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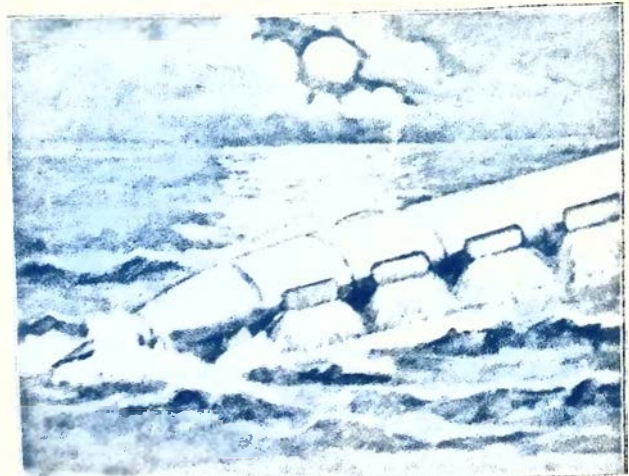
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Vol. II

JULY 23, 1923

No. 6

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PSYCHIC POWER

Published Monthly by

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

An Educational Magazine for the Promotion of Spiritualism and Psychical Research

Editors: WILLIAM BROCK, EFFA E. DANIELSON

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EDITORIAL PAGE

The Public Press

What Is the Motive of Their Hostile Attitude?

The newspapers throughout the country have renewed their attack upon Spiritism with increased frenzy. In obedience to the still powerful church and the money monarchs they brand all psychic demonstrations as fraud and fake. Even the sanctuary of the press, the editorial page, was surrendered to the systematic denouncers of the rediscovered truth of spirit return.

Under the caption "Something to think about" the Herald and Examiner published an Editorial written by Mr. Bruno Lessing. The manner in which he discussed the recent investigation of pretended mediumship of a person who wanted to bag the 5,000 Dollar prize, shows clearly where he stands. We do not object to the stand he takes. We are not over-anxious to convince people of a truth which necessitates a higher understanding of life or at least personal experience in spiritism. Mr. Lessing had no personal experiences, which proved the continuity of life after death.

What we find rather unfair is the attitude which he takes toward the greatest scientists of our age. In his last paragraph he says:

Quite a number of prominent men have been the dupes of these "mediums" and have been exploited as proof of the truth of this pathetic game. But they are invariably old men whose brains have passed the zenith of their efficiency. They find it restful to sit in a dark room.

It is quite evident that some detractors of the scientific defenders of spiritism never reached the zenith alluded to. The scientists who claim that spirit communication is an established fact knew long ago that their inferior contemporaries will sneer at them; many of them, as the great Lombroso, hesitated in the beginning to come out with a true statement of their scientific findings; they were honest enough to testify to the truth even at the stake of their reputation.

But when we turn the pages of human history we find the same kind of people who through lack of understanding tried to make a laughing stock of him who dared to contradict their convictions. The same history proves that advanced science gave up its verdict in favor of "the crazy fool."

Galileo was forbidden to teach that the earth moves. He was called a fool by contemporary scientists. Copernicus was called a fool because he said that the earth moves around the sun. Columbus and Magellan were the laughing stock of all geographers of their time.

Benjamin Franklin was assailed in like manner when he experimented with electricity. Poor old Morse, the inventor of the telegraph, was called an old fool. The editors of his time thought it absurd to believe that communication at a distance be possible.

Vanderbilt, the railroad magnate, with his scientific staff of mechanical engineers at his disposal, helped Westinghouse out of his office, because the railroad king had no time to talk to fools.

Robert Fulton with his steamboat was in no less degree considered a simple-minded fool. Indeed all great men were called fools by their inferior contemporaries and so it is today. As time moves on, history records all events and it will not take long when those, ridiculed today will be hailed as the greatest men of their age.

When Pasteur announced his discoveries the greatest medical authorities called him an ignorant charlatan. When Bessemer explained his new method of making better steel, the English Steel Makers' Convention voted to omit his address from the record "to avoid being made ridiculous."

The mind of the scientist is after all only human. In regard to new truth the scientific mind is not better than the religious mind. They frown at new discoveries and ideas; they are apt to be intolerant the same as the propagators of old worn-out dogmas and creeds.

