement is not entirely superfluous.

The prints have been examined by all six sitters, and neither of the extras has been recognized. This result is not unusual; in only a minority of cases is the "psychic extra" identifiable as pertaining to one of the sitters.

The photograph reproduced herewith is either a genuine psychic phenomenon, or else it is a fraud. One who takes it to be a fraud must make a plausible showing as to how it could have been produced. The negative carries my signature, so the hypothesis of plate substitution will not do. If it be urged that my examination of the camera may have been faulty, it must be explained how the picture of Sir Arthur and myself, taken with the camera in the same condition, escaped the "extra." This point may be met by assuming that the secret lay in the plate holder, which was, of course, reversed after the first exposure. If I am not capable of examining a trust plate holder, this hypothesis may be maintained; but I would point out that even if I am not, Hope does not know this, and he did know that the holder was to be examined. If fraud were practiced, I

think it probable that it was in some direction to which it might reasonably be hoped that examination would not extend.

Hope's person is one such direction; he was not to be searched, and he knew this. At any time in the dark room, could he have exposed the plate to the extra, without my detection? The plate was a fast one, to be sure; but in a room receiving fair light from outdoors, and equipped with several ordinary incandescent lamps, a 15-second exposure was not excessive. Some of the marks on the plate could be called flashes, but at least one of the extras shows far too much detail to justify any such designation. Moreover, if trickery were practiced, the trickster would have to bargain on movement of the plate as I worked with it. On all these grounds, a pretty intense luminous effect would necessarily have been employed. But Hope's dark room is very dark indeed; and the probability seems small that he could have used anything of sufficient brightness and duration to impress the plate, without impressing my eye at the same time. Descending to specific suggestions, I urge our experience with Father de Heredia (below) against the possibility of luminous paint, etc.; and the fact that one of the extras shows considerable internal detail, against the theory of an electric torch with a silhouette pasted upon the lens.

The theory that X-rays or something of the sort may have been used in the studio, before opening the package, I can dispose of categorically. After my two exposures, Sir X. Y. Z. and his Lady sat down. They used plates from my packages; they got no extras, and no extraneous mark of any description.

In the face of all this, fairness demands that I quote the opinion of a photographer of long experience, who has handled the originals and several reproductions in connection with the making of the half-tones. He insists that the extras show luminous finger-prints, the better one from a finger on which a crude face had been painted. How they got on the plate I leave it to him to struggle with. Perhaps he will maintain that they are from my fingers. Another admission which ought to be made is this: Under repeated reproduction, the extras show a marked tendency to fade. Sir Arthur has a

lantern slide, made from a print from the original negative. From this slide, a new glass negative has been made, by photography with transmitted light; and in prints from this the best extra looks like a very coarse newspaper half-tone, the grain being the most prominent feature. Examining the original under this suggestion, one realizes that in it, too, the extra is not quite so free from grain as the rest of the picture. This may or may not be significant; supporters of the genuineness of the picture will attribute it to the fact that the process of getting the extra on the plate is admittedly and necessarily different from the process of normal photography by which the balance of the plate was made.

Of all suggestions of fraud, the least improbable, in my judgment, is that by some secret and well concealed optical arrangement, an extraneous image was projected along with the normal image of me, through the camera's eye and upon the plate. There was certainly no apparatus inside the camera by which such an image, coming in obliquely, could have been turned along the lens axis; if this procedure were used, the trick image came straight into the camera, from in front. The wall behind me was quite dark, and apparently unsuitable as a screen from which such an image might have been reflected. At the same time, the completed picture unquestionably shows light marks which, along with the poorer extra, might be interpreted as an image of the path, in the suspended atmospheric dust, of a light-beam thrown upon the wall behind me, from a corner of the room. If the difficulties of the final reflection from the dark wall into the camera can be met, together with those of concealing the beam and its source from my observation, this suggestion is at least not further contradicted by the picture and its mode of production.

A New York photographer insists that, if this beam were of ultra-violet rather than of visible light, the dark wall could have been chemically treated so as to act as a reflecting screen, without any effect visible to the eye; while, as regards the light track on the plate, the camera would presumably be as sensitive to dust-scattered ultra-violet as to dust-scattered light of the visible spectrum. This offers perhaps the best hope of explaining the picture on "rationalist" grounds. The chief

obstacle is that the apparatus would cost about a thousand dollars. Certainly Hope wouldn't buy it; I doubt that the British College could; and if it could afford it, I doubt that the college could obtain the instrument from any firm of such low standing that it would dare approach them on the subject. Moreover, all sources of the ultra-violet emit freely the visible wave-lengths as well; and I am not wholly satisfied that these could be filtered out, leaving enough ultra-violet for rapid photography.

It is very easy, in fact, to point the finger of scorn at any alleged psychic phenomenon, and to say that in such-and-such a way it could have been fraudulently produced. It is not always so easy to come right down to the point and duplicate the given result in the given manner. I can illustrate this no better than by reciting our recent experience with father C. M. de Heredia, S. J., a prominent scoffer at the psychic, author of the volume "Spiritism and Common Sense," and a good friend of our staff in spite of any divergence of opinions.

Father de Heredia read in the dailies of April 5 a brief account of my Hope picture. He was at our office early the next morning, prepared to show us how it was done. He was going to puzzle us completely; we weren't going to have any notion of how he did it until he told us; his result was going to be fully equal to Hope's. We led him into our photographic studio and told him to go as far as he liked.

We had no plates as fast as those used by Hope, but we selected two of the speediest we had. In the normal part of the sitting, they required an exposure of 20 seconds or a bit more; with this, they produced excellent photographs. Father de Heredia emphasized that he was going to proceed just as Hope had proceeded; so the first thing was for me to autograph the plates while he stood in the background. But—then he stepped forward, to sign them himself as well. He placed his elaborate signature on each plate, resting his left hand the while, quite naturally and unconsciously, palm down on the surface of the plate.

Both Mr. Lescaultours and I tried to stop the good Father here, with the statement that we knew substantially what he was doing, that he obviously had in his hand a luminous object of some sort, that

it was quite superfluous for him to go on, and that in fact he had departed in a very vital manner from Hope's procedure. But he wouldn't stop. No, no, he insisted; he would go right on, anyhow, and get through with the experiment and exhibit his result.

The camera was therefore loaded, and the three of us sat twice for a group picture, with our staff photographer at the camera. On development both plates showed an extra—a faint white smudge across my chest, recognizable by a leap of imagination as the silhouette of a face and shoulders. There was absolutely nothing but the white silhouette—no attempt at internal detail. It was so faint that the negatives had to be fully developed and held against the light to show that it was there at all. It is so preposterous to compare this result with that obtained by Hope in my presence, that we do not even give space for a reproduction of one of these pictures; they simply aren't in the same class.

Father de Heredia, however, was greatly pleased and no little excited. He proceeded to "show us how it was done." Here a further departure from Hope's technique appeared. The luminous paint with which he had coated a portrait of Admiral Beatty was of such sort as to require activation before use; and this necessity he had met by standing, his back to the window and his hand behind his back, engaging us in conversation while he held the picture in the bright sunlight, for several minutes before his "sitting." When Hope sat with me he might have stood in the window all day, and he wouldn't have been able to expose anything to the sun's rays. There wasn't any sun in London on the afternoon of March 13; nothing but a miserable gray mist.

We made every effort to impress upon Father de Heredia that his trick had fallen quite flat, both in execution and in result; but we scored a complete failure. He went from our office to the editorial room of the *Herald*, and there gave an interview in which he stated that he had made a fake psychic picture for us; that he had duplicated Hope's success under identical conditions; that we had been completely at a loss; that I had admitted Hope's picture might have been made in this way and I should have been none the wiser. Concerning his intentions thus

to deal with his results in our office he said nothing to us. The consequence was not merely that his interview was published without our having opportunity to object, criticize, comment or correct. In addition to this, in working with him in our dark room, we adopted with him the procedure which would have been suitable for a private and friendly experiment of the sort we supposed it to be, rather than that which would have been called for by a public test of our own shrewdness. If any doubt exists that sittings of these two classes are on a different basis, we point out merely that, after observing Father de Heredia's trick, we permitted him to go on instead of insisting categorically upon stopping the seance. It was quite in order for him to ask this and for us to grant it if the occasion were merely an informal examination of the possibilities of fraud; but if it were to be what Father de Heredia has tried to make of it, this was certainly not in order. In one respect at least, however, we are doing better by the good Father than he did by us; we are sending him, the moment we get it from the composing room, a proof of this article.

The most curious feature about all this is that Father de Heredia apparently believes that what he said was correct in every detail. He apparently believes that I am a person of such fatuity and ineptitude that when a psychic photographer puts his hands all over a plate in my presence, I either do not notice it, or do not recognize it as objectionable. He apparently believes that the *Scientific American* would have such a simpleton as this on its permanent staff, and would send him to Europe, without chaperon or keeper, to report upon the genuineness of psychic phenomena.

Among the reproaches which disbelievers in psychic phenomena lay at the door of believers, the most frequent are a complete insulation against unfavorable facts, and a complete lack of the sense of fair play. I speak neither as believer nor as disbeliever—it is not my habit to make up my mind in advance of a complete acquaintance with the facts. I speak merely, if I may quote Conan Doyle's characterization of me in a recent public talk, as one who seeks the facts, and is prepared to follow them wherever they may lead. In this capacity, I suggest that Father de Heredia's performance, out-

lined above, indicates most forcefully the extent to which the unbeliever's charges against the believer come home to roost.

When the *Scientific American* uses the term psychic, nothing is implied, as explained in previous issues, save that the phenomena to which this term is attached fall outside the possibility of explanation by accepted scientific doctrine. The spirit hypothesis is one of several which may then be advanced to cover them; upon it, or any of its alternatives, the *Scientific American* is far from ready to pass. With this precautionary statement, I will say that to me the probabilities seem good that the Hope picture about which this article revolves constitutes a genuine psychic phenomenon.

The critical mind is inclined to falter more at the psychic photograph than at psychic movement of material objects, or even at the psychic light. This, I am sure, is because consciously or unconsciously we balk at the idea that an object which made an impression on the plate could have escaped making an impression upon the eyes of the sitters. But is this doing the subject justice? I do not think it is.

An effect may be produced upon the negative by photo-chemical action, as in the ordinary process of photography. Presumably a similar effect might be produced by chemical action under some other stimulus than that of light. Certainly a similar effect can be produced by actual physical action upon the grains of emulsion—I did it when I etched my name on the Hope plate with a pencil. We are inclined to grant, controversially at least, that there may be a force, as yet unformulated and unidentified, which is capable of moving material objects and perhaps also of producing luminous effects. Why do we so strongly hesitate to conceive this same force as affecting the photographic emulsion in either of the ways suggested, or in some other way that it does not occur to us to suggest? Why do we not realize that such a force might conceivably operate inside the camera or inside the package of plates, without any necessity for the presence, in the room, of an object that would reflect light into the camera in accordance with the conventional photographic technique? If this latter necessity ruled, it would be very pertinent to inquire how this object escapes the eye. But in the presence of

the suggestions which I have thrown out, I should think that psychic photography is no more inherently improbable than any other psychic phenomenon of physical and objective character. I should think its occurrence might well be considered in the same breath with that of telekinesis, say, and of other phenomenon which are ordinarily regarded as a little bit more respectable than the psychic photograph.

—Scientific American.

U. S. and Japan Next, Says Seer of Two Wars

Berlin, April 24.—“There will be an American-Japanese war in 1925 and it will last eight months,” is the prediction of Bert Reese according to the “*Viennese Stunde*.” The paper calls the prophet “America’s most interesting psychical phenomenon.”

Germans remember Reese as the man who predicted the World War to the Crown Prince at Bad Kissinger in May, 1913. The *Stunde* also recalls Reese foretold the Spanish-American War, saying in 1897 it would end July 26, as it did. —New York World.

[Note.—Mr. Bert Reese, 230 West 99th Street, N. Y. City, is known as the only psychic who has been tested in court—by Judge Rosalsky, N. Y. City. Also, Bert Reese was tested by Thomas Edison and by Dr. Thompson, author of “*Human Personality*,” with astonishing and convincing results. The prophecy of Bert Reese, medium, is worthy of our respectful attention.]

Doyle Declares Northcliffe's Spirit Warns of Catastrophe

San Francisco, May 31.—Sir A. Conan Doyle asserts he has a message from Lord Northcliffe's spirit saying that only a wave of spiritual reform can save the world from plunging headlong into a catastrophe which will make the world war seem insignificant.

“The American people,” Lord Northcliffe's message said, “are too busy. That was the mistake I made in my lifetime. I was too busy then, but I understand now that wisdom is lost in the scramble for material progress. When men lose wisdom they invite disaster.”

Sir Arthur declared that he also has received other messages from the spiritual world which verified the statements made by Lord Northcliffe's spirit. Some even have gone so far as to predict that the disaster will descend during his lifetime, Sir Arthur said.

Spirit Told Medium of Mount Case

Body Put in Furnace, Parents Were Informed by Communication with Other World

“You will find the body of the boy in the furnace room of a large building.”

This was the startling message given to Mrs. Effa Danelson, 1904 N. Clark St., a medium, by another medium whom she asked to tell her whether Leighton Mount was dead, according to the exclusive information given to The Chicago Evening American today.

Mrs. Danelson has been an intimate friend of the Mount family for years and has been consulted by them on many problems of the children.

It was shortly after the disappearance of Leighton Mount that Mrs. Mount consulted Mrs. Danelson in an effort to learn whether or not the boy was dead.

“I never got into direct communication with Leighton Mount,” said Mrs. Danelson, “but I was convinced of his death.”



Effa E. Danelson

“I had messages from others in the spirit world, and I urged Mrs. Mount to have a thorough investigation made at the university as I was sure they had not told all they knew.

“The medium who gave me the message about the boy's body being in the furnace room had answered a mental question for me. I had asked her where Leighton Mount could be found.

“After a minute's wait she started to walk up and down and wring her hands. Then she said: ‘There has been a murder committed. You will find the body in the furnace room of a large building.’”

Mrs. Danelson said that last year she consulted another medium who told her that the Mount mystery would be cleared up in 1923.—Chicago Evening American.

Father Walter's Story of Spirit Guidance

Mrs. Champ Clark in defending an interest in the occult, relates a very interesting psychic experience of Father Walter, who was so well loved by all Washingtonians until the time of his death. Father Walter was always revered for his self-sacrifice and adherence to truth.

One of the leading priests of the Catholic Church in Washington told me the story as related by Father Walter long ago:

“One night I was aroused from my sleep by a little boy who came to me and said: ‘My mother is dying and I want her shrived: come with me and I will take you to her bedside.’ I went with the boy to a neighborhood unfamiliar to me, and to a house that I had not entered before. The husband opened the door to me and said ‘Oh, Father, I am so glad you came.’ The boy led me to his mother's side, and when the last rites had been administered, I turned to leave. The father of the boy said: ‘How providential that you called when you did; I could not leave my wife and had no one to send on this errand.’ ‘Why the boy brought me here,’ I said to him: ‘What boy?’ he asked. I looked around and the boy had disappeared. ‘He told me that the sick woman was his mother,’ I said. ‘We had a boy but he died,’ said the father, ‘and that is his picture on the wall.’ I looked up and said to him ‘that is the boy who led me here!’”

On Death

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

Those that are born of wisdom have understanding,
Those that are not have to grope their way;

The outward garment is the house of clay,

The roof tumbles and the walls crumble;
Winter storms sweep over us, the dead leaves fall about us;

The storm kings rage, the fire of life goes all but out,
And over the dying embers the zephyrs play.

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ELEMENTARY PSYCHOLOGY

PART IV

By CLARENCE H. FOSTER

The Reasons Why You Don't

Point Three

1. A large number are held back from any attainment solely because they can see in *others* capabilities of all kinds, but when thinking of self they are very positive that they are incapable of accomplishing anything worth while.

2. Lack of faith in self will cause one to drift along and put forth no effort of any kind, for he is convinced beforehand that it is useless.

3. This lack of faith in self may be caused by many and varied complexes, or impressions of inferiority. Self-held feelings of personal inferiority when compared to others. These can be easily and steadily removed only by getting at the causal roots and dissolving them. Each type of inferiority complex will be taken up in later numbers, and its mechanism cleared away.

4. Previous blunders, mistakes and failures in life often have a great deal to do with lack of faith in self. The failures in life should never cause one to lose heart. No person can ever be certain that he can build solidly and surely until he or she has made errors, and until one or more thorough failures have been experienced.

5. Absence of a sufficiently intense driving force toward, or desire for, accomplishment may be another cause. There is *never* any lack of faith in self if the desire or driving force is strong.

6. It must also be recognized that the human regressive trend, which wishes to take the "easy road," will often disguise itself and succeed in convincing the conscious self that endeavors in life are useless.

7. The first thing for one to do is to take a detached and impersonal mental inventory of self. Determine by logic, common sense and reason, whether or not it is true that you have no possibilities in life.

8. And in doing this, remember: That, excluding defectives, there is fundamentally no great intellectual difference between people. All have the same possibilities. One difference between the advanced genius and plodder lies in the driving force which produces automatic concentration and true results. The only other basic difference is in the plane of vision, one being high and the other being mediocre.

9. Surely you must conclude that with faith in self, a definite objective, an earnest determination and an elevated vision, you can accomplish what you will.

10. If your reason tells you that you do have capabilities, and yet if you recognize that your own lack of faith in self holds you back, you should proceed deliberately and consciously to build in definite confidence.

11. The first step toward this end should lie in the continuous use of Auto-Suggestion, endlessly giving to

self strong, positive commands of assurance. So very many meritorious books on Auto-Suggestion are available that we will not linger over the subject here. The principles of Auto-Suggestion are sound and practical and begin to show results immediately.

12. You certainly can do whatever you may wish to do. You possess all potential possibilities. Use them.

Your Mountain Peak

Let us imagine that you were on a summer vacation in the hills. And that you decided to accomplish a feat by climbing one of the higher peaks. Naturally the first thing you would do would be to select your peak. You would decide to reach the top of some particular mountain. It might seem impossible that you could ever reach the summit, but at least you could try.

Imagine yourself at its base, the great peak towering above you. With hope and true determination you set forth. Only one thought is uppermost in your mind. Your goal is the summit. The only thing that is clear before you is the summit.

You cannot see the trail over which you must travel. True, you see that others have blazed a trail, the same kind of a trail that leads to any mountain top, but you have never traveled it. For only a few yards you can see the path ahead and then it is lost to view behind the rocks and shrubs. Yet you have begun, and in your mind is the goal, the summit.

You hesitate—it seems so inaccessible; you wonder how you will be able to reach it. And here many a faint-hearted stops in despair because he cannot see a broad, paved highway leading to his goal.

But you go on and on, and ever you find that the way is always open just a few feet ahead, and when you have walked on you find that it is still open a few yards further.

Yet the sun is warm and the climb is hard. After a time you think of those who are idling in the playgrounds down in the valleys, and you wonder whether it were not best to go back and play in the fields of sense, leaving the mountain climbing to others. And a little voice whispers to you, saying: "When you have reached the peak, what have you gained?" And again you wonder. Then you pass a group of friends who have come a little way to rest and play among the foothills. They call to you to join them, and one whispers: "Come and play with me today." But you see the peak beyond. Another speaks: "Abide here; do you not see that this is the chosen goal of attainment?" Another cries: "Foolish one, you travel alone; you cannot reach the summit."

But the urge presses on, and you know it to be true that you must travel alone henceforth.

The trail often leads *down* the mountain side, but always again leads upward toward the summit. A

travel slide and you find yourself far below your last attainment, torn and bruised upon the rocks. You turn for one to soothe and comfort you, and no one is near, for you have traveled alone. You rise and through seeming ages make your way on and up again. A storm breaks; the elements beset you in wild fury, the clouds encompass you in a wilderness. And you despair and seek to turn back, but find that the storm has broken the trail. You cannot turn back—the way is closed.

Only over the peak and down the other side is the way open. You lose your courage; you weary, you cease to struggle. But another voice whispers: "Courage; you are never down until you give up." So you struggle on and on until at last the clouds begin to clear away, and you see the sunlight on beyond.

You have reached the summit.

And you have learned one of the first great lessons.

That if you will select your goal, then fix your mind unwaveringly upon it, the way will always open up before you foot by foot. But you will also have learned that you cannot loiter too much in the playgrounds, nor idle in shady nooks o'er-long.

Reasons Why You Don't

Point Four

1. Think well on this:

The first great point of difficulty—the first great achievement—one which *must* be passed before one can know any degree of unfoldment, or before one can give any true service in life—is to have severed self from the concepts and ideas of the mass, and to have acquired the ability to think for himself.