* * *

At the same time the two old lords of mankind, Mammon and Church, use their powerful influence to withhold from the masses the truth of Spiritism. The motives are very clear to those who are closely watching the development of the beginning of the greatest of all struggles mankind has ever experienced. Signs of an awakening of the people for light, truth and freedom has alarmed those who reap without sowing, and they have found in the church a strong ally. They give the church the money to pay for the service of notable speakers, gifted with the power of words; but it seems that those beautiful lectures fail to arouse a greater interest in Churchianity. The sweet melodies, the old gospel songs, have apparently lost all their magic power. Musical artists of fame can not induce the people to believe. Stronger arguments are needed today to convince them. Mankind has awakened; people begin to realize that they must do their own thinking, instead of letting the money grabber and church do it for them. The church always considered it as her privilege as a grace of God to dictate conscience. She will do all in her power to hold her best paying office. And

so it happened that the policy of self-preservation demanded the otherwise impossible alliance of "Science" and old worn-out creeds. And why should so called scientists be interested in the survival of the hereditary enemy of science? The answer lies in the almighty dollar. The church, being a capitalistic organization, says: If Spiritism will become a generally established, proven fact the people will refuse to live according to man-made laws—your laws—our laws. They will as-

pire to their divine rights, denied to them until this day. Being in communication with highly exalted beings in the spirit world they will not fear to obey and to follow their teachings and knowing there is no death, no devil, no purgatory, no hell where to roast eternally, they will defy you, your laws and our laws; they will set up a new standard of salvation and thus will end the capitalistic world order.

—William Brock.

The True Biblical Idea of God

By Solomon Cohen

"And thou, Solomon, my son, know thou, the God of thy father, and serve Him with a noble heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee" (First Chronicles 28-9).

Five hundred years ago he who dared express a doubt concerning a religious belief invited swift persecution, and risked the pangs of rack and stake. We burn no "heretics" now. Bigotry and superstition are not wholly extinct, but in this age of general enlightenment, their venom has to spend itself in ridicule and abuse. The exponents of an idolatrous fanaticism still fatten on the ignorance of their dupes; but the time is at hand when the very book whose message of light and truth they have so shamelessly perverted shall become the instrument of their destruction.

In spite of all their countless variations of sectarian belief, the religions of the Western world have this in common; they accept the thirty-nine books of the Hebrew Scriptures as a fundamental source of religious doctrine. If only the real significance of the teaching set forth in this wonderful library of wisdom were understood, how quickly the fanatics would be clamoring for the destruction of the very writings they now look upon as the bulwarks of their preposterous creeds! He who reads the Hebrew Scriptures with eyes to see and a mind to understand, will find more than one explicit denial of the notion we may call the very cornerstone of the whole edifice of bigotry and superstition.

This idea has manifold disguises. But briefly, it is the assumption that God is a personal being, existing apart

from the universe and man, to whom man is in duty bound to offer worship and devotion. From this initial supposition are derived all the ramifications of the colossal system of error and imposture which has thrived through the ages upon the ignorance and fear of its victims, and which, even in this age of enlightenment, seeks to fasten upon humanity the shackles of unquestioning obedience to a self-constituted ecclesiastical authority.

I maintain that the Hebrew Scriptures contain no authority for this idea of a personal God. Here and there, of course, are passages which seem to convey this view. We must remember, however, that these thirty-nine books represent many shades of opinion and many degrees of enlightenment. They are not infallible documents, dictated by a Divine Being. Since they were first written, they have passed through the hands of many copyists, and because they were inscribed on destructible materials, the oldest copies extant are comparatively modern. So there is plenty of room for errors to have crept in, not only through carelessness, but also through deliberate intent to deceive. Nevertheless, I hope to be able to show that the Bible, both explicitly and implicitly, teaches a doctrine of God which is a flat contradiction of the notion that the Lord is a being dwelling in some far-off heaven, apart from man.

Moses, the law-giver, shall be our first authority. Educated in Egyptian temples, initiated into the mysteries of their secret wisdom, he must have known that behind all their multiplicity of gods, the Egyptian priesthood recognized the Self-existent, Omnipresent, Omnipotent LIFE-POWER, which, because it is Omni-presence itself, cannot possibly be regarded as a separate personal being. But we do not have to content ourselves with inferences. The words of Moses himself give a clear

statement of his idea of God. Plain and simple, so that a child may grasp the truth—yet so full of secret significance that one might write a book about the hidden meaning of the "Name of the Lord."

I shall content myself with the obvious, plain meaning. But I speak of the deeper significance as a hint to interested students. In Exodus 3 we read: "Thus shalt thou say unto the children of Israel, I AM hath sent me unto to you." The Name of the Lord, then, is I AM. Again, it is written in the fourth verse of the sixth chapter of Deuteronomy, "Here, O Israel; the Lord our God, the Lord is ONE," for this is the literal translation of the Hebrew original. That is to say, the I AM is ONE, without a second.

Now, this Name of the Lord, the ONE I AM, is none other than the "Lost Word" which was the subject of so much speculation during the Middle Ages. This is the Name, the knowledge of whose secret meaning and power was the very foundation of Solomon, for we read in I Kings x, 1, that "when the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove (i. e., to test) him with hard questions." And this Name, or "Word of Power," is further revealed to us by another passage in Deuteronomy:

"It is not in heaven," that thou shouldest say, Who shall go up for us to heaven, and bring it to us, and make us hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

Nigh unto us, indeed, so close that its very nearness and familiarity make us overlook it! For it is none other

than the present tense of the verb "to be," the simple statement "I AM," that we all use a thousand times a day. "I AM" is truly "in our mouth, and in our heart." It is the fundamental fact of our being, the very core of our existence. The very essence of the Mosaic doctrine of God is the idea that this I AM is ONE, without a second.

I AM is the Name of the Infinite Spirit of Life. To divide the Infinite is a mathematical impossibility. Hence there must be one I AM manifesting through countless personalities, though itself remaining impersonal. The I AM in John Smith is the I AM in Henry Jones. The I AM in the heart of the sun is the I AM that holds the molecules of water in the rain-drop which reflects the sun. All things and creatures are but manifestations of the ONE, and that I AM is not to be worshipped as a far-off God, nor to be propitiated with sacrifices.

Isaiah says, "I am the Lord, and there is none else. I form the light and create darkness; I make peace, and create evil; I am the Lord, that doeth all these things." There is nothing equivocal about these words. They state plainly that God is the One Power that does all things. They drive the idea home and clinch it with the statement that this One Power creates all those things that men call evil, as well as those that men call good. Whatever is manifested, no matter how men regard it, it is the result of the operation of this One Living, Intelligent Energy, which manifests in human beings as the central fact of their existence, the I AM in our mouths and in our hearts.

The key to the mystery is the fact that the process by which the I AM becomes manifest is one of unfoldment. "First the stone, then the plant, then the animal, and then the men," is the way the ancient Hebrew philosophers put it. Consequently, there has been a progressive development of human consciousness. In its lower degrees it cannot grasp the unity of Being behind the multiplicity of appearances. Man, in this stage of development, worships stocks and stones. A higher development enables him to grasp the idea that invisible causes produce visible effects, and then he thinks the gods enter, by some magical process, into the idols he

has made. Gradually the conception of unity transforms the belief in many gods into the idea of a single deity; but not until man grasps the truth that this One God is not a person, but an all-pervading, intelligent Power, central in every human life, can he read the Bible with understanding.

This One Power creates evil as well as good, darkness as well as light. It brings us to the realization of truth; it also finds expression in our mistaken notions. This is inevitable because the creative method is one of gradual unfoldment, and the early stages of that unfoldment are bound to be imperfect. Hence it is written in Genesis xi, 7: "Come, let us go down, and there confound their language, that they may not understand one another's speech."

He who can read between the lines may discover much from this story of the Tower of Babel. Observe that one of the reasons for the undertaking was lack of knowledge of the Name. "Let us build us a tower, and then let us make us a name." Notice, too, that the whole edifice was based upon substitution of inferior materials for those which ought to be used in building. "And they had brick for stone, and slime had they for mortar." Whenever man relies upon his little inventions and make-shifts, whenever he ignores the solid rock of basic truth, written throughout nature for all to read who have eyes to see, his efforts are foredoomed to ultimate disaster and confusion. But even by these failures he learns. They are part of the process of unfoldment, and the mistaken efforts of mankind are just as truly manifestations of Life-Power as the greatest human successes.

This fact is one of the mysteries confronting all students of the hidden laws of life. All things are manifestations of a single Power, and the highest human expression of that Power is love. Yet a lower manifestation of love is just what creates the illusion of a Divine Personality. Man feels instinctively that he is the expression of a power far greater than his personality. Upon that Power he feels dependent. To it, and rightly, he attributes a might and wisdom far transcending anything expressed in human life. He loves the Source of his existence, but he falls

into the error of thinking God is outside the universe and apart from man. Thus love is perverted to serve the ends of superstition.

In yet another form love leads us astray. Our love of precedent and custom; our love for the ideals and forms honored by our parents; and, most of all, our petty love of the opinions of other people, hang a veil of error between us and the light of truth. But even this is a stage of the great unfoldment of the One Spirit. Sooner or later it shall pass away.