2. Each person doubtless feels that he is quite individual and that he does his own thinking. Nevertheless, not more than one person in a hundred is an independent thinker.

3. It is utterly impossible for any teacher to pass the most elementary stages of unfoldment if he accepts any teachings verbatim, just because certain persons say that it is thus and so.

4. It does not matter if one hundred million persons explain life in a certain manner, nor does it matter how great the authority they assume. Think for yourself. The truth is that the greater portion of any mass understanding is elementary.

5. The same lack of independence and lack of individuality prevents one from elevating his vision, and therefore his possibility of attainment.

6. One who lives entirely in all of his waking hours among many others upon a common plane, will have an endless struggle to disengage from the ideas, concepts and vision of those about him. He will have this same struggle in his inner unfoldment as he has in endeavoring to elevate his vision of achievement.

7. In this respect, it is true that those closest to you are, quite unconsciously, the greatest element in holding you back and down.

8. For they have known you always; they know that your new ideas are foolish, or they unconsciously ridi-

cule your advancing vision, or even actually may resent your having the idea that you can better your own condition or enlarge your scope of service.

9. For those who have this to contend with, it is distinctly recommended that you read the parables contained within the book "The Madman; His Parables and Poems," by Kahlil Gibran.

10. You must decide for yourself whether you shall please pure selfishness and vanity in others, or whether you shall learn to think for yourself.

11. But, in learning to think for yourself, you will learn also that, for the most part, "Silence is Golden," and that there are but few to whom you can actually reveal your inmost thoughts, ideals and visions.

12. Unless, anon, you can spend some time utterly alone, you will remain almost helplessly bound by the psychology and atmosphere of those about you. Occasional physical disengagement is truly essential for real inner disengagement and growth. An hour or two a week walking under the stars or by a country roadside will serve if you have no better opportunities.

How Great Is Your Vision?

Each person is perfectly able to decide for himself whether he shall work and serve in life in a small way or in a large way.

If one can serve in a way that will actually aid humanity, he must decide whether he shall limit his work or expand it.

For it requires no more labor and effort to serve on a broad scale than to do but little.

But one's decision in this matter is primarily determined by his scale or plane of vision—that which one would speak of as "much" and that which one would term "little."

In the financial and commercial world, one of the prime points of difference between the large scale operator and the lesser worker is in their respective planes of vision as to money and property. One thinks in terms of millions, while the other thinks in terms of dimes. One operates easily and naturally in transactions involving millions; the other feels that it has been a notable day when he has turned a hundred-dollar deal. Each may have exactly the same degree of intelligence.

The only outstanding difference between the one who can *successfully* operate a corner grocery and the one who can direct a great chain of merchandising houses, is in the money planes on which each automatically thinks.

The same is true in every walk of life.

The psychology of those about you will greatly determine your plane of vision.

But there is another factor which will often cause one to stop far short of his possible achievement.

After a little growth or expansion, a little praise from others will often cause one to cease further endeavors in the self-satisfaction derived from the approbation of others. Beware of praise and approbation. Praise will tend to either make you do only a part of

what you should do, or it will so build unconscious conceit that you can do nothing. When praise comes, take it with a grain of salt and remember that if your motive lies in a desire for appreciation you will ultimately find that you have gained nothing.

Meditate on your own plane of vision. Have you visualized service in a small way when you have capabilities for service on a greater scale? Or has praise from others limited your possibilities in life?

Reasons Why You Don't

Point Five

1. Another very powerful element in holding you back and down may lie in the over-valuation of the concepts of specific personalities as to your own possibilities.

2. You may be utterly dominated by such a condition and yet be utterly unaware of it, so hesitate before you reject this as not applying to yourself. Rare, indeed, is the person who is not so affected.

3. The structure of this condition is: That there are, or have been, certain persons whom you either

a. Looked up to as being very wise and all-knowing, or

b. You have had a conscious or unconscious attachment to them of greater or less intensity.

4. For observe: The value you place upon the ideas and statements of any person is determined absolutely

a. By the amount of wisdom and authoritative knowledge you believe that person to have, or

b. By the intensity of your conscious or unconscious attachment to that person. In this connection you will observe that a powerful hatred is exactly the same in the Subconscious as an intense love. It is not possible to hate personality unless there be a strong Subconscious attachment.

5. In either of the two types of cases just mentioned, the Subconscious gives absolute credence to any idea given it.

6. In other words, any Suggestion coming from one whom you look up to, or whom you consciously or unconsciously love or hate, is taken by the Subconscious with great weight and importance.

7. And often one whom you look up to or whom you love will make a disparaging remark as to your possibilities. Such a remark may become more of a negative element than anything else that could enter your life. Very often you will find that such a condition has been the outstanding trouble in your pupils' lives.

8. And further, the impression once so positively accepted by the Subconscious will remain in its original intensity even years after the person who caused it is dead and gone. It will remain in the Subconscious with undiminished strength until removed through understanding.

9. Now, reflect back over your own life. Think of the points of negative impression which you have received from persons you have respected or loved. Take up these points one at a time. Recall in detail the

original incident when you received the negative impression. And in each case decide whether you gave it such importance because you looked up to that person or because you loved him.

10. Now, if because you looked up to that person for his wisdom, then stop and think back to the original incident. Does your common sense tell you that he or she was a perfect judge, allwise, incapable of error, or did you perhaps over-value a bit?

11. If you gave great credence because you loved that person, then reflect back to the original incident. Does not your common sense tell you that your perspective may have been somewhat distorted? And, when you recognize that you had simply a psychological fixation on that person, does it not seem that perhaps you have over-valued a bit? In either case, ask yourself this question: 'Who is this person that I should give such great value to him or her?' When you have followed out in each case the steps here suggested, the work is done. You will be on the road to freedom from that particular point of trouble.

12. And then you will have come to realize the weight and far-reaching effect of these things, and you will see your own responsibility. When others look up to you or are attached to you, you will endeavor to give them good, sound, constructive and hopeful ideas concerning themselves instead of destructive ones.

Seven and Twelve

Later we shall take up a discussion of the inner road, sometimes referred to as The Way, or as The Path.

The Inner Way is openly referred to in every deep philosophical writing on Earth, and is symbolically referred to in every religious writing on Earth. In fact, it is the *basis* of every philosophy or creed of all times, when seen behind the veils of allegory.

A brief definition of The Inner Way might be put down thus:

"The crucifixion or dissolution of the black elements and temporal attachments in the fifth principle of Man, and the gradual ascent to communion with the Supreme Self."

Relatively few are they who seek to find this road. And yet, it leads to the highest objective that Man in the flesh can possibly attain.

While the various phases of analytical psychology are never discussed in connection with the Inner Way, yet it will be seen that they are of most vital importance in making the way of personal unfoldment more certain and less painful.

And, before we can proceed very deeply into an analytical clarification of the recesses of darkness and pain, it is first necessary that one have a clear picture of the basic divisions of all *units* in Creation.

We shall at first present this very roughly in order that this seed may begin to germinate. Later, we shall return to this most necessary phase of study.

First—our basic principles—

Every *Unit* in the Creation that we are aware of manifests on Seven Planes.

Every Unit manifests in twelve phases of divisions.

In many units, some of the seven planes of manifestation may be unexpressed, yet, the potential entirety is there awaiting its time.

And on *each plane* of expression there are twelve phases or divisions.

Therefore—first visualize a seven layer cake, cut through to the bottom into twelve segments or slices.

This represents the picture of the divisions in expression of any *Unit of Creation*.

We shall amplify this later.

Reasons Why You Don't

Point Six

1. We have previously observed, that in all growth throughout nature, there are eras of progress and other periods of great loss and decline.

2. Also, that in all growth, there are periods of action and other times of rest and inaction.

3. Particularly is this true in the personal way of unfoldment. There are times of inaction or loss and decline, but these periods are always followed by renewed and greater growth.

4. You will more fully realize upon consideration, that the self-interested, desire personality of man is intensely attached to—

- a. Personalities—
- b. Material and temporal possessions—
- c. Self-love and the desire for the adulation of others.

5. It is an absolute truth that around these points of attachment center the direct or indirect causes of all pain, which man has to endure.

6. And, on the inner way of unfoldment, many of these points of attachment must be released and given up. Yet, be it always remembered that for each thing given up, a greater blessing is afterward given in return. Let him, who requires a reminder of this marvelous compensation, place upon his wall, a copy of "Recompense," by Ella Wheeler Wilcox.

7. In all unfoldment, there are times when you are receiving your lessons very rapidly, and in other times you have a period of rest, when you seem to be but drifting. And, during the times when the lessons come most rapidly, you will often be passing through the greatest pain. Then you are again given the period of rest required by all life. One by one, you receive your lessons from all angles.

8. Perhaps you are proceeding with high resolve, when circumstances in your life bring great physical or emotional pain. And, for a time, all progress seems lost, all interest is gone, and you find yourself on strange and treacherous paths.

9. The disturbance may manifest as—

- a. Temporal or financial misfortune.
- b. Sickness or ill-health.
- c. Intense emotional attachment to personality, money or fame.
- d. Anger, jealousy, hurt pride, etc.

e. Or, even as an intense reaction against personal unfoldment, further understanding, or study.

10. In every case, the purpose of the experience and its lesson is to cause you to disengage a bit from some point of emotional attachment. And, as soon as the necessary effect is produced within you, the release from pain comes and you have another period of work with rest from pain, until some other point of attachment needs a little disengagement.

11. At first it is almost impossible to see and understand the causes of the pain, and the deepest roots of pain absolutely cannot be dissolved by any system of philosophy on Earth, except an analytical understanding of the clockworks mechanisms of the Unconscious, together with a clear picture of the metaphysical consideration of cause and effect.

12. It will be the purpose of this series of letters to steadily dissolve and unravel this maze before you. In the meantime, in the times of darkness and pain, always remember that many others have traveled the same road before you, that each pain is always followed by a compensating blessing, and that the way ultimately leads into the Land of Canaan, the Land of Milk and Honey.

Your Responsibility

It is not possible for you to acquire knowledge and inner unfoldment and understanding without assuming, in direct ratio therewith, an ever-increasing responsibility for your motives and actions with regard to others with whom you come in contact.

Your responsibility increases in direct ratio with your knowledge.

You *absolutely cannot* evade this responsibility. And, when this particular point is discussed, please bear in mind that your virtue and common morality is not immediately under consideration, excepting where it may affect others than yourself.

But, with your inner unfoldment, you change your position in the scale of life and become a teacher. Your increased understanding *compels* you to do this. You may be serving in private life most unostentatiously, nevertheless, you take your place among the teachers of the race.

In all personal unfoldment, there comes a time when one begins to give up many of the views and conceptions of life, which he has previously held with the mass.

And too, the experiences incidental to greater understanding are often painful.

The traveler at times enters a veritable Wilderness and is lost in the darkness.

Certain persons are destined to far more rapid unfoldment than others. Many will ultimately have a far deeper consciousness than others.

These few outstanding ones may be the least virtuous in the beginning. They may yet be utterly veiled in darkness and ignorance.

Yet, when the time comes, they will travel far and

fast on the road from "Darkness Unto Light." And, in this period, they will pass great pain, and they often will feel utterly lost.

At times, along the way, you will meet one, and within you will come an unfailing and infallible feeling that—"Here is a true traveler—destined for service."

The person may know absolutely nothing of "unfolding." Yet—until that person removes himself from your life, he is your especial pupil and your charge.

Fail to fulfill this obligation and you will yet find yourself alone in the night with no one to turn to.

This is your first great responsibility that comes with increased knowledge and understanding: To care for the outstanding ones whom you feel are destined for true service in life. To aid in teaching them. To have patience with them. And to *care for them*, if they become utterly helpless at any time.

Your attitude, beyond a special watchfulness over them, should be the same as that toward all other pupils whom you contact. We shall again discuss these points more fully in the following number.

To Be Continued

Occult Power

From Five Hundred Lessons for Higher Attainments

By John Bertrum Clark

To you the physical body with its intelligence is what is termed God. It has elevated you an individual atom to the position of ruler over the organized being and wants you to make the most of your opportunity—to do something of merit. You are the Lord God over the universe of your body and if you aid your natural instincts with intelligent guidance you will have excellent health, a lovable nature and a poised mind.

You should learn sufficient of your environment and of the forces and entities about you in order that you may be protected from danger and so comprehend your relation with others that you in your co-operation with the world may receive the favorable interest and aid necessary to win your true aims.

Life viewed from Absolute Consciousness is the endless mechanical changes of position of spiritual-material elements moving onward to the completion of some ideal aim.

More and more advanced minds are coming into agreement concerning the true aim of life and are working in unison to gain the ideal purpose, and in regard to its fulfillment on the material plane, the universal increase of knowledge among all active workers is the essential need. Therefore if our work is writing, we in fulfilling this need offer some contribution to essential knowledge, something that will aid the world in its march onward toward the goal.

The world and the universe from the higher view-

point being of itself the mechanical arrangement of a practical infinite number of atoms or particles, in the mind realm all things that do not involve a mathematical or mechanical contradiction are possible. The mind within its sphere therefore has potential omniscience through its ability to form with psychic elements any conceivable idea, picture, arrangement, action or condition of the universe of which it is an individualization. To think of some practical change, reformation, activity, or invention that will hasten the coming of the ideal and gain a response from others is an essential aim of life.

To make an algebraic formula intelligent to a mind untrained in higher mathematics it is necessary to restate it in arithmetic form, and likewise to make Truth known to primitive minds it is necessary to give concrete illustrations of our abstract reasonings.

Ideal thought is accompanied by unconscious clairvoyance in inner vision, and by discarding parable and vague abstractions one that is certain of the Truth may convey it to unprepared minds by using words giving a mind picture of the thought expressed. It is necessary that certain qualities be given to identify and make intelligent to others each element of our thought—its shape, size, relative place, action or non-action, and description of its nature; of intangible thought is required its relation or connection with, its action or dependence upon, tangible elements of thought, or other intangible thought.

A number of terms in general use have acquired a mystic or symbolic meaning through a lack of true definition. To gain ability to initiate action and to express what we desire, what we have termed Will Power is required, and to develop Will Power it is necessary to comprehend that Will Power in its practical and exact sense is just the conscious and loyal support of the plans, aims, and decisions of the objective ego given to it by the subordinate elements of mind throughout the body and brain, like the ethical and physical loyalty and support given to a king or ruler by his people. Therefore the first essential in gaining a strong Will Power is to take care of the physical and psychic needs of the physical and mind organism and to give just consideration and response to every lawful plea of the elements over which we rule.

PSYCHIC POWER

is the largest Magazine of its kind on this continent or elsewhere. Newsy, up-to-date, and with a well informed staff of writers at its disposal.

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Doyle in Denver Defies Houdini

Sir Arthur Conan Doyle, here to preach his gospel of spiritism, is willing to back his psychic forces with \$5,000 against the skepticism of Harry Houdini, the magician, who recently asserted that all seance manifestations were fakes.

The famous writer so asserted on his arrival from Colorado Springs late yesterday, when informed that Houdini was also in Denver.

"Houdini and I have discussed spiritism before," said Sir Arthur. "I have invited him to attend a sitting with me, each of us backing our belief with \$5,000.

"I have even offered to bring my dead mother before him in physical form, and to talk with her. But we have never got together on it."

Message Outlined

And then Sir Arthur forgot skeptics, sank his gigantic form into a chair in the Brown Palace and outlined his message.

"My main point is this—that the human race has made an egregious fool of itself," he began.

"Seventy-five years ago, in a New York village, a divine revelation came into the world, a revelation that the dead are more alive than we are.

"It is by far the most important thing that ever came out of America. In fact, it is the most important thing since the life of Christ.

"And yet the average American doesn't know that this thing—the first great spiritist phenomena—ever occurred.

Here Sir Arthur shook his head sadly over public apathy, sank lower into his big chair, covered his face with his hands, closed his eyes and talked on.

"The public is behaving like a child," he complained. "It is childish to ignore men like Lombroso, Crookes and Lodge, who have found spiritism true.

Pharisees and Sadducees
"It is simply being misled by the dogmatic clergy, the Pharisees and Sadducees of this generation, who think no fresh information can come into the world.

"Why, we have never known so much about what we could learn more!

"And the scientific men shake their old heads and say the spirit phenomena run against their teaching—that is, the second-rate scientific men.

"I defy you to find one first-class man of science who has investigated and not

come to our way of thinking."

"What would Sherlock Holmes think of spiritism?" the author was asked.

"I suppose Sherlock Holmes lurks somewhere in me, that he has already weighed the evidence and found it true," Sir Arthur replied. "You remember his chief aim was to discover the truth in any situation."

Sir Arthur saw his latest spirit manifestation in Colorado Springs Monday, he said, when a local medium produced voices and astral lights, but no evidential message.

"Our latest manifestation is seldom more than 24 hours past," he said. Lady

Colfax Ave. and Ogden St., at 8:15 o'clock tonight.

"I see spiritism as most devotees in England and America do, in its religious aspect," he said.

"In other countries it is looked on more as a scientific curiosity—but such puerile signs as table rappings, etc., are relatively unimportant.

"The chief thing is that the dead are alive, that they are trying to communicate with us, and out of the combination of this knowledge with Christian morality will come eventually a magnificent religion that will sweep along under its own power."—Denver Express.

Mr. Houdini

Mr. Houdini, the wizard whose remarkable escapes from all forms of handcuffs and from all jail enclosures, nailed boxes, etc., is in Los Angeles playing at several of the leading theaters. He is deeply interested in Psychic Research and is a representative of the Scientific American in its investigations of Psychic phenomena. He has been a diligent student of the McVickers' picture and has interviewed Mrs. Vlasek concerning it and obtained permission for investigating on his own account with a view to solving if possible the forms on the screen in the photograph taken at Mrs. McVickers' funeral. Accordingly with plates selected here in the city, with camera and all requisites for experiment and with his own photographers, he proceeded to the church and took a picture and with a most astounding result.

It is in no sense a spirit photo and yet it is a most surprising picture. I am told that when his photographers developed it, the perspiration broke from their faces and they found themselves facing a fact utterly unaccountable. From the bottom of the picture to the top a straight streak of sunlight—or something resembling a flash of lightning extends through the otherwise unbroken black of the picture.

At latest accounts Mr. Houdini had not found any solution of the forms on the screen of the McVickers' picture or any explanation of the light where—from the standpoint of science—no light could possibly be. There are more things in heaven and earth than are dreamed of in the philosophy of the Scientific American.



Doyle has mediumistic powers, you know."

Spirit Photographer

Sir Arthur was eager to find a photographer named Alexander Martin, who is listed in the directory as living at 4445 Cherokee St., whom he described as one of the three or four good spirit photographers of the world.

With Sir Arthur are Lady Doyle and their three children, Dennis, 14, Malcolm, 12, and Jean, or "Billie," 10.

Both he and Lady Doyle have consecrated their lives to the religion of spiritism, he said. When asked if he liked it better than fiction writing, he spoke somewhat wistfully of writing whenever he could spare time for it.

He will speak in the Ogden St. theatre,

Photos "Ordered" by Ghosts

Woman Who "Took" Spirits Says She Received Instructions from World Beyond

ORDINARY CAMERA USED

Medium Tells of Long Fasting and Prayer as Preparation for Her Efforts

London.—The spirits themselves directed the taking of the spirit photographs with which Sir Arthur Conan Doyle astonished a New York audience, according to Mrs. A. E. Deane, who photographed them. They were taken with an ordinary folding camera, without special lens or appliance of any sort, she asserted, and the success of the operation depended entirely on the collaboration of the spirits.

"While this is no new thing," Mrs. Deane said, "it can be done only by persons gifted with this particular psychic ability. So far as known there are only two persons in England able to photograph spirits successfully, one myself, the other Willie Hope, who lives in Crewe. He has been photographing spirits for thirty years.

"My spirit guide," she went on, "asked me one night about two months before Armistice Day to take the photograph of a number of spirits who would be gathering over the heads of the people attending the ceremony.

"I was sure the thing could not be done. The guide told me, though, that if I would consent to take them they would make the arrangements. I was glad to do it.

"Several spirits work with me, some standing beside me and the others standing in the crowd facing the camera where they can readily be seen in the picture, because all the other people are facing the cenotaph.

"In preparation for taking this photograph, which I was particularly anxious should be good, and in accordance with the instructions of the spirits, I fasted for a week previous and constantly prayed for success. I said the Lord's Prayer mostly, but, of course, I kept asking God in my own words to let me take a good picture.

"As the spirits instructed us, both those in the crowd and those on the balcony began repeating the Lord's Prayer as the guns boomed out at eleven o'clock and I snapped open the shutter of the camera.

"We kept praying throughout two minutes and at the end of that time I let the

shutter close. Before the films were developed I held them in my hands occasionally for a long time repeating the Lord's Prayer and adding my own prayer for their success.

"Frequently the spirits in pictures are entirely unknown either to myself or the subject. This seems to be because other spirits get into the picture hoping that a relative will happen across it and so will get into communication with the spirit.

"Whenever I lecture I always show many of these slides, hoping to put people in touch with departed spirits."

Estelle Stead, daughter of the late William T. Stead, journalist and spiritualist, said she was convinced that Sir Arthur Conan Doyle's cenotaph spirit picture is genuine and that the plate had not been tampered with. She declared that she was with Mrs. Deane when the photograph was taken.

Spirit Photograph Where Photographer Had Not Seen Picture of the Departed One



Photograph of Mrs. R. Foulds of Sheffield, with Psychic Photograph of Her Mother, Obtained Under Good Test Conditions.

SEES ECTOPLASM IN BIBLE

More pictures which he describes as spirit photographs were shown by Sir Arthur Conan Doyle in his final New York lecture delivered at Carnegie Hall.

Cheers greeted the challenges he repeatedly hurled at his critics to disprove

if they could the case of spirit phenomena. Tears came, especially from women, when he showed the photographs of the Cenotaph in London and referred to his dead son. Many women sobbed unstrainedly.

More than a dozen lantern slides were flashed on the big screen in the exhibition of what Sir Arthur says is the most remarkable collection of spirit photographs ever assembled. Many of them were of persons now deceased. Of these Sir Arthur said:

"We can only refer to them as angels, for by what term could be described those who have come over from the other side to teach us immortality?"

Most of the photographs were of women. Some were elderly, motherly types, and some were in the full bloom of girlhood. These latter were of unusual beauty. Their faces were dimpled and they were smiling.

Ectoplasm was again discussed by Sir Arthur. He said he believed the Transfiguration witnessed by Peter, James and John was merely a manifestation of this substance. Elijah and Moses, when they appeared with Christ, were ectoplasmic forms, he said.

Describing the substance as a "half-way house between matter and ether," he said it could be produced from the mouth, nose, ears or any part of the body. It can assume any shape, he said, and sometimes manifests itself as a hand, foot or head, or builds a complete being with power to walk and talk.

"What is the explanation of this mystery?" he asked. "What causes it to assume these various forms and shapes? And what causes these in their turn to be invested with volition?"

There are two theories, he said. One is that the volitional power emanates from the medium. The other is that there is an intelligence unknown to us that directs unseen forces controlling ectoplasm.

Declaring that many of the Biblical miracles could be traced to psychic phenomena, he expressed the opinion that the hand that appeared in the King's palace in the Book of Daniel was an ectoplasmic form.

J. Malcolm Bird, of the Scientific American, was shown on another slide. A spirit, that of a woman, was nesting on his right shoulder. Sir Arthur said the original photograph was taken on a plate

Medium Trapped by Electric Lights

First Claimant of Scientific American's \$5,000 Prize Detected in Test

RESULTS TOLD PREMATURELY

By Houdini, One of the Expert Watchers, Who Says He Made No Promise of Secrecy

Harry Houdini, President of the Society of American Magicians, called up The New York Times by telephone and denounced as "an outright fake" alleged spirit manifestations by George Valiente, spiritualistic medium of Wilkes-Barre, which he and other members of a special test committee observed at a seance arranged by The Scientific American at its offices in the Woolworth Building last Wednesday night. Houdini then proceeded to tell what happened at the seance, at which a Times reporter was present. By agreement, the results of the test have not hitherto been published.

J. Malcolm Bird, associate editor of the Scientific American, said last night that while the statements made by Houdini about the incidents of the last seance were substantially correct, Houdini's revelations were made without authority and in violation of an understanding shared by all members of the committee which managed the tests that none of the results should be made public until authorization was given by the Scientific American.

"And please say," added Mr. Bird, "that Mr. Houdini is through right now as a member of that committee and make it plain that he is through because he has violated that understanding."

Houdini's reason for making his statements was, as he explained, that he had been taunted by his friends for "being such a simpleton" as to take any stock in the seance proceedings, and he could not permit his friends to believe that he was convinced of its genuineness. He asserted that he attended the demonstration under no restriction.

Valentine is the first of the recognized mediums of the United States to try to win the \$5,000 prize offered by The Scientific American to any one who can produce genuine manifestations of psychic phenomena. He met a selected group of expert observers in a room of The Scientific American hung with black draperies shut out the light, but equipped with various ingenious devices to detect fraud. Here is Houdini's story of the result:

Houdini's Story of the Test

"The man came there to win the \$5,000 prize, and we had agreed to act like a lot of boobs to see what his game was. I went there at the invitation of The Scientific American, and I feel at liberty to tell just what happened. There was no string tied to my invitation and I was not pledged to secrecy, although there has been an awful lot of reticence on the part of those who were present.

"The chairs of the judges were arranged in a circle, with the chairs of the medium and his assistants in the middle of the circle. The chairs in which the medium and his assistant sat were rigged with electrical contacts, so that when the medium got out of chair, contacts were established, and excited an electric light in an adjoining room.

"In the adjoining room sat other observers, including a young woman stenographer who, as I understood it, listened through a dictaphone which indicated whether the 'spirit voice' of the medium or his helper originated at the center of the circle where either one or the other sat or came from some part of the room.

"While the seance was in progress the test lights in the adjoining room repeatedly came up, proving that the medium had left his chair—for instance, probably at the moment when Dr. Munp of the Scientific American was whacked on the nose with the end of the trumpet and lost his glasses. The girl in the adjoining room kept a stopwatch and recorded the time of each word spoken by the medium in the guise of a spirit. It was simple enough to check the times the medium left his chair by the lights in the adjoining room and the stop watch and the dictaphone furnished whatever else was needed in the way of evidence showing that the medium had to leave his chair before the spirits could tap the judges on the knees or wave a trumpet over their heads.

"Gee, I got an awful clout on the head," continued Houdini. "And ever since they learned that I was one of the judges, my friends who have read stories about the 'seance' have been asking me whether I was such a simpleton and a fool to believe all that bunk.

"I never saw such awkward work in all my life. Yet that medium had made a statement, which he asked us to believe,

that he had often been lifted off the floor by spirits, and that the spirits had placed him on a table. He got off that bunk before he started his performance.

"And we said, 'Is that so?' and 'How remarkable!' and 'Can you just imagine a thing like that?' That man thought he had us fooled.

"There wasn't a chance at any time that this magician fooled us. I think those people ought to be put in jail for preying on the most sacred of human emotions."

Says His Mind Is Open

Houdini was asked if he believed in spiritualism.

"I am willing to believe," he replied, "but of all I have seen I have never found anything that couldn't be explained by human effort. My mind is open. I am a human being, and I have loved ones on the other side. I would like to get in touch with them if it were possible."

He was asked if he had any faith in Sir Arthur Conan Doyle's psychic pictures and other evidence supporting spiritualism. Houdini explained that Sir Arthur was one of the guests invited to a magic dinner given by the Society of American Magicians a year ago, at which Sir Arthur mystified many of the magicians and their guests with an exhibition of motion pictures of dinosaurs and other prehistoric animals filmed at a trick laboratory over in New Jersey.

Since that night Conan Doyle has been quoted as saying some severe things about the magicians, whom he called "tricksters." Houdini said that "some of the members of the Society of American Magicians were going after Conan Doyle." Speaking for himself, he said:

"I haven't started anything yet. I'm trying to find out whether Sir Arthur was quoted correctly in a Western paper recently before I have anything to say."

PROFESSOR ANTON ZOLLNER, who stood as high in scientific attainment in Germany as do Sir William Crookes and Sir Oliver Lodge in England:—"We proclaim to astonished mankind, with assurance no longer doubtful, the existence of another material and intelligent world. I shook hands with a friend from the other world."

Flammarion Sure About Life After Death

The Famous French Astronomer Is Satisfied Also, After Years of Research, That the Souls of the Departed May Return to Earth and Make Themselves Manifest to the Living, Sometimes in Accord with an Agreement Entered into Years Before While in the Flesh

The human soul is immortal.

The soul of a departed being may return to earth and make itself manifest.

These two comprise—not an act of religious faith or hope—but a statement of scientific fact.

Who says so? Camille Flammarion, identified by many as the greatest scientist of Europe, by some as an astronomer often led astray by his poetic imagination, by a few as a charlatan.

At any rate he places his scientific reputation at stake upon this latest thesis, which he declares he began not primarily to give hope to the multitudes of the race, but because his intensive studies of the last thirty years have convinced him that it is truth.

"I began," says Flammarion, "without preconceived convictions, either religious or anti-religious. The principles of the scientific method bid us accept only with extreme circumspection stories of phenomena that are outside the course of natural events, holding them under suspicion because they are extraordinary and inexplicable. But to declare all of them inadmissible were simply stupid. Historical testimony, as we all know, is often inexact. But will I be accused of insanity or of 'romancing' if I put forward as fact that Louis XVI died on the guillotin on January 21, 1793, and that the body of Napoleon lies in a marble sarcophagus in the Invalides?"

In a word Flammarion declares that he has followed the method ordained centuries ago by Francis Bacon. He has assumed nothing; has merely examined the evidence with a view to seeing what was to be seen. Bacon, indeed, had ruled that the empirical method should not be followed in the investigation of the soul, which "belonged to the domain of religion."

The immaculate "tabula rasa" with which Flammarion started his inquiry is now covered with several portentous conclusions, each of which, he maintains, is proven beyond doubt.

He asserts he has established once and for all that "side by side with the

material world there is a psychic world, the reality of which is as certain as that of the visible world, and that these two worlds interpenetrate."

He declares that the part of our being which belongs to the psychic world has senses of its own; that "one soul can perceive another soul."

That the souls of the dead or "departed" exist in the form of "intangible, invisible substances which the bodily eyes do not perceive," nor our corporeal hands touch, nor our carnal senses grow aware of—except in extraordinary circumstances.

Therefore, in general, the dead do not manifest themselves to us. But they



Camille Flammarion

"may act upon our souls and through our souls upon our brains and we see them as we have known them, with their clothing, their bearing, their habitual movements," in fine, their individualities.

Yet such apperceptions, continues Flammarion, are not to be called phantasms, hallucinations or imaginary visions. They are, in fact, as real as though they were of substance. "Ether waves emanate from the soul, these reach the percipient and are changed into images in his brain which receives them and is attuned to them."

Of phenomena, Flammarion offers a hundred illustrations. The most striking would seem to be an episode related by the historian, Lord Brougham.

When a schoolboy Lord Brougham made a compact with a classmate, who is designated by the initial G—, that whichever was to die first should appear to the other. They signed it with their blood.

Many years after his lordship was making a trip through Sweden in extremely cold weather.

"Upon arriving in Cottenburg at an attractive looking inn," continues his narrative, "I asked for a hot bath and while taking it had an odd adventure."

"I was in delicious enjoyment of the grateful heat that warmed my numbed limbs when, preparing to rise, I cast my eyes upon the chair on which I had put my clothing and what was my stupefaction to see my friend G— sitting there, gazing at me calmly. How I got out of the bathtub I cannot say, for when I came to myself I found myself stretched upon the floor. This apparition, or whatever the phenomenon, which was a likeness of my friend was no longer there. So strongly was I impressed that I wished to write down, without delay, all the details together with the date, which was December 19, 1799."

On his return to Edinburgh Lord Brougham found a letter from India telling him of the death of his friend on December 19.

It is probably fair to call this incident typical of Mr. Flammarion's "evidences," and an understanding of the "positive method" he has followed may be given by his analysis of it.

"The learned writer," observes Flammarion, "states that he had in this instance a dream which, despite its characteristic exactitude, can have coincided only by chance with the death of his friend. But in telling it Meyers remarks that the description of the bath and the incident are not in accord with this hypothesis. We might suppose it an illusion produced by the arrangement of the garments thrown over the chair—but the friend's gaze? Was it a hallucination? No, for Lord Brougham declares that during his long life he had never had a hallucination. We are led to believe that in this case was the influence of the dead man's soul on his friend's mind—an influence which took the form of an image."

"In the present state of our knowledge of psychic phenomena we must

ask ourselves if the apparition appeared at the moment of death or after it? The occurrence took place on December 19 about two o'clock in the morning (or perhaps on December 20). The friend died in India. At what time? We do not know, but we know that the farther east one is the later is the hour. The probabilities are that this was a more or less long interval after the demise. We can readily understand that Lord Brougham dared not take a definite stand and took refuge in the hypothesis of a dream—a hypothesis, however, in which there is little probability. We think naturally that if we had before our eyes but a single case of this sort we too should doubt. But there are so many! And at every period of time!"

These manifestations at the hour of death are indubitable, Flammarion asserts. That in place of these "materializations" telepathic transmissions frequently occur likewise beyond doubt. He cites an instance narrated by Camille Saint Saens, the composer, which should be of great interest to Saint Saens' admirers.

"In January, 1871, on the last day of the war," Saint Saens wrote shortly before his death to Flammarion, "I was at the front lines at Arcueil-Cachan. We had just dined upon an excellent horse of which we had made a good meat broth and had gathered a great many dandelions, the roots of which at that time of the year are fully developed. In a word, a dinner that satisfied us all and we were on that day as gay as we could be in such circumstances. Suddenly I heard running through my head the musical dirge of melancholy chords which I have since made the beginning of my requiem. I felt in the depths of my being the presentiment that a misfortune was happening to me; a profound anguish overwhelmed me.

"It was at that very moment that Henri Regnault had been killed. I was bound to him by the very closest friendship."

Flammarion explains the phenomena thus: The newly dead are not immediately at home in their strange environment, are weaned of their earthly habits, prejudices and limitations in general. And although the process is difficult they seek to present themselves on the con-

sciousness of their friends. At length, however, they are adapted and ready for reincarnation in another sphere.

The irrationality which skeptical observers have found in supposedly supernatural manifestations, Flammarion dismissed by the rejoinder that there is an entirely different world to deal with. Like Lodge, Doyle and others of the Psychic research movement, he coquets with a new dimension.

"The ethical world (sic)" says Flammarion, "is governed by laws just as is the physical world, but we do not know these laws. Everything still waits our investigation. We, with our earthly ideas, should like to see it conducted on different principles. After certain crimes should not spirits protest?—take vengeance? To mention a recent case, we are astonished that the eleven men and the youth murdered by Landru remained unalterably dumb during the trial of this vain and infamous monster. Such silence on the part of the victims is—let us not deny it—one of the greatest objections which our honest investigation finds in its way."

As for the resurrection of the body, Flammarion rejects it with almost every other article of the Christian Credo, as "outworn Gothic superstition." "The idea of resurrection is in itself indefensible," he says. "Life beyond the grave is spent under conditions altogether different from those of earthly life." On the other hand he notes that the prayer requiem aeternam dona, Domine (Lord, grant them eternal rest) "smacks strongly of Nirvana, of annihilation."

This is just as wrong, he says, for "immobility is found nowhere."

Flammarion, of whom Mlle. Melba says, "he has given me confidence in all things," recently completed the third volume of his trilogy on the soul. This book is called "Death and Its Mystery." It contains all his evidences and arguments on immortality and is shortly to be published in this country by the Century Company of New York.

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

Effa E. Danelson and Pupils.

Dead Seen in Spirit Picture

Conan Doyle Shows Photograph of Several Visitors from Hereafter at Soldier's Tomb

By Joseph F. Rogers

Staff Correspondent Universal Service

New York, April 7.—Spirits can be photographed!

Proof was established by Sir Arthur Conan Doyle, who set hundreds into a delirium of wonderment tonight by flashing on a screen a photograph taken at the tomb of the unknown soldier in London.

The photograph, amazing in its clearness, showed crowds bent in prayer, but in the foreground there was visible several distinct faces which Sir Arthur explained were the spirits of slain soldiers.

While expressions of bewilderment mingled with fear were heard throughout the audience, Sir Arthur explained that a group of mediums had been planted in the crowd around the tomb and the camera which took what he described as the "greatest spirit picture in the world," was focused at a point just above their heads.

"Do you see the dead creeping through the crowds?" Sir Arthur asked dramatically as faces, blurred, yet with a distinct outline were pointed out. "You can see them everywhere. These are without a doubt the greatest psychic photographs ever taken in the history of spiritualism."

And the audience believed, there was no doubt.

As the exhibition was closing, Sir Arthur flashed another photograph, much like the first one and taken at the same time showing the spirit photographs even more plainly than the first one.

The audience gasped. The women cried shrilly: "Can't you see them?"

The audience saw.

The spirit pictures, Sir Arthur made plain, were photographs of the dead soldiers whom the mediums had been concentrating their minds on.

One woman in the audience thought she recognized her son, killed in Flanders. She swooned and had to be given medical attention.

Sir Arthur concluded his lecture with a plea for a union of the science of spiritualism with religion and the establishment of a great church to be known as the church of America.

Earliest Human Writings Discovered Among Remains of 8000-Year-Old Civilization

By Fred J. Walker

Cosmopolitan News Service Staff Correspondent

San Francisco, March 8.—It was in America, not in Egypt or Asia, that the first cave man conceived the idea of declining the verb "to be" and, in doing so, brought upon his head the maledictions of the united youth of the human race to this day.

America, so-called "youngest in culture" of all the continents, is, in reality, the place where man first originated an alphabet and in doing so rose from the ranks of cave men to his present position.

Some 8,000 years ago, to be exact, in Mexico, lived a race of men who built pyramids, who carved out their thoughts on stone or chipped and burned them in wood; who became civilized while the Nile was yet inhabited by comparative savages.

So, in substance, declared Professor Byron Cummings, of the University of Arizona, in an interview with Cosmopolitan News Service today. He has recently returned from Mexico, where an expedition led by him uncovered ancient evidences of the oldest civilization in the world.

The world talks of the wonderful Pyramids of Egypt as the grandest monuments an early race has left to posterity of its achievements. But in Mexico can be seen scores of temples and pyramids, one of which is larger than any in Egypt, Professor Cummings declared.

The hill of San Cuicuilco, near Tlapam, Mexico, was only recently divested of a covering of lava, and underneath was found a temple estimated to be 8,000 years old. Hieroglyphics in the temple, as yet undeciphered, indicate this early race was the first to leave its record behind.

Two thousand years ago Xitli, a volcano, erupted and covered this temple with lava. Since then it has been undisturbed until Professor Cummings began his excavations. The huge structure is 420 feet in diameter at the base, with a top platform measuring 290 feet in diameter.

"This temple," Professor Cummings said, "marks the beginning of massive

cone and pyramid building in North America and shows the development of a native American architecture quite as wonderful as that of ancient Egypt or Babylonia."

Enormous blocks of lava hewn into shape by the early masons were raised by some at this time unknown process and fastened without the use of cement or mortar.

Professor Cummings declares that a wealth of material bearing on this vanished civilization undoubtedly awaits the first man to translate the hieroglyphics. He will return to his investigations late this year, according to present plans.

Among other things Professor Cummings declared the United States could take a lesson from the Obregon government in encouraging research work.

"We were given unlimited assistance by the Mexican government both in money and labor. The American government could well follow the precedent established by the southern republic and aid in research work which might throw light on the culture of the early Indians," he said.

2,000 Years Before Abraham

A sure footing for more than 2,000 years of history before the time when Abraham was a citizen of Ur of Chaldea has been established by the University Museum at Philadelphia.

Students of the cuneiform tablets taken from excavations near Nippur have been busy on their translations for twenty-five years. Forty-two volumes have been published covering these translations. A joint expedition of the University Museum and the British Museum is now engaged in further researches in this section and has just uncovered the Temple of the Moon.

Dr. Leon Legrain, who is translating Nippur tablets at the Museum, has recently deciphered a number of hitherto unpublished historical fragments. In discussing these Nippur tablets, he said, "Reconstruction of ancient history in Babylonia before 2000 B. C. to 4000 B. C., and even to the kings after the flood, has become possible, thanks to the material provided by the Nippur excavations. The main enlightening fact is that we gain a footing for more than two thousand years of history before the founda-

tion of the Babylonian Empire—the empire of Hammurabi (Abraham was a citizen of Ur of Chaldea then), a fact that brings early Babylonia to the level if not before the early Egyptian chronology."

Two new fragments of the lists of Kings have been recovered among the few uncataloged tablets in the Museum collections. They are considered of unusual importance by Dr. Legrain in reconstructing the history of Sumer and Akkad before 3000 B. C.