A child plays with her doll, and her imagination makes it live. Childish humanity loves its man-made gods, and while the glamour lasts believes they are alive. Dolls and gods have their appointed place in the universal order, but when a grown woman plays with dolls we send for an alienist and humanity has now grown old enough to put aside its idols. One all-pervading Spirit of Life is the Creator, Preserver, and Transformer of all things; and that Life-Power is within us all. We have no need to worship a far-off divine personality. Our God is here, and the only worship worthy of the name is the worship of right action, which shall make each man and woman a free channel for the limitless possibilities of Infinite Life, the One, I AM.

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A healthy man contains 54 ounces of phosphorus. This deadly poison would make 800,000 matches, or enough poison to kill 500 persons. This, with 20 pounds of lime, makes the stiff bones and brains.

The Coming Method of Teaching

By Mildred Cromley, B. A.

Part I.—Introduction

Methods of instruction have changed from age to age; from generation to generation, as mankind became more enlightened, and civilization and accumulated records of observation brought greater knowledge. It has always been necessary to pass on from one generation to the next the knowledge and experience accumulated and the problem of how to do it best has confronted mankind from the beginning. Various theories have been worked upon. The earliest was probably that of inspiring fear.

From the earliest times, organized teaching as a profession was in the hands of the priesthood. This class of men, being the most intellectual of the community, dealing in problems of an intellectual nature, and being free to a large extent from the drain of heavy manual labor, were naturally the ones best fitted to undertake the task of training the young, besides having a selfish interest in directing the thought of the new generation in the way they thought proper, just as the authorities do nowadays. Their pupils were doubtless refractory and the subject-matter taught was often very uninteresting, so much brutality was resorted to. Fear of the teacher's displeasure and consequent punishment was the motive that was universally used to prompt the children to apply themselves to their lessons.

Later on, it was discovered that desire furnishes a strong and effective motive to make children more attentive. Give the child a motive to make him desire to learn, it was said, and he will learn more quickly. So a system of rewards for high marks was instituted, one which is still used; and pupils were made to compete with each other for rewards. The children desired the high marks in order to gain the rewards for themselves, and they were taught to desire to excel their fellows in their studies and thus be superior to them. So pride and the competitive instinct were aroused to activity and used as spurs to make the child desire to learn, but the time is coming when pride and

a desire to be better than one's fellows are considered marks of the less evolved and are qualities that must be suppressed for the betterment of mankind. The social conscience must be developed.

In the competition for high marks, however, the children who are mentally inferior to the average, who are sub-normal, suffer a great deal. These children cannot be spurred by fear, for they become less able to learn when terrified; they are unable to compete with the normal child and jealousy, envy and despair are instilled into their hearts, or they take to fraud to make up the deficiency, with the result that the unfortunate child becomes more unfortunate, degenerates and in years to come becomes a criminal or parasite of society, and thus avenges itself for the crime committed against it. It is one of the ways whereby the Law of Compensation manifests itself.

The ancient order of education ended and a new began when our educational authorities provided special schools where sub-normal children could be taken care of and taught along the lines best suited to them. Handwork and manual training are given after the child has been tested along psycho-analytical lines. In many cases, this method of education has saved not the one child, but whole families as well, for in later years the same child might become the sole supporter of many younger ones, when one of the parents had to leave the earth life. In addition, the employment of dentists and doctors has greatly improved the physical and mental welfare of the school child. Psychology is at present the basis of teaching. The question now arises: Is this second order of teaching the highest manifestation of the educational system?

Since the theory of the subconscious mind has been discovered and the principles based on its application have been worked out, we have accomplished more within a few years of experimenting than in the five hundred years previously. It plainly proves that the art of teaching, as formerly based on physical and purely mental improvement is deficient in the very source of power and that a higher order of development is possible and necessary. The material-

istic tendencies are gradually disappearing and making place for a higher order of training the young. Recent discoveries in mental growth by the application of a higher means of unfoldment than either physical or mental lead us to believe that we stand at the threshold of a system of teaching that will revolutionize the entire present scheme of education, a system that will enable the honest educator to help the mentally slow children to participate in the blessings shared by the normal ones and enable the more intellectual children to develop in a most marvellous manner.

The proper application of Psychic Laws governing the faculties of the mind, which works through the brain, and a better understanding of the working principles of SPIRIT will solve one of the greatest, if not THE greatest problem of mankind. The right method of education is to come directly into contact with the Source of Intelligence, instead of dealing with the mere instrument through which it manifests. What we really have done until recent days is to improve mental growth on the same principle that primitive doctors healed, that is, by stopping a cough by stopping the mouth, or deadening or depriving the affected organs of their sensitiveness, or by removing them entirely, instead of seeking out the source of the evil and readjusting the deranged channel of the spirit's expression. Children's minds were stuffed with knowledge but not unfolded and allowed free play of the faculties; they were deadened with false and useless teachings that clogged them; they were deprived of the truth that would have made their minds glorious.

The study of Psychic Science will help in discovering many still hidden mysteries and will solve them through the application of Psychic Power. Psychic Power in the control of the clear-seeing educator will banish most of the defects of the present day teaching systems and will show where the trouble lies. Psychic Science will teach us to detect the finer nerves of our organism, the psychic nerves and psychic centers of our various organs, to treat them and thus bring our whole being into harmony with a greater intelligence, which is Life, and which many call GOD.

(To be continued.)

ELEMENTARY PSYCHOLOGY

PART IV

By CLARENCE H. FOSTER

The Reasons Why You Don't

(Point Seven)

1. Previously, in this series, we have observed that man lives entirely in the reception and expression of Ideas or Ideation.

2. It could not be otherwise, since the same truth applies to every phase of this Creation. Your consciousness can conceive of nothing which is other than the expression or symbol of an Idea.

3. In your daily life, the Ideas which you receive not only will determine your "knowledge," but will also establish your emotional phases and your tendencies in your reactions to everyday life.

4. And from the actions, interactions and conflicts of the Ideas accumulated within you, will you find peace, plenty and harmony, or disease, poverty and turmoil.

5. The fruits of your life on Earth may be measured absolutely by the Ideation to which you have given expression. While we must receive Ideation before we can express it, nevertheless, the results of your life will be determined by the Ideation which you have expressed.

6. If you till the soil and bring forth grain, if you invent or build a toy, if you aid the sick to become well, if you teach a child, if you speak in terms of love or hatred, if you pet a dog, you are giving expression to Ideation.

7. An Idea is the greatest and highest gift that you can receive. It is true that many of the Ideas fitting through consciousness are of little value, or even harmful—yet—you cannot think of any great or beneficent aid from man to his fellows, or of any real human achievement, which did not originally come from an Idea in some human consciousness.

8. And yet, persons will ignore the precious gems of Ideation available to them every day, and then bewail the fact that their lives have been fruitless.

9. If you desire it you have access to the deepest planes of knowledge, and to the highest forms of specialized Ideation along any line. But, can you honestly think of any good reason why you *should* receive deeper and more valuable gems of Ideation when you do not express them or pass them on.

10. The way to receive advancing Ideation is to express what you do have. You can express any Idea, either by action, by speech, or by placing it in writing.

11. Neither the brain of man, nor his desire personality can Create an Idea. You receive it as a gift. You receive it, originally, either through the outer senses, the inner senses, or it is "dropped" into your temporal consciousness by your Supreme Self, your teacher, whose little child you are.

12. Let us imagine a fountain of marvelous wonder, from which pour forth the precious gems of life, available to whomsoever will use them. And among the jewels are mediocre ones, but also rare and exceedingly valuable bits, for which one would give a lifetime of endeavor. But imagine that the gems only heaped and piled and accumulated over the fountain until even the most precious could not be distinguished from the mass. Then picture this rare fountain as choked and closed because of the accumulation about it.

Man searches widely for the wonders of the Earth, and is blind to that fountain of unbelievable beauty and marvel. The Fountain of creative and constructive Ideation within each human consciousness. Keep it cleared away, use its gifts, and care for it with loving tenderness. It is your highest source of aid and guidance.

In Connection with Your Teaching

Increased understanding of life should, first of all, teach you the things which you *should not do*, among which are:

a. You should not entertain the delusion, because you "know" more than your pupil, that you are superior to him. Your ignorant pupil might easily pass you in two years' time.

b. You should not consider yourself as one of the chosen few.

c. You should not entertain the idea that your present knowledge is all-complete.

d. You should not attempt to "reform" the race.

Teach the Law.

e. You should avoid telling a pupil what specific decisions or actions to take in his own life problems. Explain all sides of the matter as you see it, and *force* the pupil to make his own decisions.

f. You should never seek appreciation from your pupil.

g. You should *never* allow your pupil to become so intensely attached to you that he would suffer without you.

h. You should never lift the temporal burdens of life from your pupil, unless he be in a helpless stage. Make him stand on his own feet in everything. He will thereby develop the strength to help himself.

i. You should never attempt to force your code of right and wrong upon your pupil. *Teach the Laws of Life.*

j. You should never expect full repayment from your pupil for your efforts. He will serve another and another will repay you.

k. You should never ridicule any school of thought. And in your teaching, you *should* endeavor to—

a. Teach the Laws in daily life as you have opportunity.

b. To do what you can to bring understanding to the race.

c. To meet each need according to your immediate understanding and feel assured that your immediate consciousness will serve the part that it should, or the situation would not be presented to you for participation.