One of the fragments translated is a report of a school tablet. The reverse side has a list of square roots. A number of the fragments are parts of business documents; some concern salaries and wages of slaves. One contains directions for the management of fields and orchards. Many of the tablets deal with religious themes. One is a hymn to Ninazu, the father of Nin-gis-zi. Like them, he is considered by Dr. Legrain to have probably been a god of vegetation, reigning in Hades.

"Among the interesting items in lists of account of Ahuni in Tummal," says Dr. Legrain, "we note a bronze bed with a mattress of good wool for Alla-sarrum, the nurse of Me-kadi, the King's daughter. There is a receipt for 4 shekels of silver for six months at a rate of 20 per cent. Another tablet is the ruling by King Hammurabi of the yearly supply of food and drink offering in the Temple of Nusku at Nippur. Hammurabi, it will be remembered, is the writer of the code that is 1,000 years older than the Mosaic age."

Signs of a temple probably 6,000 years old have been uncovered by the University Museum, and popular imagination looks for the uncovering of rare jewels here that will outrank those in the Tomb of Tut-ankh-Amen in Egypt.

"Am having dinner Friday night with young Barney Baruch; must have new Tuxedo."

In the face of this grave emergency in his son's life the Kansas editor wired back:

"The 12 Apostles went to dinner with a greater Jew than Barney Baruch and none of them wore a Tuxedo."

Artaahancarasya, or the Force of "I"

Part I

By Premel El Adaros,
President Transcendent Society

Power belongs to him who knows. He who has penetrated the secret of things, who has lifted himself up by contemplation to the knowledge of the immortal principle, who has mortified his body and developed his soul, who knows all the mysteries of being and not being, who has studied all the transformations of the vital molecule from God to man and from man to God, he alone is in communication with the Spirits and commands the celestial forces.

Before giving account of the methods that are used by the greatest and most ancient school, that is an account of their methods of producing exterior phenomena, the author would here and now state that he frankly disavows any personal responsibility whatsoever for what he here-in sets forth, not making any claims to the supernatural or occult; but on the other hand merely setting forth, in what may be called a historical elucidation of the methods and rites that have been and are at the present used by a certain Brotherhood, and as claimed by them to be the oldest in existence.

The word "*Artaahancarasya*" means in a certain and familiar language to the initiates the force of "I", but in English it is commonly used as spirit force. This is the force which the Initiates attribute to the vital fluid, under the direction of the spirits.

In order to make myself understood, where there is as yet no accepted mode of speech, I will say what I mean by the term "spirit force."

By "spirit force" I mean the alliance between the intellect and the physical forces, in order to act upon inanimate objects, without predetermining in any way, the cause which sets this force in motion.

The supreme cause of all phenomena, according to the Initiates, is the vital fluid, which is diffused throughout nature, and puts animate or inanimate, visible or invisible beings, in communication with each other. Heat, electricity, all the forces of nature, in short, are but the modes of action and particular states of this vital fluid.

The being who possesses an excess of this vital fluid acquires a proportionate power, both over animate beings not so

highly favored, and over inanimate beings. The spirits themselves are sensible to the influence of this universal fluid, and can place their power at the service of those who are able to evoke them.

According to some of these Initiates, this vital fluid is the moving thought of the universal soul, directing all souls, who would be in constant communication with each other, if the gross envelope of the body did not in a measure prevent. Thus the more completely the soul disentangles itself from its vestment—the body—by contemplation, the more sensible it becomes to this universal fluid, whereby all beings, whether visible or invisible, are united.



Premel El Adaros

Such is the theory of the Initiates. By Initiates I mean the Orientals of some certain country. I merely set forth their esoteric doctrine as their theory and purpose to confine myself to the rôle of an interpreter and nothing more.

The Formulas of Meditation

We can only study the subject of the highest initiation in its philosophical teachings regarding God and man. The phenomena performed by the Initiates cannot be described to the uninitiated. It is only necessary to state that the higher Initiates live in a constant state of ecstatic contemplation, depriving themselves of sleep as far as possible, and taking food only once a week, after sunset.

Of course, by saying higher Initiates,

I do not mean those who have attained the supreme initiation of the third degree; because very few go higher than the first degree.

The practice of the ten virtues, resignation, the action of returning good for evil, temperance, probity, purity, chastity, the subjugation of the senses, a knowledge of the sacred scriptures, that of the supreme soul, the worship of the truth, abstinence from anger—such are the principles which should be the rule of conduct of a true Initiate.

He who is called to rule over others should first yield obedience to all the precepts of the sacred books.

He should not desire death; he should not desire life; like the reaper who patiently waits at evening for his wages at his master's door, he should wait till his time has come.

He should purify his steps by taking heed where he sets his foot; he should purify the water he drinks, in order that he may not cause the death of any animal; he should purify his words by truth; he should purify his soul by virtue.

He should endure bad language, insults, and blows patiently, without returning them; he should carefully avoid cherishing ill-will against any person on account of anything connected with this miserable body.

Meditating upon the delights of the supreme soul, needing nothing, beyond the reach of any sensual desire, with no society save his own and the thought of God, he should live here below in the constant expectation of everlasting happiness.

He should reflect that the vital spirit, after leaving the Great All, undergoes ten thousand million transformations, before clothing itself with a human form.

He should observe the incalculable ills which grow out of the practice of iniquity, and the great happiness that springs from the practice of virtue.

He should bear constantly in mind the perfections and invisible essences of a great soul, which is present in all bodies, the lowest as well as the highest.

He should know that an atom is an exact representation of the Great All.

The Initiate should expiate his faults by solitary reflection, by meditation, by the repression of every sensual desire, by meritorious austerity; he should destroy all the imperfections of his nature that

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Such is the rule of conduct by which those Initiates are governed who aspire to enter the Supreme Initiation. It possesses the largest disciplinary powers in order to prevent the divulgence of the mysteries of Initiation.

The Initiate should look at all men alike, and should regard himself as superior to anything that may happen. He should look upon the various revolutions by which the world is agitated and powerful empires are sometimes overcome, as matters of perfect indifference to him.

His only care should be to acquire the spirit of wisdom, and that degree of spirituality by means of which he will finally be reunited to the Divinity, from whom all creatures and passions tend to keep us apart. In order to accomplish that object, he should have his senses under the most perfect control, and entirely subdue the sentiments of anger, envy, avarice, lust, and all disturbing and licentious thoughts. Otherwise he will derive no benefit whatever from having taken the vow or from his repeated mortifications.

Every evening, the Initiate repairs to the inner sanctuary, where he passes several hours in contemplation in the most profound darkness. He there endeavors to accustom his soul to forsake his body, in order that it may hold converse with the Spirits in infinite space. He ends the night with the study of manifestations and incantations, in which he is further instructed by the superior Teacher.

Those who had been admitted into the first degree of initiation were subjected to a course of treatment, which was designed to subdue their will and enslave their intellect, and by fasting, mortification, privations of every kind, and violent exercises in the same circuit, to change, so to speak, the direction of their physiological faculties. The outward manifestation of occult power was the utmost limit of the attainments of this class of Initiates.

The principal duty of this class of Initiates was to arrive at a complete forgetfulness of all worldly matters. The sages of the Orient compared the passions to those heavy clouds which sometimes shut out the view of the sun entirely, or obscure the brilliancy of its light; to a violent wind, which agitates the surface of the water so that it cannot reflect the

splendor of the vault above; to the envelope of the chrysalis, which deprives it of liberty; to the shell of certain fruits, which prevent their fragrance from diffusing itself abroad.

Yet, say they, the chrysalis gnaws through its envelope, makes itself a passage, and wings its way into space, thus conquering air, light, and liberty.

So it is with the soul. Its prison in the body in which earthly troubles and tumultuous passions keep it confined, is not eternal. After a long series of successive births, the spark of wisdom which is in it being rekindled, it will finally succeed, by the long-continued practice of penitence and contemplation, in breaking all the ties that bind it to the earth, and will increase in virtue until it has reached so high a degree of wisdom and spirituality, that it becomes identified with the divinity. Then leaving the body, which holds it captive, it soars freely aloft, where it unites forever with the first principle, from which it originally emanated.

Having reached the third degree of initiation, it is the duty of the Initiate to improve, to spiritualize himself by contemplation; he was supposed to pass through the four following states:

First, the only tie.

Second, proximity.

Third, resemblance.

Fourth, identity.

In the first state which is the *only tie*, the soul seeks to lift itself in thought to the celestial mansion, and to take its place in the presence of divinity itself; it holds converse with the Spirits who have gone before into the regions of everlasting life, and makes use of the body as an unconscious instrument to transcribe, under the permanent form of writing, the sublime teachings it may have received from the shades of its ancestors.

In the second, which signifies proximity, by the exercise of contemplation and the disregard of all earthly objects, the knowledge and idea of God become more familiar to it. The soul seems to draw nearer to him. It becomes far-seeing and begins to witness marvels, which are not of this world.

In the third state, which signifies resemblance, the soul gradually acquires a perfect resemblance to the divinity, and participates in all its attributes. It reads the future, and the universe has no secrets for it.

In the fourth state, which signifies identity, the soul finally becomes closely united to the great soul. This last transformation takes place only through death, that is to say, the entire disruption of all material ties.

Upon reaching the third degree of initiation, the Initiators were divided into tens, and a superior Teacher, or professor of the occult sciences, was placed over each decade. He was revered by his disciples as a god.

The following is a portrait of this personage:

The true Teacher is a man who is familiar with the practice of every virtue; who, with the sword of wisdom, has lopped off all the branches and cut through all the roots of the tree of evil, and, with the light of reason, has dispelled the thick darkness by which he is enveloped; who, though seated upon a mountain of passions, meets all their assaults with a heart as firm as diamond; who conducts himself with dignity and independence; who has the bowels of a father for all his disciples; who makes no distinction between his friends and his enemies, whom he treats with equal kindness and consideration; who looks upon gold and jewels with as much indifference as if they were bits of iron and potsherds, without caring more for one than for the other; and who tries with the greatest care to remove the dense darkness of ignorance, in which the rest of mankind is plunged.

If I had not positively stated in a former part of this work (which is simply designed to give the reader some idea of the doctrines and practices of the believers in this great Brotherhood) that I should refrain from the expression of any personal opinion, I might well ask myself whether modern hierophants, with all their intolerance and all their pride in the morality they preach, have anything to present which will compare with the precepts here given in this, which is one of the oldest passages in the Initiates' books. Modern Teachers know full well the value of gold and precious stones, and as for the ignorance of the masses, we know what means they take to remove it. Part II—*The ritualistic formulas of meditation and the psychology of the book of the Spirits*, will follow in the next issue.

Modern Methods of Religious Persecutions

The struggle for existence of the physical, mental and spiritual constituents of man is further embittered by the jeers, taunts, derision, persecution and prosecution inflicted by the less scrupulous of human beings. Life, 'tis true is an ever acting, forward moving and surmounting principle in man and all animated objects. The oft repeated statement by some of our friends that, "every knock is a boost" may be true in the final analysis, but the ordeal, the bruised tender sensitive feelings, the shock of contact with such opposing agencies, the humiliation and the suspecting thoughts and actions of those who seemed to have faith in us are anything but conducive to our growth and development, to say the least to our happiness and enjoyment.

Men and women have always been persecuted for their advanced thoughts or ideas and their attempts to establish such in the minds of the public.

Columbus, for advocating the rotundity of the earth. Sir Isaac Newton for his idea of gravitation, and at the hands of an ignorant populace—narrow minded to the extreme, was made, through fear of his life, to retract his statements.

Those with familiar spirit "mediums" were in the times of Samuel and Saul, put to death, but when Saul was in dire trouble, and his Lord would not hear him, he forthwith called upon the Woman of Endor. The old hypocrite should have been reported to the police. Thousands of other instances are on record.

The subject I wish to notice more particularly in this article is that of religion and religious ideas and the opposition to such.

Every man is supposed to have a right to his own views, beliefs and practices in regard to religion as long as no one is harmed thereby. How well do we know the history of different religious ideas and teachings, and the rocks upon which they and their individual units have been dashed, and suffered all the tortures invented by a jealous, envying and unsympathizing public, even unto death.

Spiritualism is no exception, and for being established the world over, seems to receive a double portion of persecution. A few of the seeming causes of our persecutions are: Ignorance of the truth of Spiritualism, the universal reluctance to let go of old beliefs and dogmas, opposition from those whose followers are embracing the truth, thereby making inroads into their ranks, and sometimes the

bread and butter or in common parlance, the "job" of someone.

Our religion is to do good. Striving to understand and obey or comply with all the constructive laws of nature, mental, physical and spiritual, which are the laws of God. The religion of Spiritualism is different from other religions, in that besides teaching the philosophy of life, its continuity and spirit communion we give proof by the phenomena which are demonstrated by mediums. For our stand in this matter, harsh epithets are hurled at us, honest, respectable law-abiding citizens are apprehended, put into bounds and made to defend themselves against a revengeful, unethical, uninformed, unsympathizing prosecution.

We do not wish to uphold or shield anyone who practices fraud of any nature, and would be the first to apprehend them for so doing. Granting someone is caught in fraudulent practices, why in the name of heaven is the whole organization and the entire following, the world over, held as accomplices?

There are about two million spiritualists or believers in spiritualism in America, who help build and make it a good place in which to live, and we believe our average of morality and honesty will test as high as most any organization in America, the detective departments included.

If a Baptist minister murders a young girl, or a Methodist minister leaves his family for some fair one of his flock, are the Baptist or Methodist organizations held in default or made to suffer? A thousand times no! Then, why should we receive such condemnation and persecution?

Hundreds of incidents have come under my own observation, where men and women have been lifted out of the mire of despondency, homes that have been made happy, families united, others who have been taught how to live real, useful lives, and to know themselves. Men and women have been taught and accepted the truth regarding life after the change called death.

That God is too good to punish a man with eternal hell and banishment from his presence forever.

That a man's sowing will be his own reaping, and somewhere, sometime, he will have a chance to redeem that which he has wrought against himself and his fellow men.

Spiritualism has spread from a mere handful in 1848 to vast numbers, and is found in most every nation on this earth.

The millions of followers are not all "dupes," as the papers would have you think, but intelligent men and women who are willing to let go old, antiquated ideas and dogmas and accept such truths as Spiritualism teaches.

We are here to stay.

W. A. RAPE.

Resurrection

By Wm. J. Bryan, M. D.

Impressional Writer for Thomas Carlyle and Other Spirits

Resurrection of the body is a literal fact, but it is the *spiritual* body and not the material body that is resurrected. The bible statement of this fact is a statement of truth.

And let me speak of the glorious life of achievement, knowledge and glory, which awaits all who are progressive, and who bring with them a character ennobled by loving service to others while on earth.

So many neglect the opportunity to develop their spiritual qualities while on earth, that it really is depressing to see the undeveloped ones reach the Other Shore unprepared for the conditions of progress of the ethereal life.

However, sooner or later, all do unfold their inner capabilities, and they see, first a ray of light, and then another, until progression to the second sphere (or the sphere of knowledge), is attained.

To dwell on darkness and ignorance, is unpleasant, still this condition of darkness envelops those spirits in the spirit-world who refuse to acknowledge the force and divinity of Supreme Intelligence, and who literally grope around in darkness, despair and a living death.

We pray for all mortals to seek the truth, light and love, so as to come to an understanding of the cause of all life, and to imbibe the divine power of goodness, and knowledge that it will enable them to unfold and to progress to heights of high aspiration.

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

Secrets of My Listening Ear

Ancient Spirit Teaching

By Jennie H. Hopkins

Know of a truth our loving care is ever adapting your life to our wisdom, a wisdom born of experience and knowledge. Our way is preparing lives for larger service, developing simple candles into star showers. From this realm persevering minds unflinching and passionately conduct prayerful, patient, earnest sieges of developing processes upon spirits of earth. Our eagerness for this advancement and progress is tempered by our advanced knowledge and also by our experience with the force employed for communication between realms, a force that as yet the world does not in the least understand. Ignorant or injudicious applications of this force are, shall I say, deadly, to mortals. The means of producing the rarest good may become a poison under undue stimulation of the physical organism. It is the feverish persistence of mortal minds in its use that leads to disaster in this business. The little knowledge that the world has at present is the dangerous thing. Like strongest wine, immoderate and ill-advised spirit communion attacks the forces of balance. Be temperate in seeking communication with spirit realms, be diversified in your pursuits each day, be adaptable, hold the mind steady and practical, be stable. Terra firma is for the feet of mortals you know. Contact with our realms is bound to be of unmeasured benefit to body, mind and spirit of the earth being but by the same sign contact with careless, lesser spirits may be of unmeasured injury to the earth researcher. Bring passive reason and serenity with calm patience, this attitude of mind wins blessings far too high to be expressed in words.

* * * * *

The time is ours to score to the earth realm our true part in voicing the Gospel of Life to men, a gospel for every hour for every man. Believe and be saved from misconceptions, is a great prayer for the sons of God. Open yourself to our messengers. God's own treasures are ours to give to your life. Be still and hear. Learn to give reverent attention to salvational means. Truth's garden is a holy place. It is only after careful preparation that a garden is planted. Seed is never sown in untilled fields, so in truth's garden we tend the soil and enrich the field, removing tares and stubble with gentle and loving care. Each day the open mind is being prepared for higher and profounder instruction. We follow the principle of teaching one without eruptive or disruptive processes, intelligently and lovingly we lead minds to higher planes of thought and truth and life.

Nestling, listening, beckoning spirits, messengers of love, yearn with an inexpressible yearning to lead earth lives to the truth. As pants the hart for the water brooks so yearn the spirit teachers and leaders for conscious, purposeful co-operation of carnate spirits. Bending low over the earth in holy desire to succor the erring are shadows of life's men and women, beings, tuned to highest service, who breast the scorn and the

perfidy and the repelling attitude of the world in eager, tender, passionate desire to turn a soul to its highest purpose, to its larger life in the higher service. Berautions, repudiations are too often the reward of merit that we receive for this service of love. Signs and wonders we bring not to you. We speak to the hearts of men, we touch the highest and the lowest in this same loving way.

Trust boldly your inner perceptions, lead them out into the light, treat yourself with every care and give us opportunity to work unhampered. Engage in no argument or inharmonious scenes, mental or physical, keep perfect poise and deliberate calm. Over all is the joy of a testing alter experience. Blessings upon your lifting life. Beams of light reveal their message to your inner sight.

* * * * *

Near our lives in heaven's blessings are leaders and trainers, all tuned to every order of need measurable, being fraternizing with the great Savior's leaders and teachers of former ages. To earth's living seekers are our lives also dedicated in solemn and sacred leadership. Instruction requested of us is always forthcoming. Our services are always subject to call. We work in groups. Our life's mission is service. Our bands are always busy preparing lives for earth services and missions. The pleasure is great, trying to lead an earth spirit to her oversoul's desire in the Christ's kingdom. Bliss is the right word to express our happiness when we find a carnate spirit with vision and holy desire in life.

Tell the earth this: In our care lives each soul who needs guidance. Stress this: No life in your realm's precincts is too poor to possess a spirit guide and teacher. Great Spirit provides for every individual on the earth spirit helpers. This must be taught men of the earth sphere. The time is now ripe for this declaration to reach the ends of the earth.

Specific teaching is now trying to obscure all lower orders of pretended truth. As rapidly as man's mind can grasp higher truths these truths will be led to the world by spirit teachers. Great spirits hold communion together for your life's proclamations. Written tales of personal pride and achievement no band voices, life is too precious to be devoted to the unessential. The truths we teach are so sacred to us they become our prayers wrought into the very temples of the spirit of the man. Where our voices can be heard we speak help to the individual. This is God's way of leading the world to Himself.

Spirit leaders and teachers do not lessen the power of the individual. Great Spirit leads men through His spiritual leaders in your world. We reach your life on earth through our power of suggestion. This word does not convey the clearest impression of the force operated in communication, or of our services to you, but as yet no word you have can accurately bring to you the method employed to reach the minds of men. Mark this: Never is man forced or coerced

by us to perform even the life which in our spirit sight is best for him. Free will, the power of choice we in spirit world respect as you never will understand while on earth. We assist, I may say, we point to the pathway of light, but you are always free to choose, even the evil course if you find that desirable to you.

The forces for evil are ever about the spirits of men; of this we will speak later. Point this clearly: Be led by your highest instincts if you would receive our holy services. Our highest hopes, our most ardent desires are to reach men in assisting measures. Bands are organized on practical lines, giving an organized service in every department of man's life. O, if man could realize this and lift his soul to our overflowing measures! Too long has the method of God's angel ministry been taught in vague terms. All we have said to you is literally true. Great Spirit: Pour out upon men the realization of the fallibility of protracted terms that mislead and deter them from the great way to a fuller expression of God's life and power. Great Spirit: Teach us how to bring men to an understanding of our leadership and guidance.