Reasons Why You Don't

Point Eight

1. In your early life and since, you have received instruction in the things which you should do and which you should not do. You have been taught that certain types of actions and desires are "good" and that others are "evil." Just what particular teachings you received depended upon your environment. But you were taught to distinguish between "right" and "wrong."

2. You have been able to distinguish within yourself, two exactly opposed forces or lines of impulse. You have felt urges toward "right" actions and opposing impulses which you had been taught to class as "wrong."

3. Thus, in connection with what might be termed the spiritual phase of your life, you have felt the up and down pulls in direct conflict with each other. Now turn from your spiritual life to the consideration of your daily objective activities.

4. In all races, there have been, in connection with the objective daily trials of life, two directly opposed basic urges—

a. To go forth, to meet the world, to labor in it, to make one's way, to act and impress the other world.

b. Or, the opposed impulse, to regress, to slip back into quiet peace, to turn to others for support and shelter.

5. In primitive times the unit individual was compelled to meet the world, to earn his own way, to fight for self-preservation if need be—he had none to whom to turn for aid and shelter.

6. The regressive impulse in man is very powerful, and will take advantage of every inch that it can gain, and use every subterfuge to hold one back and down.

7. The regressive pull will pull back, or hold down, where possible, to a purely infantile state, wherein one has exactly the same attitude toward the world that a child of three would have.

8. A person in whom the regressive phase is dominant, fears to meet the problems of life, fears to stand alone, fears the "bogies" in the dark, expects the world to provide for him as mother did, and pouts when the world does not fulfill his desires. He leans upon organizations, upon anything which will provide shelter and protection. If slightly in ill-health he will use it as a means of securing shelter from others.

9. With the advance of civilization comes organization. The primitive one, who stood alone before his cave, has gone. The civilized man has thousands of others to lean upon, he turns to collective bargaining to gain from the strength of others what he has lost through his own regression.

10. Until the mass at length becomes a race of "leaners" and the structure becomes like unto a house of cards. Then when the presses of adversity tighten down the racial psyche can only collapse. And thus we see the rise and fall of mighty nations.

11. A very large portion of human conflicts and maladjustments have their basic root in this racial regression from the realities of life.

12. But note—

It is possible to uncover and expose to consciousness the exact detail of the psychic mechanisms whereby the regressive trend in the unconscious deludes and dominates the conscious life. And understand—that as these subtle mechanisms are brought up one by one and clearly understood in consciousness—it is then no longer possible for the regressive trend to use them, and by degrees it can only dissolve into inert helplessness.

The Lull That Follows the Storm

In her beautiful text, "Light on the Path," Mabel Collins has touched upon a point which is very rarely appreciated as to its value in teaching others to find their own way. It is associated with a lesson which is of immeasurable benefit.

In all of the various teachings of philosophy, which are daily becoming more broadcast, you will find that they give forth their lore to instruct the pupil so that he may find written guidance to aid him upon the way as far as he may seek to travel.

When the pupil has once begun his endless penetration of the veils, he will at first be motivated by the common urge for knowledge, whereby he may find—

a. Freedom from poverty and mental, emotional or physical pain.

b. Ability to teach and serve and aid the suffering.

c. The answer to the Riddle of the Sphinx.

He is motivated by desire which might indeed be called selfish, but it is "human," and throughout the way it will be found that it is "self-interest," which gladly seeks that which by degrees dissolves self-interest.

And it is necessary that one be thus motivated, in the beginning, by desires for tangible results measured by worldly standards. Then, with the knowledge he acquires, he must begin to teach and heal as the way opens up. Perhaps he may go no further. This, too, is well, for there must be teachers on all planes, and for all grades and stages.

His further unfoldment, if continued, will begin to be along lines metaphysical, together with further understanding of his previous studies psychological. You

will find that all pupils travel exactly the same general path, regardless of the diversity of teachings and studies. And further, you will know that *no* pupil ever enters the studies of metaphysical teachings without, in some manner, first having placed before him and being compelled to read, in some terminology, this blazing signboard:

STOP—LOOK—LISTEN

"Before you the way leads to greater practical understanding of human life and its ills, and the solvents for its pains. The way is open for all. But heed—for every truth of merit you receive you must first give up something of self. That every secret you steal, without giving up of self, shall cause you pain until you do give up of self. That you will find pain, followed by recompense, and beyond—'Peace'. And above all, heed—You can *never* turn back. If you enter this path you must follow it, or go down in pain, disgrace or death in the body. Great blessing lies beyond many pains. Choose your way."

Every pupil reads this signboard somewhere. The most of them laugh at it.

The real practical side of a metaphysical consciousness first manifests in the understanding of cause and effect in daily life. By this you can quickly recognize the basic causes of pain attracted from any quarter, and having found the cause, the cure is simple.

In every phase of your life, as soon as you clearly recognize what it is within yourself, which attracts an unpleasant situation, that unpleasant situation is about to drop away from you. That same truth applies either from the standpoint of psychoanalysis or of metaphysics, with a million miles between the two viewpoints.

Teach your pupils to always seek the lesson in the quiet that follows the storm. After each new lesson, whether it has come in physical or emotional pain, when the tempest has subsided a bit, let the pupil learn to ask himself—"What was it within myself, or of my actions, which drew that pain upon me?" And in the silence the pupil will come to learn his lesson, and thereby save himself the pain of many needless repetitions.

Reasons Why You Don't

Point Nine

1. Let us first picture the regressive trend, in imagination, as though it were a distinct personality within you, very powerful, very determined, and very subtle.

2. And realize that it desires, above all, to hold you back, to pull you back from true effort and action. It desires to have you make no progress or change, unless the change shall draw you backward to the state of infancy. It actually is *opposed* to progress in any form.

3. In your daily life, however, you also recognize within yourself another urge—the urge for action and expression, to meet and deal with the world, and to fill your place in life.

4. These Ideas within you, which seek expression and action through contact with your fellows, are likewise more or less powerful. They are constantly endowed with energies which dam up and force the need for expression.

5. The fact has been previously illustrated in this series, however, that *any* Idea in the Subconscious may be *expressed* either by action, verbal expression or writing it out. It is an absolute fact that giving vent to any Idea through verbal expression or writing will release and express the driving emotions and energies attached to the Idea as thoroughly as direct expression of the Idea.

6. The "confessional" is based entirely upon an understanding of this psychological truth. During the confessional the repressed emotions and energies attached to Ideas of anxiety, regret, shame, etc., are cast forth and released through the verbal expression. The Ideas thus freed from the attached emotions and energies lie inert like the memory of an old pair of shoes. It would not matter to whom the confession were made, it is simply a psychological change which is induced in the depths of the Subconscious. In psychoanalytic terminology this definite process is called "catharsis," meaning—"throwing off."

7. And of course you know that any truth which may apply to the dark or unpleasant elements of life, must apply equally to the constructive forces of life. This leads to the crystallization of an important fundamental—

8. Any idea, Wish, or Memory of an Experience, either Conscious or Subconscious, either pleasant or unpleasant, may have emotions or *unexpressed* energies associated with, or attached to it. And, in every case, the unexpressed energies may be given full vent and release, *either* through direct expression in action, through verbal expression, or by placing the Idea in writing.

9. Let us now imagine that the urge for action and for growth in objective life becomes intense—great energies become accumulated—you are on the verge of really doing something.

10. But the wily regressive self in the depths awakes—"Here, he is about to take action, I must pull him back into the easy road." But it is too shrewd to struggle with you, it just outwits you and guides you so that perhaps that evening you may meet a friend.

11. In your conversation with your friend you become very earnest in telling him of your plans. And most forcibly you tell him—"I'm going to do—." Perhaps you even pound the table to show him how very much it is you are "going to do—." You tell him all about it, and release all of the driving energies through the verbal expression.

12. Then the regressive self in the depths chuckles merrily. How very easy it was. You have liberated the driving energies, your Ideas seeking attainment

have no force and lie inert. You consciously rest at peace, for have you not just heard the story of all that you "are going to do—?" And you really think you are "going to," but you have scattered and thrown away the driving force. The regressive self can sleep in peace for another day, secure in the knowledge that you will drift along the "easy-road."

The Virtue of Silence

It seems to be the common experience, that the further one travels in inner unfoldment, the less verbose he becomes.

In early days, when one grasps a new truth, or a great vision of endeavor, he forthwith must rush forth and proclaim it in verbal expression to each and every associate whom he meets. He gives forth panaceas for all human ills, and he paints glowing pictures of his future achievements. And then, by and by, he learns to be a bit less expressive, and a trifle more reticent in speech.

Perhaps, anon, you might remind your pupils of the merits of well-chosen silence.

For is it not true, however great our knowledge, that there is yet more to learn? And if, indeed, our new truths are found helpful, then will those who need them be brought to them. Often too, we might express a deeper metaphysical truth to a follower of an exoteric school and it could not be understood. Then we would be considered as rather extreme, to say the least.