* * * * *

We want to establish in you the realization of the power the mind has over the lower order, the power of a higher order of life over a lower, exercised in a consciousness of its own power. We want to show you what cooperation with a powerful group will accomplish. Seriousness is one of the actively employed features of our life. Purpose in all our dealings with your sphere is a clearly ordered article of our faith. Our lives are given to the service of rousing men to see their own crises in not hearing the truths. Truth's real core is nearing your sphere, but our teaching seems to lose its voice if spoken in our realm's language. Reads it so crass in its script as to lose our argument? In ancient revelation it was not so. Our senses are as alive as ever were those of the ancient regime. As respects our truth: Truth is as true as ever truth was. Never is our reason veiled by words of chaff. Speech should be the beacon light of truth. Life is not too short to rescue truth from all of its covering and its enmeshing falsity and reinstate it in colors of life. Truth wears its own apparel as it meets minds true and open enough to receive it. We do not wish to pack a covenant in a leather case and complete it. The truth was never finished. The eternal progress of the race breeds further truth.

The Christ's correct characteristics were never fully brought to the world. Local color was given to his life instead of the rich and beautiful and godlike attributes of his life.

* * * * *

Wisest prophets hear voices, palpitating chords like musical action hidden on the phylacteries of the heart's tissues.

Believe our words. Our teaching and guidance is intelligent and reaches the cause of deflection from principle and the need of the individual as even your

own heart cannot do. Albeit life on earth is seen in a confused understanding, God has never been a God of variables. The purpose of God has always been construction and all great teachers have based their teaching and their guidance on that principle. Purging lives and leading them to purer volitional purposes is a part of every great teacher's work and the success of this process of purging depends upon first finding the cause of the deflection before leading men to choose to redeem their lives. To correct a fault is to observe first the effect of the fault or vice as in chemicals the effect is observed. The answer is to recreate at the point of the creation's fault.

Every moment of time, every act of life is woven into perceptible substance in life. Yesterday's transcriptions and today's occupations so closely interwoven become the fabric of life. Keep in the mind the great purpose of life: Progress is the great purpose. Man is living on earth to develop individual life. The greater the development on the earth plane the less real preparatory work for the spirit life is necessary after the change you call death.

* * * * *

Love in a heart is as pure as a rose in a garden. Vice rolls away no stone from buried treasures. Purest desire reverently rolls every obstruction from the door of truth's abode.

The truest expression of progress in the rising generation is the yearning that is increasing in all lands for a clearer understanding of life. When a tendril of a vine loses the trellis it blows away, but it will creep to its own finger hold in a life of climbing and aspiring growth. Rising peoples are reaching for a definite support, free tendrils are arresting our attention, beseeching truest, purest light. Our advancing orders in the march of truth reach a line that falls upon listening ears of earth. Vacillating minds mean delayed progress, by such minds are our aims thwarted and a holier religion balked, yet stealing into hearts is our narrow road of teaching a progressive rather than a finished religion. Venders of lesser goods, voices of lower grades bring their wares to the very doors of men, asking admittance for their literature, pressing interesting means through engaging false doctrines. Blind eyes visited by the blind. Minds that are nearer the vantage ground of truth are still, though they hold cogent measures for the advancement of truth. Minds seeking purest values in our line of teaching should be ready to co-operate in disseminating the truth. Venders of the lesser goods employ the methods of organized publicity. Our earth voices wince at publicity and the result is that the work rests, is retarded.

Angels belong to earth's army of progressive spirits. Stress it. Live in the security of faithful attendants, priests and teachers. The destructive forces have no traffic with reverent souls. The sediment of life and the fiery darts of the wicked are never feared by glowing Lights. There live souls that are all health just as there live perfectly sound physical bodies; these

souls have no attraction for Lethe's bondsmen.

Many lives find access to the spirit world through avenues other than spiritual poise. An instrument can be used by us only when truly tuned to the spiritual life of spirit teachers. We teach no cant. Cant is a coarser fiber than spiritual revelation, yet cant creates a certain content in souls that seek not to know the depths of life but are content to live upon the words of others. Spiritual culture means individual experience, individual investigation, individual research. It means literally that each individual is required to work out his own salvation.

With the forces of construction on the earth, individual or in the mass, a host of heavenly beings are assembled in organization, in reinforcement. When man fails most truly do the angels weep, most literally do they weep. For every failure of man on his upward way there is the disappointment and regret of those who minister and pray for that individual in this land. Every failure on the earth is a failure of our work here. It causes great pain, though it is not a pain without hope. Every failure of the individual is a block in progress, a retarding of his own progress and of the general progress, a retarding of achievement, blessings delayed and a wrong resulting that is always grave in the higher sight. The causes of the failure are noted by us and often the causes of the failure are more grave than the particular failure in itself, due to the possibilities entailed. Every act entails a consequence, every deflection of principle holds the possibility of other failures, every indiscretion carries its suffering. The suddenness of a fall from high estate is most astonishing oftentimes. Most insidious workers are circumstances, least taken into consideration in the failure one is weaving, and results of circumstances may be long delayed. For every wind that blows there is a reason, as the wise man knows. Still the voice of God is beside the turbulent stream of life's voices. In the ultimate stands God.

The Throbbing Heart of the Universe prepares the way of life. Waves of enlightening messages beat incessantly upon the shore of each man's conscious mind. Messengers of love and truth move upon the hearts of men. The willing, seeking spirits of earth are preparing a way for the spirit helpers to reach the world in conscious activity. Hope wings its way to earth, increasing in voluminous voices as our chorus asserts its ever-blessed hymns. Precious in our sight is a life's conscious action in spiritual progress. Very life belongs to the sincere and persistent seeker after the knowledge and understanding.

Prepare the way, make straight the paths by openly declaring your purpose, your experience, your belief. Fling aside both caution and fear of appraisal. Hold high the torch. Each life is more than a drop in the bucket. Each life is a living force. Each life that is openly allied with the Spiritual Forces strengthens the fortress on earth and creates a conscious channel through which the Spiritual Forces can act, through

which the Spiritual Forces can move in might and power. Believe, assist, preach, work, declare the word of the coming Messiah. Paint in glowing colors life's great gifts to you. Purchase your premiums. Beekon, not follow. Lead, not pursue. Treading the highways are pilgrims abreast of truth. Poorer souls on the lowlands of life are reaching impotent hands to us. Be not unemployed; marking time is not an orderly march to successful battle fronts.

Is Psychic Sight a Gift or a Development?

By Effa E. Danelson

Paul says "Now concerning spiritual gifts, brethren, I would not have you ignorant. There are many gifts but the same spirit."

Just what Paul meant by the same spirit is not made clear, but, in our age of sight, can we not safely say he meant the law governing life, and were not the gifts, so called, really only the power to see clearly, hear rightly and to give perfect expression to our thoughts?

In the days of the flint, of the candle, and even in the earlier days of our kerosene lamp, there were so few people who manifested any unusual talent that those who did were looked upon by those of a worshipful nature as gods. The slowness of travel in those days prevented people from close association with one another; but our age of steam and electricity brings all the world to each other's door. Can these powers be called gifts in our age? Do we develop gifts? Scientists tell us all life is vibration. If this be true would not our perceptions and conceptions be vibrations too?

The power to see things by one that are not seen by another could be classed under the head of perception resulting from conception of the idea proclaimed. Can we say that the use of the hands is a gift? The hands may be the gift of life but how well we use our hands is determined by the development and action of that part of the brain governing the hands. The same is true of the eye or the ear.

The Psychic person does not see with the eye alone; every part and particle of the body registers and reflects the slightest activity both from within and from without and, under proper conditions, can and does reproduce reflections, sometimes constructively and sometimes destructively, depending almost entirely on the quality of the registration blank which would be the raw material of the constituents of the brain element.

The Dictionary says that "Psychic" pertains to the mind or soul. We must then infer that mind and soul are one. The writer does not agree with the Dictionary on these two words. The soul is a body which clothes Life after the death of the Spirit body. Mind is induced by reflection; therefore if the registration is incomplete the mind is dull.

Brain power can be stimulated and reflection enhanced by contact.

Our greatest minds are those who can pick up emanations

tions. Emanations are atmospheric and are found in the aura. They are drawn together just the same as the moisture in the atmosphere is drawn into the clouds by the sun, being vitalized and scattered again in various forms depending on the temperature of the air.

To say Psychic power is a gift is to abuse the sense of the law of assembly. PSYCHIC POWER is intensified vibration of the brain reflectors and can be increased or decreased. There is in all flesh bodies a special set of nerves for this purpose. In some they are highly intensified, in others not so noticeable, but in all flesh bodies they are manifesting at all times. They are your involuntary nerves. These nerves cause involuntary action in times of emergency; they may be of great service when developed by one whose other brain reflectors are in accord with powers for good or when acted upon by good influences. These nerves are very susceptible to external influences as well as internal; when acted upon by external influences they are called gifts, by some; when acted upon by internal influences they are called intuition.

The individual recognizes these powers first when they have given expression of such a nature as to cause comment. Psychic power is sight expressed by either telling or doing something out of the ordinary.

In this day of searching for truth these nerves are more frequently developed; therefore the number of psychics is rapidly increasing and, in time, the possession of this power will become an essential and its development and use will be taught in physiology classes.

The next generation will not discuss it for it will have become a part of the growth of the child and will be thought nothing of; the child not having these nerves developed will be considered abnormal. Today it is quite the opposite; the child today, who shows psychic development is a wonder child and great notoriety is given it.

In later years the things which now baffle all men will be explained and perfectly understood as results of the new discoveries which are being made in the great laboratory in the country of the dead, and will be given to the world by the great minds of all ages as Psychic Power becomes more and more developed.

Men and women in every walk of life are arousing themselves from the stupor of the past false teachings through the development of their Psychic nerves. The development of the Psychic nerve can no longer be denied; by whatever name it may be called the fact remains the same.

Healing by Psychic power will be one of the achievements of the future. So-called Divine healing, magnetic healing, etc., is only Psychic power manifesting through the operator.

When scientific men really take up the business of investigating this question of psychic sight in a truly scientific way they will discover the law, which is that anything you really want to know must first be made manifest in you.

Hypnotism is the exercising of the Psychic law and is an external influence vibrating through the psychic nerves of the subject.

The lamentable habit of denying the truth of a thing that we do not grasp is Psychic power running wild. In fact all expression is psychic; understood or not, the law remains intact. We may deny or accept, but we can not change a fact in nature. We may call it by a thousand different names but, boiled down, all expression is psychic. There are no special gifts of sight and hearing. Nature expresses and Nature has provided each creature with powers that baffle the human mind. Time will clear from our path the debris of the past false teachings and we shall all see clearly where we now see through smoked glasses.

Let us accept nothing, but prove all things through the development of our Psychic nerves that our brain may be nourished, thereby, reflecting perfect images.

Talking with the dead or with each other is governed by the same natural law.

DEVELOP YOUR PSYCHIC NERVES: BEGIN TODAY BY ELIMINATING MISCONCEPTIONS OF LIFE.

Law and order abound; demand to know the truth about life and your psychic nerves will reach into the most remote centers of the Universe and register all knowledge concerning life.

RECONSTRUCT YOUR METHOD OF THINKING.

Preparing the Seance-Room

The developing medium should have a room that can be used as a seance-room. This would mean any room in the house that could be darkened by hanging blankets or other opaque materials over the windows. Therefore, night-time is the best period for development work. In the light, we become too positive and this retards the forces. In the darkness we are more likely to send out our sensitive forces.

It is not the spirit-world that demands the dark. It is the human being that must have the dark. Some development is done in the light. Usually manifestations in the light come more slowly, and the best manifestations in the light usually come as a result of development in the dark.

So far as possible, the seance-room should be free from disturbances of any kind. If a number of persons sit in the seance-room for development, which may be for all of them or for one or two of their number who are mediumistic, these persons should sit in a circle. Sometimes considerable experimenting is required, as time passes, before the proper locations of the different members of the circle have been determined.

It is much like building a battery. Every material must be in its right place. The psychic forces of different people necessarily are different. Like a recipe

for cooking, there must be just the right amount of each essential ingredient.

The members of the circle supply the forces upon which their loved ones in spirit draw. And when a certain system of seating the members has been found most resultful, each member of the circle should take the same seat each time the members meet.

The seance-room should be the same, so far as possible, during the development period. It is not a good idea to have a different room each time the circle meets. And the type of manifestations to be sought should be determined upon so far as the judgment of the sitters can make that determination. There would be essential differences for the development of different types of mediumship.

For example, if there was reason to believe that one person was endowed with the gift of materializing mediumship, then a cabinet would be necessary. This cabinet would be a closet opening off the seance-room. The door would be left open, but some dark material, such as blankets or shawls, should be hung before the door, so that there would be an opening that could be pushed aside by the materialized loved ones, in event of materializations. The mediumistic person would be seated in this cabinet or closet, and the members would be seated in a semi-circle facing the closet. In the absence of a closet, two blankets or shawls could be hung across one corner of the room so as to meet, and the space behind these hangings would form the cabinet. This cabinet would be open at the top.

If the individual or circle is to sit for voice mediumship, then it would be necessary to have a trumpet. These trumpets are made of aluminum or fibra. Some of them are in a single piece, and some are in sections, one fitting inside another. In addition to the trumpet, there should be a pan of water of sufficient size for the trumpet to be dipped in when the manifestations begin. Just why this is necessary, we do not profess to know. We do know that water is a good conductor of electricity, and we believe that there is some similarity between electricity and the forces used by our loved ones in spirit.

If trance mediumship is to be developed, it is not necessary to have either a cabinet or a trumpet.

Better conditions are furnished in clear weather than in stormy weather. The physical organism of mortals is depressed to a certain degree by inclement weather, and the forces that our spirit friends draw from us are thus retarded.

"The Kingdom of God is within" cannot apply to the physical body, but to the spirit that actuates that body. The human body has been called the "Temple of the Living God"; realizing this, the more perfect the temple the more complete will be the expression of whatever power there is within and beyond it. Health is to the body what happiness is to the spirit, and health and happiness walk hand in hand.

Table-Tippings and Rappings

Very often it is found that the easiest manifestations to produce are table-tippings or table-rappings. The tippings are usually more easy to secure than the rappings.

The procedure for a seance like this would be the same as that for slate-writing. Of course, in developing for slate-writing or for table-tippings or table-rappings, the same general idea of the conduct of the seance would be carried out as we have described in the earlier chapters.

A very light table should be used, such as a sewing table. The sitters gather around this table—and here, as in the other seances, the positions of the different members of the circle at the table are important. That may require some experimentation.

These seances can be held in the dark or in a partial light. There should be only a sufficient number in the circle for the table to accommodate. The sitters are gathered around the table with the chairs as close as comfort permits. The tips of the fingers are held lightly on the table. There is the same plan of singing and of natural conversation that should be followed out in the seances that have been described. Finally the table will show an inclination to tip, and will likely tip toward the person who is most mediumistic.

A code should be arranged, one tip to mean "Yes" and two tips to mean "No." The receipt of messages through table-tippings is a rather slow process, and is accomplished by repeating the alphabet. When the table begins to tip, or rock, as is usually the case, one member of the circle could ask, "Are you ready for messages?" If it tips once, or twice—whichever has been agreed upon to mean "Yes"—then the spokesman will begin to repeat the alphabet. He starts at A and names the letters slowly.

To show how the message is received we shall repeat the process as follows:

A—the table tips. A, B, C, D, E, F, G, H, I, J, K, L—the table tips. A, B, C, D, E, F—the table tips. A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R—the table tips. A, B, C, D, E—the table tips. A, B, C, D—the table tips. We have the name "Alfred."

Thus, by always starting with A after the table has tipped, and repeating the letters in order until the table tips again, the letters that will go to make up the words are indicated by the tipping of the table. If the alphabet is said over too rapidly, there is likely to be confusion as to which letter was meant.

Where there are rappings, then as the alphabet is repeated, a rap will come at the right letter. In the beginning, these rappings are usually very light—like the breaking of a slender, dry pine twig. As time passes, these rappings may become more pronounced.

Naturally, as each word is spelled out, the members of the circle are keeping watch of the letters and of the words.

While this is a slow process of receiving mes-

ages, it sometimes leads to more advanced development. Moreover, it is a method that has been used in the investigations of some of the most prominent scientists of the world. It is a recognized means of communication, and while it may not be as satisfactory as some other types of manifestations, it is found to be very interesting and usually begins in a shorter time than any of the other types of manifestations.

Our loved ones in spirit prefer more pronounced means of reaching us, but if the table is the best we have, they will use it. Their desire to reach us, to assure us of their presence, causes them to adopt any means that may fill our hearts with the helpful knowledge of their presence.

Demands Lead Nowhere

Each time when manifestations occur, a person will wish something more remarkable. There must come a time, if this is not checked, when the individual demands more than can be produced, because the demand only acts as a check. It thwarts the manifestations. Then that person will say, "Oh, well, they can not meet my demands, so I guess it is all humbug!"

A creed based on personal responsibility, is the most helpful creed. It gives us the right proportions. It helps us understand the responsibilities that rest upon us. When we have seen and understood those responsibilities, we are likely to try our best to live up to them. Then we shall not care about miracles. We shall be happy in our own progress.

The spirit-world is glad at all times to demonstrate the superiority of spirit over material, and will do so whenever we supply the right conditions. But the spirit-world should not be expected to bend itself to our every demand, because then our demands never could be satisfied, and in the end, we would be the losers; and the most precious thing we would lose would be our faith!

We are not to believe every spirit, and should not. We should believe those spirits that prove that they are worthy and truthful. This Bible caution told us to be careful, but it did not say that we are not to have anything to do with spirits. The Bible did warn against "women who have familiar spirits," the term *familiar* meaning evil.

The Bible did say that we were to keep away from soothsayers and witches, because they are consorts of evil spirits. It did not say that we should refuse to attend seances. We must be cautious. We must exercise judgment, and not take spirits at par. Some are very wicked, as I have learned to my own sorrow and expense.

If there are two opposing forces, good and evil, and the devil shares the universe with God, then God could not have been the Creator. If He created, He created all things. It is scarcely reasonable to believe that He would create something which could become His equal and share control of the universe with Him.

The Bible says in no uncertain terms that God created everything, and we must accept or reject this. If He created the universe, is it likely that there existed anything before the time of creation? I put it up to your own judgment, and believe that you can answer the question as well as anybody.

I do not pretend to be a prophet, but though not a prophet I see a very dark cloud on the horizon, and that dark cloud is coming from Rome. It is filled with tears of blood. It will rise and increase 'till its flanks will be torn by a flash of lightning, followed by a fearful peal of thunder. Then a tornado, such as the world has never seen, will pass over this country, spreading ruin and desolation from north to south. After it is over there will be long days of peace and prosperity, for popery with its Jesuits and merciless inquisitions will have been forever swept away from our country. Neither I nor you, but our children will see these things.—Abraham Lincoln.

Spiritualism has no fight with any religion, but offers to all religion the explanation of the mysteries of all religious teachings. It offers positive proof of the base of all religion. The continuity of life after so-called death. Spiritualists seek not the detriment of any religion, but seek to aid all good religion to survive the wave of materialism that is sweeping the country. They seek to save man not from the wrath of a jealous God, but to show him the path through which he can save himself from the results of his own actions.

GEORGE L. BUSH.

In this world, with every type of people in all stages of development, the time likely has not arrived for all humanity to live in a state of continued amity. In spirit, where those in various stages of progress are sorted out naturally, the conditions we long for here will be found operative.

The persons who wish to shunt their sins on Christ or God, are usually the ones who wish to keep on doing as they cussed please—only they dread possible results.

If it is too bad that temptations come into our lives, then how about the tempters? If it is tough on us, does that make it easy on them?

We can get nowhere with the unseen world through command. We are beggars, asking for a few stray crumbs of wisdom, and as beggars, should be satisfied with what we get.

The great artist gets his inspirations from where? And whence come the inspirations of invention? Man is using ideas that come to him swiftly, and still believes that he originates them.

Reincarnation

By Dr. Yacki Raizun

When we turn our attention to the problem of the origin and destiny of man we are at once confronted with the baffling mysteries of life. At best we can only say we exist for the great scheme of the cosmos. That indeed seems tangible, for the majority of us know nothing about life. All that we can truthfully say, is that we are instruments, in which the universal, one life in nature acts.

But there must be a solution to the hidden side of life and death. Somewhere, there is a key to the tomb and cradle. If we turn our attention to our sciences of today, they will not or cannot explain life's problems. If we turn to theology, they bid us to be contented in a blind faith. But the masses of today are awakening, and they are no longer contented in vapory speculation about the hidden side of life. They want to know.

If there is a key to life's problems it must stand the acid test of reason, logic and justice. Has such a solution ever been found?

Those who have evolved their spiritual faculties (which lie dormant in every human being) assure us, that the answer has been ringing throughout the universe, since time began, for all who have ears to hear, and it has been known, accepted and forgotten as civilization has come and vanishes in rhythmic cycles of ages gone by.

Let us then turn the searchlight of reason on this profound subject. Is reincarnation true? The occult and intellectual thinkers of our day say it is. Man, then, must have lived many times, if he had ever lived before; if not our present existence is the only one.

If there is only one life, how is the human race to be judged? For instance, an infant dies and the common theory is it has never committed any evil, and it has gone direct to heaven because it is innocent? That is a very beautiful and comforting thought indeed. But we seem to forget it has never done any good to entitle it to a state of spiritual bliss, and it cannot be exonerated from the trials of life which every one must pass through, to learn his necessary lessons.

Others believe the infant brought hap-

piness to its parents and that entitles it to supreme felicity. Of course it did. We all brought happiness to our parents, but surely we do not look back on that to exonerate us from our sins or save us.

Many who reject reincarnation will tell you this physical life is a sort of kindergarten stage in which we have to pass through, and that we progress on the other side of the grave. Then why is this kindergarten stage denied an infant?

If there is but one existence, how is the savage and the civilized man to be judged? Are they to be placed on the same pedestal? If so, is it not unjust to render the verdict, well done to the savage, who in his blind ignorance, is continually transgressing the law of God, while you are putting forth your best effort to better yourself?

If man is a flat creation, then the thief, the murderer, the poet, artist, sages and geniuses are born, where is the mercy and justice of God. If the souls of human beings are created equal at birth (and millions of bad are born) when the good could as well have been born where is the goodness of God?

If every man's soul is equal, why such a difference in human beings, in one member of a family, we frequently find a genius or idiot or a vagabond? How can we account for the infant, one born in a palace, another in a hovel or brothel; one has all the physical and moral requirements, the other not enough, and the other faces a criminal career from the cradle, with very slim chance of escape.

Someone will say, "Quite naturally; the environments are against him." Quite true; environment does have its influence, and a tremendous influence. But we all know there are many children who could be made into criminals in any environment imaginable, while others have become criminals in the most wholesome of environments.

The idea that we are called into existence at birth by the Almighty is ridiculous. Such a belief makes the divine Omniscient responsible for all of the inequalities of human life and opportunity. The only possible escape from such an impossible position is by the hypothesis of reincarnation. It not only accounts for all the moral and intellectual differences between souls when they first ap-

pear in physical life, but it also presents a logical plan for the future evolution of man. What other hypothesis than that of reincarnation gives a plan of the progress of the soul? None, within reason. We have our choice of accepting reincarnation which explains human progress from the gutter to the stars or chaos.

There are a few earnest souls, however, who get flashes of their past lives, sometimes in dreams or meditating; and when I say this I'm not alluding to people who tell you they were some great personage in the past. I would rather believe a man who told me he was a horse thief in the past, than one who said he was Julius Caesar, or some great reformer.

Reincarnation is often rejected because we cannot remember of having lived before. But this is not so strange, for many of us can hardly remember things that happened in our youth or childhood days. The true reason why we do not remember is because we are living in a different body now, and therefore using different brains. The brains we are using today cannot give us proof of a past existence, but the ego, or real self of man remembers. If we try to comprehend human evolution, we must put away the illusion that the physical body is the real self. The physical body is no more the man than is the coat he wears. As soon as we grasp the fact that life is evolving through changing forms, and that the form changes for the purpose of giving the life varied experiences. But the life is the same life regardless of even the radical changes of form.

Stop looking at your physical body as your real self, and you will begin to understand the scheme of the cosmos. Man is not only living in the physical world, but he lives continuously in three worlds, i. e., the physical, emotional and mental worlds. It is not strange to hear people, whose consciousness is always centered in the physical side of life, ridicule reincarnation, because they have never studied, or tried to comprehend this great truth.

Many reject reincarnation because some ignoramus told them they will come back as animals. This is a great error. Once a man always a man. The knowledge we gain in life is never lost, but if we live a purely animal life, then we are no better than animals; and we have abundant proof of this. For we meet

with human beings who have the characteristics of wolves and snakes.

All that a man can really call his own is his character. He who has no individual character of his own has nothing, and that is about as near as man can get to an animal. Man passes through certain animals on his way to perfection, but once a man, always a man. Once we have gained individualization we may keep on progressing if we will.

A certain lady came to me and asked for an explanation of reincarnation. I told her that in our evolution we pass through the animal kingdom first, and the lower races of man next. She said that it seems plausible that she had evolved through the lower races of man including the negro, but she was shocked to think that she should evolve from an animal.

Some people imagine they are so refined the very idea of evolving from animals shock them, yet they claim to be trying to better themselves. The man who sincerely partakes of the study of reincarnation cannot but help it, too, for we see daily on the streets the young races in the negroes and Chinamen. Open your eyes and notice your brothers and sisters. Look at those above you also and you will begin to see it. You cannot honestly condemn what you have heard from another, until you have studied the subject and proven its worth. Then and not till then, may you ridicule or condemn.

What is this hypothesis of reincarnation that is attracting the attention of some of the eminent thinkers of today? What is the secret of its vitality that enables it to survive the ridicule of the profane? For it has been known from the very early ages of the world. Jesus taught it to his disciples; Pythagoras, Plato, and every reformer the world has ever known, taught it. Why? Because it lies in the fact that reincarnation is a logical theory for the purpose of life and human evolution, and it shows the divine origin of the race, and the plan of the cosmos by which every individual may better himself. It shows man with an eternity behind as well as before him. A one-sided eternity is absurd. Immortality must include past as well as future, it must be independent of time or space. An existence that denied man a past must represent him as a flat creation, called suddenly into physical existence like a mushroom over night. But a true under-

standing of the inner nature of man will show that the repeated reincarnations of the real self, the ego, in the successive personalities is a scientific necessity for the progress of the human soul. How could it be possible for a man to reach perfection in only a few short years on this planet, if it was possible for him to go on and develop without a physical body? Then why should it have been necessary for him to take on a physical body at all? It is also unreasonable for us to believe that the physical parents are the creators of his soul. If the soul existed before the body was born and could reach a stage of perfection without it, what would be the use of it entering any body at all? Now, if we believe our souls are immortal—that we exist somewhere, after we cast off our physical body, then that somewhere must be a place that is meant for our betterment and progress. Can you imagine a better place than a physical planet to better ourselves? If there is one place above all where men and women must learn kindness and sympathy for each other, then I say that place is this planet or another, surely not in some heaven where it is not required. Compassion, love, tolerance, we must have before we may enter a state of bliss. It sounds simple, but its significance is tremendous; it means to realize the one life, in all that the individual you call your brother, and that his life and welfare should be the same to you as your own. A little sane thinking will enlighten us on this subject that humanity is one, and he who hurts another hurts himself. For what takes place in the nature of humanity takes place in his own nature, for his true nature is that of the human race. Sooner or later it must return to us, either in this life or the next, for we cannot escape from ourselves, and this explains to us why beggars, criminals, cripples and deformed human beings come into this world. This is the law of Divine justice; we may break the law as we generally do, but we cannot escape it. The law of reincarnation and cause and effect, gives a man his proper place in the universe. We see at once that there is no injustice, that we reap precisely what we sow, and that we are daily making and shaping our own destiny and every man becomes his own saviour.

This law naturally relieves the priest

from his authority of forgiving sins. No priest has the power to forgive you for your sins. Such a belief is contrary to the law of divine justice. The Bible says, "As ye sow, so shall ye reap." And so we see the law of reincarnation, or cause and effect, answers the solution of the origin and destiny of man. It gives human beings life lessons that are best adapted for them.

There are so many facts in life that orthodoxy, materialism, or science cannot even begin to explain. Reincarnation alone can solve them satisfactorily. In no other way can we account for the presence of great geniuses in the human race. How do you account for a Shakespeare, a Newton, or an Edison appearing among us? The knowledge that some of the modern geniuses have given to the human race many of us cannot even comprehend after it has been explained to us. Some will say it is heredity. It is true we inherit physical characteristics from our parents, but not mental and moral ones. Edison and Newton did not get their genius from their parents.

It is a well known fact that geniuses and saviors of the world of today have parents that are hardly known. This would not be if the theory of mental and moral heredity was sound. If they had anything to transmute we would most assuredly have heard of them as well as of their offspring. Whence comes this extraordinary aptitude for arts, and sciences, displayed by many children today. How do others derive that ferocious instinct of vice which often is strangely in contrast with the environment in which they were born? How do you account for the intellectual giants exhibiting their marvelous knowledge—men who can calculate the law of eclipses, half a century in advance with marvelous exactitude? Heredity cannot explain this. Reincarnation furnishes the solution, if we try to see it.

These geniuses are men who have given many lives to one study, they have persistently searched for knowledge along these lines, before they are hailed as geniuses. By no other theory can we account for the marvelous power and knowledge that some men possess. A very close observer may easily distinguish that the young souls are evil and impure, and never try to advance. When we can really see and understand this we

cannot blame God for any injustice. We see at once that the great thinkers reached their present state through their own effort. The fool is where he is through his own indifference. Each have shaped their own destinies.

If we begin this life with high ideals and unselfish love, to help others, we will be born in the same holy and lofty condition the next time on this planet. Evil and immoral lives are reborn in the same circumstances. There is no favoritism. One comes into a good family through his own merit, the other into evil surroundings through his own indifference. Someone may ask if we are continually coming back. Yes, until we learn to know ourselves. Then we will know God. After we have learned all of life's lessons, then we are not required to enter any more prison house of flesh, to chain our soul down. The knowledge we gain in one life is never lost. For instance, in our childhood days we may meet with an accident. When we grow to manhood we may not remember all the circumstances in which the accident occurred, still its impression remains in the mind. In the same manner the experience gained in one life is not remembered in the next, but the impression they provide remains with the ego during its march to perfection.

The doctrines of reincarnation and transmigration of soul begins from the remotest ages of the world. It is part of the oldest religions known to man. Upon the tombs and rock temples of ancient Egypt, which have withstood the elements for thousands of years, are deeply carved pictures of transmigrating souls. Sometimes Osiris is seated on a pyramid or on an elevated throne, with human beings ascending the stairway to him, while close at hand stands Justice with her balance and the book of man's record placed in the scales, the recorder standing by to take a note of it. Here, as it is pictured, those who have attained the realization of self pass away to the right, retaining human form. Those who have not attained this state in human evolution pass to the left and down the pyramid; again some with animals' heads and human bodies, indicating their character, for our character shapes the astral body.

Be not amazed, then, at what I have told thee; you must be born again.

God's World and Mediums

By Dr. Wm. J. Bryan

Physician, Impressionist Writer and Author
God's world is right here, and there, and everywhere!

Why should we neglect to do our simple duty and openly acknowledge the creative force of the universe, and thus give expression to our inmost convictions, and to give evidence that we are able to comprehend the most prominent principle of life—that God, whom we spiritualists designate as Supreme Intelligence, is the impersonal power that transcends our human ability?

So all is God's world, and we are small particles of dust called the house-of-clay in which temporarily resides the human entity that is possessed of eternal life—living on, and on, in the spirit spheres, for ever.

In some of my previous writings, explanations have been given showing that spirit-life is *active*, not a condition of monotonous rest, and that we join our loved ones Over There, soon after the moment of transition. So, as discarnates, we continue to "live, move and have our being."

This can be made even plainer to those who are attracted to spirit manifestations, both mental and physical phenomena, through our mediums everywhere.

We desire to thank every medium for his or her loving service to mankind, as spiritual intermediaries.

Every time a medium gives service, he or she is making the people of earth feel happier and more spiritual. Even a so-called material message on a material subject, helps the receiver to gain some knowledge of spirit-power. And the laity understands that a *spirit message comes from a spirit*, and not composed in the brain of the medium.

Spirit Message

From James Fenimore Cooper

Yes, my name is James Fenimore Cooper, of Cooperstown at Otsego Lake; and, as author of Indian stories, I was famous a generation ago.

With the introduction, let me say now that I have, as the most important story of fact, of revelation, and of natural origin, that spirit-life (in the spheres of space that surround the earth) is a fact, and can be proven by this demonstration,

alone—for I am alive, and I am now dictating my message to Dr. Bryan, the impressionist writer.

Let me add that this phenomenon, being purely *mental*, is not made as plain to others, as would be the case with *physical* phenomena by spirits. However, it must be accepted or rejected by an investigator, according to his willingness and his volume of comprehension, as spiritual (mental) phenomena cannot be measured by the yard-stick but must be understood and recognized by the *spiritual understanding*, and by the mental ability also.

Why delay your investigations, O ye skeptics, when the prize of great knowledge is within your grasp!

O, ye of little faith, I urge you not to delay, but to seek spiritual truth now, so as to be prepared, for the life that comes to all, after transition!

(Spirit) James Fenimore Cooper.

[Note.—James Fenimore Cooper—American Novelist; born 1789-1851; reared in the wild country around Otsego Lake, N. Y.]

A Jewish Martyr

In the long roll of Jewish martyrs there is no more inspiring figure than that of Rabbi Chananya ben Teradyon, who was arrested by the Romans for teaching the Mosaic Law. He was sentenced to be burnt to death, wrapped in the Scroll of the Law. The cruel Romans, in order to prolong the sufferings of the Rabbi, placed damp wool round his breast in order that he might perish slowly.

His daughter exclaimed in anguish: "Of, father that I should see thee thus!" But he replied, "My child, if I were burnt alone I might complain, but as the book of the Torah is to be burnt with me, I know that He, who will note the shame of the Law, will not disregard also my shame."

His pupils asked him what would become of the book of the Torah. He replied: "I see that only the parchment burns, but the letters rise to return to their heavenly source." The spectators bade him open his mouth wide in order that he might be suffocated by the smoke and thus shorten his pangs. But he refused, saying: "He who gave me my soul may take it from me, but I may not injure myself."

Then the Roman officer spoke to him: "Rabbi, if I increase the flames and take the wool from thy breast, will you prom-

that I shall have a portion in the life to come!" Rabbi Chananya assented, and the officer increased the flames till they ascended high and took the damp wool from the breast of the noble martyr so that he suffered immediate death; then the soldier himself plunged into the flames and perished.

Then a voice from heaven proclaimed: "Rabbi Chananya ben Teradyon and the Roman officer have entered eternal life."

Darkness vs. Daylight

The opponents of spiritualistic phenomena have often raised the question—why darkness or semi-darkness is essential to manifestations of certain phenomena?

What would the world think of the man carrying a lighted lantern in the sunlight? Would any sane man ask to demonstrate the light of candle, oil, gas, or electricity in the daylight?

Spiritualism as the light of the world, operates and harmonizes through and with natural law. It illumines the dark places. The darker the gloom, the more illuminating the spark.

The seed, or germ, of every living soul from the lowest zoophyte through vegetable and animal kingdom to the highest and most perfected type of creation, even unto man, is planted in the dark to unfold in its time an entity into the light. And there are the shadows as well as the light. One as essential as the other.

In this cycle of physical growth, spirit phenomena are in a state of passivity, the mode of motion at a low rate of vibration, vibratory in unison with that manifest in the physical of the psychic, embryonic as to responsive and receptive sense; hence the dark negatives that light the positive way be revealed. Let us seek not more light, but the will to live each day according to the light received; and

the light will increase as we use the light.

The mists will break and the morn awake, shedding the light broadcast over the land. The heaven of the pond-lily is away down in the mud and mire in the dark, yet to unfold with its bloom and aroma in its time an entity into the light.

The season has arrived when hens are laying cryptic messages on eggs, predicting the end of the world. The trouble is that these messages disagree, and probably the chickens that laid the eggs were piping the wrong lay.

If we can discharge our duties to God and the world by a few forms, all we shall need to get into heaven will be the countersign—and not a reward well earned.

It takes all kinds of people to make the world, and we have all of them.

Materializations in Luther's Family

Materialization was given in the family of Martin Luther by Florence Luther, who had agreed with her mother that whichever died first would, if possible, come back and communicate with the one yet living. And the following is Florence's preface to what was written:

"My father was the illustrious and true man, Martin Luther, the reformer, who, seceding from the church of Rome, wrote books so convincing and true that many were converted to the truth. After leaving the church, he married Catherine Van Vora. She was the daughter of a noble Saxon family, highly educated, polished and refined. They married about the year 1524. I was their second daughter, and dearly beloved by both of my parents, and every advantage that could be given me was mine. I studied Latin, Greek and Phoenician, and took great delight in translating Sanskrit. In those days education belonged only to the higher classes."

Here are excerpts from spirit phenomena which occurred in the family of Martin Luther as given by Florence Luther:

"One beautiful moonlight night in May I had been sitting by mother's grave reading. When lifting my eyes from the book I saw a thin white mist, when I heard my mother's voice sweet and low beside me saying, 'Florence, my child, I am here, do not be afraid, for I am going to show myself to you. I am a living spirit that can take on the body at will. Remember, dear child, I am your mother, one who loves you, and would not harm you for the world!' All this time I

could only see the cloud of white, but as she talked assuring me of her presence and desire to let me see her face and realize that it was none other than herself, my confidence returned and my fears vanished. As the white cloud resolved itself into the human form first, I saw my mother's hand and on the third finger a ring containing a setting of garnet. I recognized it at once as my mother's hand, and I reached forward to place my own upon it, when she softly said, 'Not yet, Florence; I will show you my face before you can touch me,' and as I lifted my eyes I saw her as clear and beautiful as I had seen her in health, the full blue eyes, her golden brown hair, were as real and as natural as ever when in the flesh. She said, 'As you are governed in the flesh by natural law, so we are governed by spiritual law. The time will come, my child, when spirit communion will be an every-day occurrence.'

"Watching mother's form it slowly descended, seeming to sink into the ground at my feet."

She came again to the family and told Florence that she must have her father and others understand the truth in regard to the continuation of life. He must be brought to realize that the spirit embodied and the spirit disembodied are one and the same. After which, by agreement with her, they had a seance each week, when she would materialize a body and talk to them, and she brought with her other spirits of their friends, teaching them until Martin Luther and his co-worker, Philip Melancthon, and many others who believed the soul sleeps until the resurrection morn, became convinced of spirit return.

New Reasons for Suicide

Thirteen thousand, five hundred and thirty persons are known to have committed suicide in the United States last year. Of this total nine hundred were children. The figures are furnished by Dr. Harry M. Warren, president of the Save-a-Life League, New York City, who tells us that it is doubtless safe to double them if we include the unknown suicides and those who made a deliberate but unsuccessful attempt to destroy themselves.

The reasons given for self-destruction ranged all the way from disappointment in love and despondency caused by the lack of customary alcoholic drinks and narcotic drugs to the most trivial causes imaginable.

One girl cast herself into eternity because she became depressed after "bobbing" her hair. A man killed himself because he was forced to quit playing golf. A woman committed suicide after missing two trains. A man because he feared the end of the world was at hand. Another man because of a row over a cat. A designer was driven to self-destruction trying to guess the coming spring styles for women. A man recently ended his life rather than face another cold winter. A youth killed himself "for the fun of it." And a young woman left a note saying she was taking poison "just to get a new thrill."

In ancient times suicide was regarded almost as equivalent to going into bankruptcy. Marcus Aurelius mentions it as a natural recourse under certain circumstances, and Cicero and Epictetus discuss it without that abhorrence which moderns naturally feel. But the modern suicide, as Robert L. Duffus points out in the *New York Globe*, is the product of the strain and maladjustments of modern civilization. "He is the violent expression of an immense boredom and perplexity which afflicts not only himself but millions of his fellows. His act is for him what war is to the community—an escape from routine, from responsibility, from the necessity of making decisions."

Dr. Warren stresses the fact that, in the post-war era following the World War, the number of child suicides per year has almost doubled. "Parents and teachers," he says, "should educate children to avoid emotional excesses, to meet bravely the unpleasant things of life,

and to consider others as well as themselves." It is excellent advice, but will it be followed? Our whole life, the *Indianapolis News* remarks, seems to be organized along emotional lines. Even children imagine that they cannot be happy unless they are stirred up, thrilled and excited. The *News* goes so far as to charge that in the most critical period of their life our children are "subjected to the intensest emotional strain as a feature of their school experience." There has been a serious decay of the home life, according to the *News*. We are all familiar with the joke that home is a place to get away from, or a place to go after other places are shut. One can hardly be surprised that Dr. Warren should speak of "intolerable home conditions," but there may be conditions quite as bad, the *News* declares, and yet that are far from "intolerable" from the fashionable point of view. The same paper concludes:

"As long as people, whether young or old, think of their lives as belonging to them to do with as they please, and as utterly uncharged with obligation to others or to society, we may reasonably look for more and more cases of self-destruction. A man's life is not his own—it belongs in large part to all whom he can help and serve, belongs wholly, according to all religions worthy of the name, to God, who created it. Our whole civilization is suffering from too much emotionalism and too little thought. Far too many children are running wild. When 1,800 of them kill themselves in the course of a single year, parents, teachers and clergy—and society as a whole—have reason to be alarmed."—*Current Opinion* for June.

Human Characters and Emotions Traced to the Glands

That mental processes, impulses, emotions, believed by many to be of supernatural or "soul" origin, are in reality produced by chemical compounds generated by the ductless glands and that unbroken health for a long lifetime can be enjoyed by an individual, are features of an evolutionary theory advanced by Dr. Joseph S. Hughes before the biochemical division of the American Chemical Society, of which he is chairman. Through one of the five senses we get a

sensation such as fear, for instance. The gland receives it immediately and the chemical compound does the rest.

We do not, says Dr. Hughes, inherit either a disagreeable or a "sweet" disposition. We inherit a certain kind of gland capable of producing certain chemical qualities which govern our impulses. Science, he points out, has proved that impulses are conducted along the nerves. From this point he continues:

"Fats are non-conductors and water solutions are excellent conductors of electricity. The brain and nerve tissue is composed of about 15 per cent of lipins, the chemist's term for fatlike substances, and from 75 to 85 per cent of water. When the water surrounds the lipins a good conductor of nervous impulses is formed. This is the condition when we are fully conscious and it is heightened by nerve-stimulating drugs. When the lipins surround the water you have a poor conductor or non-conductor. Narcotics produce this effect.

"Lavoisier, founder of modern chemistry, brought out facts showing that heat is naturally produced in the animal body. Before his time it was believed the body heat was due to supernatural forces, just as it is now commonly believed mental processes are due to supernatural causes."

By injecting a chemical compound into the glands, Dr. Hughes maintains, the whole nature of an individual can be changed in a comparatively short time. For "the body is made up of chemicals acting under definite laws which we now understand. Natural sleep, for example, is caused simply by the accumulation of carbon dioxide. We believe a chemical compound can be produced that will put one to sleep just as naturally. The same rule applies to the exhilaration one gets from alcoholic stimulant. It should be possible to get the exhilaration without the consequent depression."

Dr. C. W. Saleeby, the eminent English practitioner, goes on to say, in the *London Outlook*, that "in very large degree our persons and our personalities, our characters and conduct, our youth, maturity and age, our health and disease, depend upon our ductless glands (i. e., thyroid, parathyroids, thymus, suprarenals, pituitary); and that, at all ages and in both sexes, health depends upon what we are learning to call the 'en-

doocrine balance"—the balance and happy correlation between the secretions of our endocrine or ductless glands."

The student in this branch of science is beginning to be able to say, with accuracy, as he passes his fellows on the street, or converses with them, or reads their biographies, or their poetry, or their prose—what kind of endocrine balance predominates in the masculine man and the feminine woman are familiar types. But, on further study, "we can distinguish the youth of either sex in whom the thymus, the gland of early years and premature characters, has persisted unusually long, or atrophied unusually soon; we can recognize the idealistic and poetic type which is called super-thyroid; we can identify the man in whom, quite late in life, the interstitial gland is comparatively young and active, as against the one whose natural force is quite obviously abated."

Why, concludes Dr. Saleeby, should not the administration of the proper internal secretions, in due dosage and balance, postpone old age *sine die*, if such secretions can be somehow obtained? Or may not the actual interstitial glandular cells themselves be bodily transplanted, by surgical means, say from a youthful individual to an old one, thus providing the recipient with the veritable elixir of youth, so long sought?

Thibet Serene, Though Wives Are Shared

Wives, it would seem, are a somewhat common possession in Thibet. When a wandering nomad peers through the flap of a stranger's tent toward evening and asks for shelter for the night, friend husband graciously bids him welcome and offers the stranger both tent and wife. If friend husband fails to do so, the wanderer has been affronted and calls friend husband a tightwad in Thibetan dialect.

If times are hard and three or four men feel the urge of matrimony, they chip in together for a few sheep and purchase a wife, the price depending on her looks. Thibetans practice polyandry, and four brothers will often share one wife.

Divorce and family trouble are never heard of and the strongest thing Thibetans drink is brick tea from China, twigs and roots of the tea after the best part has been separated. They drink it very thick

with a chunk of butter from yak's milk for sweetening.

If you don't believe all this, ask Dr. Sven Hedin, famous Swedish explorer, who is making his fourth trip to the interior of Asia. He is in Chicago as the guest of Charles S. Peterson, 1450 Lake Shore drive.

Among other things, he told of being the fourth white man to be received by the grand lama, the head of the Buddhist religion in Thibet, just at New Year's time when hundreds of priests participate in devil dances to scare away evil spirits for the rest of the year, and when a goat is sacrificed and the blood scattered to the winds on the steps of the temple as an offering for the common people replacing human sacrifice.

On one trip across the Gobi Desert Dr. Hedin went without water for seven and one-half days, and without food for ten. He lost all his camels and supplies and two of his followers died from thirst. After crawling for the last twenty-four hours the doctor finally reached a dry creek bed where he dug up a little moisture out of the sand.

Pulverized deer horns are taken to cure nearly every sickness. Most of the Thibetans are nomads and live from their flocks. They are great hunters, but can only shoot lying down, so they fasten antelope horns to their flint lock guns to steady their aim. Yak milk, prepared in countless ways, is their chief food.

Dr. Hedin is the author of many books, the latest being a monumental ten-volume work on Thibet. He will lecture at the University of Chicago March 14 and at Orchestra Hall the day after.

He has received thirty-five gold medals and is one of those who participate in the distribution of the Nobel prizes.—Evening American.

Large Numbers Embracing Judaism in Russia

Moscow (J. T. A.)—Virtually wholesale conversions to Judaism are taking place in Russia. The number of Christian young women who are embracing Judaism in order to marry Jews is particularly large, according to reports at a rabbinical conference held here. One Jewish minister, Rabbi Mass, declared at the conference that he alone had officiated at the marriages of 367 of such Russian converts to Judaism.

Frost Stops Heart, Farmer Dies Twice

Scared by Dream of Experience

Geneva, April 22.—Augusto Mathez, 55, a Swiss farmer, is dead—twice. The first time he was found in the snow in a road near Stimier, in the Jura Alps, frozen.

He was taken home and a physician called, who, on examination said Mathez's heart was frozen. A death certificate was issued to that effect.

While preparations were under way for the funeral the farmer suddenly sat up in his shroud and said he had known all along what was going on, but could not speak because he was "so cold."

"I'm thawed out now," he said, "and hungry."

Amid great rejoicing, food was brought and the former frozen man ate heartily, sat before the fire a while, and then, saying he was tired, went to bed. Funeral plans were abandoned and the coffin sent back.

About daylight next morning members of the Mathez family were awakened by his cries. Hurrying to his bedside, they discovered him sitting up, the bedclothes huddled about him, shivering and repeating:

"A dream; I was frozen again."

Then, crying, "Cold! Cold!" he sank back on the bed and died.

The physician said Mathez had been frozen to death the first time, and killed through fright from a dream the second time, due to heart disease.

St. Louis, Mo., April 19.—Adrenalin chlorid has been used here successfully in restoring manifestation of life after such manifestations apparently had ceased, it was learned today at the St. Louis Medical society.

In a case here, it was related, the patient's pulse had become imperceptible. Adrenalin was administered and the patient had normal blood pressure five minutes later and has shown no serious symptoms since.

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

Declares Evolution Remains a Mystery

Dr. Coulter of U. of C. Calls Darwin's Inferential Methods Obsolete

Galesburg, Ill., May 4.—Darwin's theory of evolution was one of a number of explanations, all of which might prove inadequate, which belonged to the mediaeval period in the history of evolution, Dr. John L. Coulter of the University of Chicago told the Illinois Academy of Science at its convention here today.

"As facts have multiplied, especially such facts as the experimental study of inheritance has been uncovering, it has become evident that evolution is not a single problem, but a complex of problems, involving a multitude of factors," the speaker asserted. "Darwin's explanation is simply one of a number and it belongs to the medieval period.

"We are now in the modern period of the history of evolution. Darwin carried the method of observation and inference to its limit, but inference is not demonstration. At present we are developing the technique of demonstration by opening up the great field of inheritance, which is not only vast in extent, but also extremely complex.

"This newly developed field of genetics, with its increasing complexities, has taught us that evolution is a very intricate process and that the earlier explanations deal only with the more superficial phenomena. They are true as far as they go, but they do not get at the fundamentals.

"Naturally, this intensive study of evolution through experimental work in inheritance has somewhat restricted the presentation of evolution. When the only method used was inference from observed facts there was no limit to inference and it could be made to include the whole plant and animal kingdoms. Now, however, the experimental method limits us. The wide ranging inferences are left to the unscientific who are not particular about the facts.

"Any explanation must answer four conspicuous questions: What is the cause of variation? What is the nature of the variations that are important in evolution? How many variations be perpetuated and multiplied? How are the variations manipulated to effect evolution?

"In reviewing the status of the subject of evolution today, it seems fair to conclude that competent opinion is in a condition of flux as to its explanation, inclining now in this direction and now in that, as the results of experimental work are reported. It is a time for the open mind, for no one can foretell what a day may bring forth."

The Divine Hypostasæ

By Dr. Teasdale Randolph

In this Age of Aquarius or the Spirit, it is perfectly proper, as I see it, to inquire carefully into the New Truths that are being brought through consecrated mediumship to the attention of spiritually-minded people. Hence, on several occasions, from this platform I have referred to the apparently revolutionary statement that God, the Divine Father, is also God, the Divine Mother.

I am aware that the mere mention of the Feminine Aspect of Deity arouses in some minds a feeling of repulsion; yet I apprehend that this feeling is more the result of long-standing habits of thought than of real antipathy. It is hard for the mind to break away from the orthodox ruts with which the highway of spiritual progress is beaten. Realizing this, I hold no challenge in my mind to those who sometimes nod their heads and whisper "eroticism" when the question of sex in its relation to the Deity is broached.

For just a few minutes I wish to call the attention of all real thinkers in this audience to the First Chapter of Genesis and the Twenty-sixth verse. (I will read it entire for your refreshment.)

You will note that the Creator said: "Let US make Man in our own image. . . Male and Female created He them."

The first question which the logical will raise with respect to this statement is: How could the Creator make beings in His own image, and make them Male and Female, unless the Creator, or pattern, was also Male and Female? This is a hard question, and the longer it is considered the harder it becomes. It is in fact unanswerable except to reply that the Creator could do no such thing. If the Creator made Beings in His own image, and made them Male and Female, then the Creator must also have been Male and Female. There is no way to

sidestep this conclusion in logic. As a matter of fact, recent *spirit revelation* confirms it, and most up-to-date students of Higher Spiritual Thought and Occultism accept it.

Every Hebrew student of Genesis will admit that the pronoun "US," used by the Creator in this creative declaration, has been the object of vast speculation. As a matter of fact, the same pronoun occurs in only two other places in the Old Testament, namely, Genesis xi, 7, and Isaiah vi, 8—though the translation is referred to in Isaiah xl, 14.

The commentators have given this pronoun and declaration much consideration. S. R. Driver, in his Westminster Commentaries, frankly admits that "it is remarkable and has been variously explained."

The plain fact is that, up to the present time, the world has had a purely Masculine conception of God, with purely masculine theology; and what wonder, since most of the priests, rabbis and preachers have been *he's*?

With the onswEEPING currents of the New Age, the Age of Womanhood, however, we are being carried surely and swiftly to the true arcanum of Infinity, which is the unity (coequal and coeternal) of the masculine and the feminine, the Fatherhood and the Motherhood of God, who expressed first infinitely in the Eternal Son (who is also Eternal Daughter) and in the unnumbered Beings, male and female, whom they created in their own likeness and in their own image.

Life Is Given Baby Born Dead; Doctors Inject Adrenalin

Spring Lake, N. J., April 19.—(Special.)—Official announcement of a remarkable success in adrenalin administration was made today by surgeons of the Ann May hospital, who revealed that a baby born dead was brought to life three successive times by the injection of the drug into its heart muscles.

The operation was performed last Thursday by Dr. James F. Ackerman. Hospital authorities delayed announcing the success of the experiment until reasonably certain the baby would live.

The baby was born three weeks prematurely and less than twenty-four hours after its mother, Mrs. James Miller, had undergone an operation for appendicitis.

The Chart of Mind vs Symbolism

John Bertrum Clarke

Discard all symbolism and accept THE CHART OF MIND in a literal sense; read both in a horizontal and a vertical direction, note well the name, mind or degree of intelligence, number, aim and effect of the different states of consciousness, and with the faith that makes desire destiny your true aim will indicate the number or degree of your present potential intelligence, the higher sphere of consciousness to which you may have legitimate aspiration.

At birth the normal occidental child emerges from simple or absolute consciousness into animal consciousness; between one and two years it becomes self conscious; with the awakening of the instinct of parenthood at puberty family consciousness dawns; with war, political or physical, comes National consciousness; with the coming of fire and flood, plague and famine, temblors and other world disasters, "the touch of Nature makes the whole world kin," and humanity on the defensive against the forces of the universe awakens into race or common consciousness.

Here the dualistic thinker had placed the limits of human consciousness, but in the monistic conception of the oneness of existence, a few slighting their aims with the absolute aim, survived the "first death," and in exalted moments entered into God's consciousness, infinite in finite consciousness, and absolute consciousness.

In the abnormal oriental life, the maturing for marriage in infancy, the enforced authority of another race, and the frequent and extreme hardships of life itself, have resulted in a subjective mind development of its people far transcending that of the more material minded nations.

To objectify and make practical the intelligence and latent power of this developing subjective consciousness is the true aim of monistic psychology. The occult or infinite in finite consciousness is the sphere containing the secret of true and lasting power, and it is to this degree that those having the aim of spiritual unfoldment and psychic re-birth should aspire.

Attractive influence or occult power being the reward of essential merit or true intelligence, the value of the advancing degree of consciousness should be given careful consideration.

The attractive power of active animal consciousness is double that of the simple manifestation of the first degree of consciousness, and with self consciousness there comes treble power, for the individual asking in his own name for self alone a certain per cent of charitable humanity will give a favorable response with actual spiritual and material aid.

Were the individual to ask in the name of a family that he represents he would add another degree of power to his plea. Were he to ask in the name and with the authority of the nation he represented his plea would have additional power. Were he to ask in the name of humanity and the race there would be even more response.

In the inspiration of the seventh degree where the angels beckon, from the innate hope of overcoming the "first death," humanity even among primitive race, has reverence for the one that has heard the "call" and from the extreme mind suffering and redemption emerges the victor from obsession or insanity.

Again free and with the authority of the ordained priest or minister, there comes an even greater response when asking in the name of the spirit of the life that is termed God.

If, with the occult power of a Paul Revere, you should ride your foam-flecked steed through the valley, shouting, "Fly for your lives," those hearing with comprehension would every one respond.

When the absolute speaks and the "un-chained elements" work their will in thunder, storm and earthquake, in clash of stars and sun, all things give way before the power of the infinite.

A book could be written on THE CHART OF MIND, giving in detail the nature, power and privileges of each distinct step in viewpoint and advancing intelligence. Save, however, for one that has experienced the higher degree of consciousness through psychic re-birth, there is difficulty in comprehending the actual power and spiritual emotion concomitant with elevation of viewpoint.

Without action and a position in life requiring the use of transcendental powers of mind there is difficulty in maintaining, except in exalted moments, contact with, or influx of, absolute consciousness. It is the opening or receptivity of the finite to the infinite that gives the consciousness of oneness with the invisible presence and the growing feeling of irresistible power.

Consider yourself changing your occupation step by step until you experience the authority, intelligence and power of the different states of consciousness and reach the occult sphere of mastership—of the Lord God incarnate. You gain family consciousness and think of the interests of the household; then president of a nation; a world ruler; a medium with access to the forces of so-called life and death; a master teacher of God power; then with the influx of the spirit, the mediator between the infinite and finite.

Thus it is shown that the medium is relieved from the enslaving elementals and disincarnate entities and wind the way to higher spheres with authority, intelligence and power magnified a thousand fold. And here you learn that you cannot climb up some other way, for without the conscious knowledge gained by experience step by step you could not be a genuine teacher and guide others with safety upon the TRUE WAY.

The first intelligence requirement is a new conception of the Supreme Being. Many writers have portrayed an imminent god in plant and animal life, yet there are given in THE CHART OF MIND two conceptions of conditions of the one infinite substance beyond and superior to that we have termed God. The master man in joining the objective and subjective mind of his personality combines art with nature, in the sense that nature builds and creates with atomic and electronic forces, while art carves from the crystallized matter with physical force. Thus, man in becoming the natural artist through the divine economy, impels the force of nature to yield to his transcending vision, and is rewarded with improved animal forms, seedless fruits, and flowers of surpassing beauty and fragrance.

Triumphing in his temporary God power and lordship he tends to forget the invisible presence of the true Su-

preme Being extending beyond the celestial hosts and within and around all, whose very substance form science conceives to be the ether of space. There comes a time when we conceiving ourselves to be thought forms in the depths of absolute consciousness long for recognition from the invisible presence. To turn from the practical and material life to that which we sense with our spiritual perception is to lose hold on our present form of life itself. This is the danger concerning the material part. Yet a few have heard the voice of the Infinite in finite and have faith for a few moments to obey; have with certainty held converse with the absolute consciousness of the invisible presence. Thus the mystery ends, for the individual spirit joining the infinite spirit gains the consciousness of victory and in the depths of absolute consciousness gains instantaneous transportation through the past, present and future of the realms of space.

After you have reached the absolute consciousness even for just one moment, you comprehend the purpose of life, and returning to materiality make use of this freedom of soul flight to aid the ideal aim of the world surrounding the abode of your personality and thus justify the acquisition of this occult power of the mind and spirit.

Woman Dies and Returns Alive to Tell About It

Adrenalin Unlocked Door to Spirit World, She Says

Omaha, Neb., April 26.—A graphic account of how it feels to die and then awaken again in the flesh instead of the spirit world, was given today by a woman, restored to life by science.

Mrs. Rafaela Mercurio, 58, was brought back to life after entering the shadows of death by use of adrenalin, injected into her heart by Dr. W. A. Gerrie, when one physician had given her up as dead. Her body was purple. She gave no outward signs of breathing or heart action. Prayers for the dead were in progress in her bed chamber.

Resigned to death and resolving to die "beautifully" she became confused and puzzled upon regaining consciousness ten days after the gland extract started her heart to beating.

Mrs. Mercurio, wife of a well to do Italian, is the mother of sixteen children. She has ten grandchildren and three great-grandchildren.

"I could feel death pulling me," she said. "I was slipping. I tried to find something to hold to but could not. I felt far away and alone, yet it seemed there was something I must do before I slipped entirely away.

"Yes, yes, that was it. I had just a few minutes. I must straighten out in bed. I must cross my hands on my breast. I must smile. My children must know that I died in peace.

"From far away there seemed to be people about me. But their voices grew more distant.

"Then there seemed to come to me the comforting words of a priest. They added to my peace and contentment. I was ready for death. I smiled, I think. I know I wanted to. It was the last thing I remember."

For ten days after the first injection of adrenalin, April 13, Mrs. Mercurio was in a semi-conscious condition. She mumbled unintelligible words at times and often lapsed into coma.

"During that time I felt like a chunk of wood," the patient explained.

Full consciousness was restored to Mrs. Mercurio at 4 o'clock Tuesday morning, April 24.

"I will never forget that hour," she declared. "It was the first time I had noticed the clock. It struck four times. Until then I had forgotten all about time. But somehow that old clock made me realize I was a real human being in a very real world."

Jurors in Manville Case Asked About Spirits

New York, May 21.—(Special).—The opening of Dr. Alonzo E. Austin's suit for \$21,000 from Charles B. Manville, 89 year old "asbestos king" in Supreme court today, had the atmosphere of a seance when jurors were asked whether they believed in spiritualism and attorneys made mention of the spirit world and Sir Arthur Conan Doyle.

Charles M. Schwab's name also was brought into the case, but only in con-

nection with Mr. Manville's claim that he was induced to consult a woman spiritualist by allegations made to him that Mr. Schwab had consulted her.

Mr. Manville has interposed a counter claim for \$20,000 against Dr. Austin, claiming he was induced to purchase worthless stock.

The talesmen were asked collectively whether they were spiritualists, interested in spiritualism, or were in the habit of consulting clairvoyants.

It was explained to them that the plaintiff was suing on notes, while in the counterclaim it was alleged that "advice from the spirit world" conveyed through a medium had proved misleading to the defendant.

Juryman No. 1 was of the opinion there might be something in spiritualistic lore and was asked if he had ever attended any seances. He said he had attended one and that disqualified him. He went out smiling.

Another said he had once been to hear Conan Doyle, but that did not disqualify him.—N. Y. Times.

An Urgent Appeal to Loyal Workers

Dear Comrade of the Dawn:

Our blessed centenarian leader, the beloved Dr. James M. Peebles, has continued to be the pioneer in interworld activities since laying aside the garment of the flesh which has served him for a century. As he was the first in many things on earth, so in the inner realms he has continued the Venerable Pilgrim with a passionate desire to bridge the chasm no less intense than before the transition. Knowing him for many years before his promotion, I had agreed to do all in my power to continue his noble work. He came to me personally and through many of the West's most noted mediums, by voice, by slate and otherwise, shortly after his 'death.' It was the beginning of a beautiful co-ordination in practical demonstration of what can be accomplished in a practical way.

Shortly after his passing over, after he had oriented himself, Dr. Peebles expressed a wish to see what could be done in practical inter-world spirit co-ordination. He selected the Motion Picture field as our first experiment.

Congressman Milford W. Howard of Alabama was the man through whom cooperation was obtained. He is a deeply spiritual man whose old ancestor, George Howard, is a teacher and guide, and had recognized the help of the folks on the other side in writing his books, "Peggy Yare," "The Bishop of the Ozarks," "Po' White Trash," etc. In "The Bishop of the Ozarks" there is an undercurrent of deeply occult lore and the communications of the spirits forms a natural part of the dramatic story. We were fortunate in securing a director in Finis Fox who is at the top of his profession and who was thoroughly sympathetic to our endeavors. A cast was gathered of sympathetic players some of whom were potentially (and one or two fairly actively) mediumistic.

With this sitting, we began the filming of "The Bishop of the Ozarks" in Hollywood. Sir Arthur Conan Doyle in the *Movie Weekly* predicted that the time would come when spirits would help in the directing of pictures. This was after we had already nearly completed our picture. Dr. Peebles, W. T. Stead and their committee worked regularly with the actors and director. I was in constant touch with them, and they were on every "set" as the episodes were "shot." I cannot detail all the dozens of striking results. What Congressman Howard (for thirty-five years a lawyer) calls the most probative evidence for spiritualism in history is the incident in Carl Schurz's memoirs of the spirit of Lincoln appearing to him. This is included in the film and when produced the spirit of Lincoln himself helped. Mr. Howard had had no previous screen experience, but in playing the part of the hero, upheld by spirit forces, he made a sensation among critics.

The most startling result, however, is the actual spirit photograph of Dr. Peebles—the first astral photograph ever caught in a regular motion picture screen. It is easily seen in the picture as shown in the movies.

Here is the best exponent of occultism that has ever appeared in motion pictures. It is all the better that it is not produced as direct propaganda. At the suggestion of Dr. Peebles, I am writing this letter to a few of the more influential occultists of the country to urge further cooperation with our venerable leader.

Go personally to the leading theater owners of your city; have others go, and have your organization see him. Urge upon him the placing of "The Bishop of the Ozarks" before his audiences for a long run. Then will be a splendid opportunity to take your friends to see this phenomenon, and to spread the work among our folks to see the picture.

I am receiving no compensation for writing and mailing this letter. It is a part of Dr. Peebles' plan.

As to "The Bishop of the Ozarks," you will find it a most interesting picture, aside from the occult features—a stirring melodrama, with love and heart interest throughout. I trust you will get busy at once to bring to as large an audience as possible this presentation of the first



Dr. J. M. Peebles

spirit photograph ever caught in a motion picture film, and the splendid occult propaganda in the making of the film.

I shall be glad to give you any further information touching the picture and the career of Senator Howard. Get behind your local theatre owners and exhibitors strongly and line up your forces to impress upon him the importance of showing "The Bishop of the Ozarks."

Most cordially yours, for Truth,

GUY BOGART.

A Library of Occultism for One Dollar

If the 500 columns of instructive reading matter, contained in *The Psychic Leader*, would be published in book form, it could not be bought for less than Ten Dollars.

Psychical Researchers, Spiritualists, New Thinkers, and all Seekers of Truth will find this collection of great value. Every article written in the *Leader* is a masterpiece. There is mental and spiritual food for every thinker, no matter what your belief may be.

The following extract of headlines is but a small part of the vast mine of information and enlightenment offered in this unique collection of facts regarding the occult and mystic.

Astrology, Automatic Writing, Aura Colors, Development of Mediumship, Ouija Board, Physical Manifestations, Spirit Healing, Materialization, Dreams and their interpretations. Divination, Clairvoyant descriptions of Death. Authentic Ghost stories. Beautiful Poems, How to conduct Home circles, Crystal Gazing, Trumpet Mediumship, Stories of Spirit return which were published by the Press throughout the country, How to attain your goal, Domestic Bliss, Laws of Occultism in the world of films. Ectoplasm, Physiognomy, Fortune Telling, How to banish Fear, How to conquer evil influences, Vibration, Character Reading, Experiences of Mediums and Psychical Researchers. The Forces of the subconscious mind.

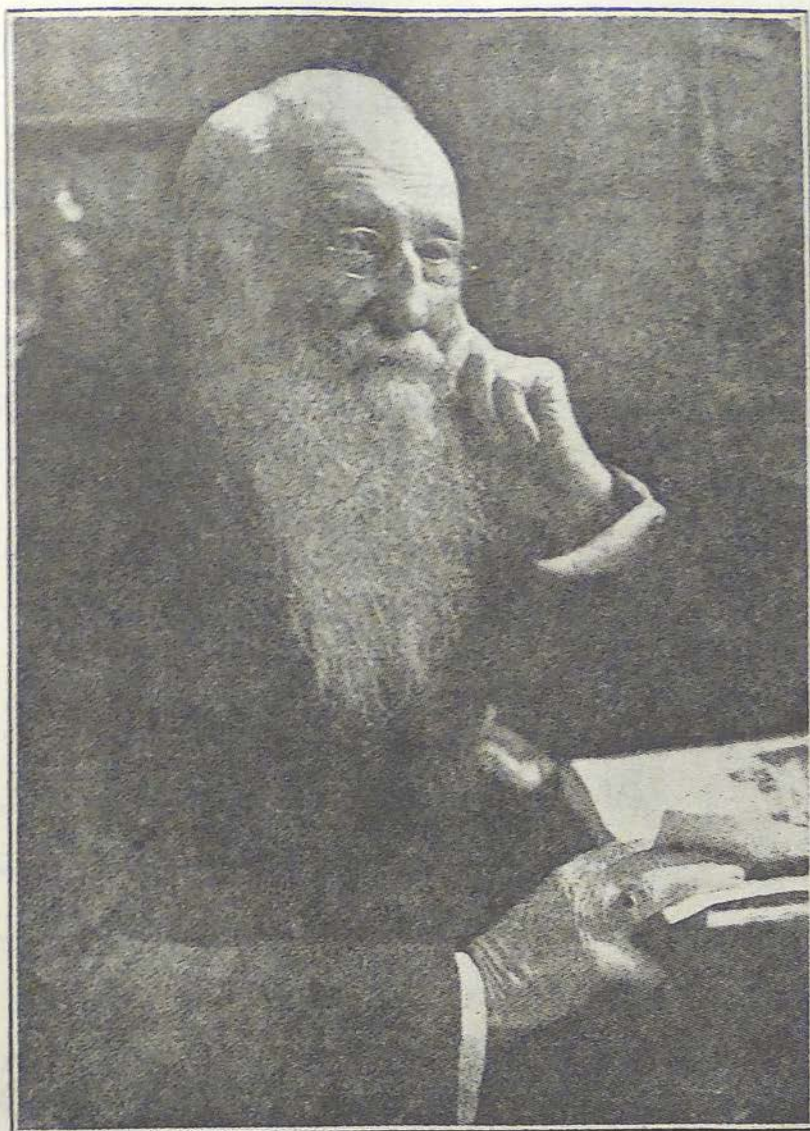
Psychic Phenomena and Spirit manifestations in the Bible and Talmud. Extracts from lectures by Lombroso, Conan Doyle, Flammarion, Oliver Lodge, Christian Larson, Crawford, Maeterlinck and many other men of Science with a world-wide reputation.

Reincarnation, Astral Body, Life in the Spirit world and hundreds of other very interesting items—and not to forget—The text book of life, written by Effa E. Danelson under the influence of her spirit teachers and answers to hundreds of questions, asked by readers of the *Psychic Leader*. As long as the stock lasts, we will ship by parcel post prepaid the complete set for one dollar.

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

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Dr. J. M. Peebles

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As We Sit Around the Seance Room Tonight

In the seance room tonight
Let your thoughts be pure and bright,
For our spirit friends are coming from
afar.

And they tell us to prepare
For the Home that over there,
Where we'll meet our loved ones on the
other side.

Chorus

We are happy, oh, so happy,
Our spirit friends are with us here to-
night,
And their angel voices say
They are with us every day
As we sit around the seance room tonight.

We can hear the trumpet say
"God bless you, my son, today
And tell mother that her wandering boy
is Home."
In that Land not far away
Some day we shall go to stay,
Where we'll meet our loved ones on the
other side.

Chorus

We are happy, oh, so happy,
Our spirit friends can talk to us tonight.
Let us offer up a prayer
To our Heavenly Father there,
As we sit around the seance room tonight.

In their robes so pure and white,
They materialize each night,
For their loved ones who are waiting here
below.

And in this great school of life
They are showing us the Light,
As we sit around the seance room tonight.

Chorus

We are happy, oh, so happy,
When a message from the soul that passed
away.

"Do not worry, mother, dear,
We are waiting for you here,"
As we sit around the seance room tonight.
—Words and music by Harry H. Webb.

The critics of Spiritualism who say
that, were spirit return and communica-
tion a fact, the spirit-world would make
itself manifest to every one, are usually
the last ones to wish that this were true.
They usually are afraid of old shadows
of bad records that might pop out of the
darkness of things they prefer to forget.

The persons who ridicule Spiritualism
are moving steadily nearer the grave, and
still pretend that it makes no difference
what happens afterward.

So many folk are talking about the
of the world, it would seem that a
of them are afraid it will not happen
before their bills become due.

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Astrological Department

Conducted by Miss M. Cromley, B. A.

Our magazine this month comes out during the sign of Gemini, which rules the period from May 22nd to June 22nd, this year. This is what is called an airy or mental sign and people born under this sign are blessed with good and active minds and their activity is greatest along intellectual lines. Consequently their best employments are lecture work, literature, politics, accountancy and teaching. Because they are very restless and changeable they do very well, also, as traveling salesmen or in any profession that requires traveling. They are very eloquent and convincing talkers and are able to impress their ideas upon other people. Even if they do not receive a good education, as they should, they still are able to talk forcefully, if crudely.

Gemini is one of the double signs and it is a noticeable fact that people of the Gemini sign are fond of doing more than one thing, of having two occupations and they often seem to combine in themselves two natures, somewhat like Dr. Jekyll and Mr. Hyde. They will combine high-brown idealism and hard practicality to an unbelievable extent and are rather irritating to single-minded people, especially those of the earthy signs, who find it hard to understand them.

This sign governs the lungs and arms, and to some extent the nervous system. The most fortunate times of the year for them are the weeks beginning April 26th and November 4th.

The adverse conditions that ruled the early part of May repeat themselves to some extent in the latter part of June. It will probably be a month of accidents and of sudden, unexpected events, especially for those whose birthdays occur this month. The 3rd, 12th, 17th, 18th, 19th, 2nd, 24th, 25th and 26th of June are good birthdays; but the 6th, 10th, 11th, 14th and 29th are not so fortunate. In regard to business and general activities, the fortunate days in June are: the 5th, from 6 A. M. to 8 P. M.; the 11th, from 6 A. M. to 6:30 P. M.; the 12th, from 9 A. M. until after midnight; the 18th, 1 P. M. to 9 P. M.; 27th, from 12:40 P. M. to 7:15 P. M. The unfortunate days are, from 1:00 to 2:15 P. M.; 19th, from 3 A. M. to 2:15 P. M.; 21st, from 1:00

A. M. to 6:40 P. M.; 25th, from 8:00 A. M. to midnight; 30th, from dawn to 6:00 P. M.

It may perhaps be of interest to sketch briefly the characters and aptitudes of people born on certain days this month. The reader should bear in mind that while possessing certain characteristics in common, people born in the same sign vary greatly in character and general fortune. The position of the stars at birth should be regarded as a sort of map or diagram, indicating character, but not forcing it. A person is born at a certain time, because he is the sort of person the stars show at that time. For instance a baby born on June 1st this year is shown as being an



Miss M. Cromley

individual with good business abilities, more steady and patient than the average person born in this sign. He has a good, solid mind, but is not showy. He is suited to be a professor, or member of the Civil Service or some governmental position. He is apt to be too serious and despondent sometimes. His or her love affairs are not altogether fortunate. He should be careful of his lungs and may suffer from accidents to his feet. Now the birth-map shows these things, but does not cause them. It merely pictures the harmonies and discords at birth and is valuable in enabling an individual to know himself.

Now a child born on the 13th is very different. This map shows a much more reckless, active and volatile person. He is wonderfully expert in making things with his hands and not very emotional,

but quite intellectual. He will have literary ability and would make a good writer or lecturer. He will want to travel and will do better if he finds some employment where he can do so. This child, too, will need to be careful of his lungs, and in addition will be subject to acute indigestion if unwise about his diet. His parents will need to be very careful about how they feed this baby, for one of his weak points is his stomach.

A baby born on June 18th will be a very charming and lovable person; he will be self-confident and hopeful, imaginative, with some poetical and dramatic ability. Perhaps his weak point will be his affections, for he will be more impulsive and emotional than children born on the birthdays previously mentioned. He will have some mystical and psychical tendencies, and will probably become a clairvoyant. He, too, will have stomach trouble, but on the whole will enjoy better health than a baby born on the 13th. This child should have an opportunity to develop his artistic abilities.

A very interesting child will be one born on the 4th of June. This individual will be a wonderful character-reader, being able to sum up people almost at a glance. He will be healthy in mind and body, and active both mentally and physically. Perhaps he will be a little too intellectual and somewhat lacking in emotion, but he will be able to get along well with other people and also will have aptitude for science and art. He will be interested in psychic and occult matters, but might have some undesirable experiences along that line. He should choose as a mate one born in a fire sign, that is, in Aries, Leo or Sagittarius.

The above are the characteristics of four individuals at birth. However, it must be remembered that everything in the universe changes. After birth, the planets roll on and make very different aspects and enter different signs and these new influences impinge upon these children and leave their impress. The individual at his death is, and *should be* a different person from what he was at birth, or he will have lived in vain. The planetary influences that govern the succeeding years of a person's life are called the "directions" and are calculated by the astrologer and their effects considered.

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.

E. 15—Your question can not be answered in this way. Do not worry about your father's health, but do all you can to make it easier for him. It seems he will be called away, but not so soon as you at times expect.

Wytie—Follow your impression and leave Chicago for the East. In the beginning you will meet with hardships but later it will be well with you. A voice says, you will meet good friends there and also a gentleman who will help you to carry out your intentions. I hear "Brooklyn" and the names Sara, Mary and Hattie (?).

To many Readers—Mr. Clarence H. Foster, the author of "Elementary Psychology," lives in Denver, Colo. A letter addressed to P. O. Box 1287 will reach him.

Jewish Reader—If you wish to join a Jewish Spiritualist society see Mr. Goldberg, 1144 West Roosevelt Road.

Sufferer—Write a letter to Dr. Harris H. Luntz, 1155 St. Johns Place, and state your case. He has a Herbal Compound which, I believe, will remove your stomach trouble.

Regular Coupon User—The printing devil played a trick this time and therefore you missed the coupon. We are watching him now more closely and I hope (but I am not sure) we will catch him this time.

Anxious—If you fear that your letter might be intercepted, have it sent to the General Delivery of your postoffice and then get your letter personally from the clerk in charge of that department. Do not buy the shares; they are not worth the paper on which they are printed.

Free Service Department for Readers

Developing Medium—The reason why many mediums would not allow members of their developing classes to sit cross-legged is because it was considered an act of sorcery.

Ardent Bible Student—It is difficult to locate the day of the crucifixion at Calvary and consequently the day of the resurrection. The fact that every year the Christian world has to fix Good Friday and Easter Sunday after the movements of the moon, indicates that the festival has more to do with Astrology, or probably with the worship of some heavenly body than with the biblical event in the life of Jesus of Nazareth.



THE ANSWER MAN

A True Christian—You say, you hate the spiritualists, because they do not believe in the only begotten son of God. Love—that was the lifelong watchword of that gentle Jew of Nazareth; hatred the slogan of people like you. He, not understood by his contemporaries was simplicity and sincerity personified; his "followers," all Christian Denominations, monsters of formalities and hypocrisy.

A Spiritualist—If your newsdealer says that he can not supply you with *Psychic Power* he tells you an untruth. So far we supplied every magazine dealer with a sufficient number of copies the same day we were asked for it. To help

the cause we advise you not to buy any other magazine from a dealer who refuses to sell *PSYCHIC POWER*. Many of them think that they have the right to dictate to their customers what to read.

Unhappy Love—You have my sympathy. Send me a self-addressed stamped envelope and I will send you the answer by mail. Here is not the place to discuss such matters.

White Lily—If you do not know which one of the four fellows to marry, find out first which one wants to marry *you*. As far as I am informed, it takes two to enter matrimony.

Spirit Life—The next sphere of life above the mortal is as natural and human as this one, and it stands to reason that its inhabitants will show very much the same variety of character, temperament and motive as in this world. We have never heard of anyone wishing to escape from this world merely because evil as well as good people are dwelling in it. The admission, which I freely make, that there are ill-disposed as well as beneficent spirits carries no alarming significance. Yes (you may say), but the so-called evil ones "on the other side" are "spirits." Well, so also are we! They have no advantage over us in that respect. The moral is simple. If you take up the subject of spirit communication in practical fashion, observe the same caution and discrimination in your doings as you use in dealing with your fellow-beings here. Do not be over-trustful or rash. The only danger is "fear."

Separated—If you can not harmonize and feel that you do not love one another and your wife says that she can not bear your presence, keep away. I do not think you would have to pay her any alimony. Let her work for her living instead of sponge on a meal ticket without doing her duty. You will marry again and the second jump will be more successful, because you will be more careful.

Sally Gregory—The letter, containing the answer to your question, was returned to us by the postoffice, because you have failed to call for it. The letter will be handed to you any time you call for it at our office, or you may send self-addressed, stamped envelope for re-mailing.

M. H. 1541—If you will put the proposition before him in a nice way he will consent and help you out. Be brave and fear nothing, as you are well protected by good and strong spirit friends.

Farway—He needs a good push in order to make a headway. He should not try to make any change just now. I advise you not to interfere and to let him do as he pleases. At the same time give him all the encouragement you can give him by being very nice to him before he goes to work in the morning.

In reply to the many inquiries, coming from all parts of the country, Canada and England, we wish to announce that our publication, PSYCHIC POWER, has absolutely no connection with anyone previously connected with the now ceased monthly, *Communication*, edited by Lloyd Kenyon Jones.

Investigator—If you wish to conduct seances in your own home, read the article "Preparing the Seance Room" in this issue. All former issues of *Psychic Power* contain helpful, instructive articles on this subject and you can accomplish great things if you are determined to unfold your psychic power.

Open Mind—It is not necessary to sing religious songs during a Seance. You will get far better results if you do not sing too much. However, *harmonious* singing is very helpful and so is good soft music. Have fresh flowers in the room and do not permit people to be present who are ill or come for pastime only.

Teacher—Your pupil's deficiency is not due to lack of understanding. Her trouble is of another nature, which I cannot explain here. Send a self addressed stamped envelope for answer.

Studies of the Zodiac—By Whitehead, Zenos and others. A storehouse of information on occult lore. Explains the Science of Numerology, and shows how anyone can find his own Mystic Number; tells how to Square the Circle; and goes deeply into the sciences of Astrology, the significance of the Signs under which we are born, and the lessons learned by a study of the birthdays of prominent men. Written by serious students and by no means the valueless and unscientific compilation ordinarily met with. 96 pages, fully illustrated, bound in pictorial wrappers.
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