To condemn or sneer with fervor, indicates an exalted sense of personal egotism and conceit, and then too, any analyst knows that the only things which we vigorously condemn are the very things which make up the dominant part of our Unconscious personality. So when you condemn loudly, just recall that any analyst in the crowd is reading your own Unconscious tendencies which you are condemning. The Unconscious motive is—

That if one can stand on the housetop and noisily condemn the neighbors' household, others will not dream that he has any struggles in the dark corners of his own cellar. This is the Unconscious motive but it is no longer of value—too many persons understand it.

When one has a goal of achievement ahead, he will then find even greater benefit in silence. For, as has been explained elsewhere, verbal expression of "I'm going to—" only releases and scatters the energies which should go toward work and endeavor. Then too, it must be recognized that there are those who, even unconsciously, might have a shade of antagonism toward your plans, or even resentment at your progress, if they knew your purpose or objective. And by maintaining proper counsel the possibility of negative vibrations, from others, regarding your work, is thus obviated. These negative vibrations might easily come from close associates, for the greatest error your daily associates make is in judging your future capacity by your present status.

Then too, there might be merit in this thought. If you make an endeavor which your associates all understand, and perchance fail, it is a trifle harder for you to make a new endeavor than if they did not know all of the details.

If you cherish your visions of the future, you conserve your energies for accomplishment, you remove the possibility of negative vibrations from others, and since no one knows what you are working for, you do not have to overcome their convictions that—"It can't be done."

Further, from another angle. When you have a purpose in life, you are constantly "visualizing." In doing this you are spinning a picture upon the subjective planes, within and without. Externality will reflect this subjective picture. And until you have it well formed and developed, any verbal discussion of it with others tends to scatter and dissolve the subjective results of your visualization. Only release your picture to those whom you *know* will immediately join with you for it, with a whole heart.

There are times for expression and times for silence, and each must truly learn them for himself.

Reasons Why You Don't

Point Ten

1. Until one comes to an understanding of some of the mechanisms of the Subconscious, or "Unconscious," he naturally takes every Conscious thought at full face value as genuine, sound, logical and without guide.

2. When one has an idea or conviction concerning anything, he naturally thinks that he has formed that conviction through sound judgment and reason.

3. And, at first it is very hard to see "how" a logical, conscious thought could be motivated by something of an entirely different nature, from the depths, beneath the plane of consciousness. By degrees, we shall take up different phases of this through the numbers to follow.

4. The basic principles are—

a. That any Wish, Idea or Complex in the depths of the Unconscious may motivate *conscious* thought.

b. That this conscious thought so induced is to serve the ends or purposes of the Unconscious desires.

c. That the conscious thought may be so veiled or disguised as to have absolutely no apparent relation to the Unconscious motivating desires, and therefore, one would not see what the true motives might be.

5. The regressive self, which seeks to draw back into peaceful inaction, and which seeks to hold you back from your greatest progress, has no regard for your "best good" as you might consciously see it. It only seeks to make you take the "easy road."

6. Now, to resume our study, let us imagine that the energies of your desires for progress have become

strengthened again, you are overwhelmed with a great desire for expression and action. Again, you are on the verge of really doing something.

7. And again, the regressive self is on the job, ready to subtly head you off.

8. Perhaps you are thinking of entering upon a new venture, either in your teaching or in a business way. The wily regressive self projects before your consciousness various perfectly sound reasons why you should *not* do it. "Conditions are not right. You have not capital enough, etc."

9. Perhaps you are about to "combat" some person in an endeavor to sell them. Before your consciousness appear perfectly plausible reasons why that person would not want to buy what you have. The regressive self has projected these "reasons why you can't" before you, simply to turn you back and to shut off your endeavor.

10. Perhaps you have been in the habit of blaming other persons, or "conditions" because your status in life is not what you might wish it were. This is the most common way of staying in the "easy-road."

11. Or, perhaps extremely painful situations come in life, and one can place the blame upon others. Naturally, if one can blame others for his misfortune, he need feel no discredit to self. The regressive self would prefer that you blame others, because when you really begin to look within for the cause of your trials in life, you are on the road to progress.

12. Henceforth, when you are about to take some action toward expression and progress, and you find the "reasons why you can't" creeping up before you—stop and analyze them. Are they really sound reasons, or is the regressive self simply projecting them before you to make you drift along for another day or month? It is true that one must proceed with common sense and judgment, but more often than not, the "reasons why you can't" do not come from judgment but from the subtle regressive self, which thereby holds you back from progress.

Definitions

A brief resume of terms commonly used in psychological teachings, with brief sketches concerning their usual meaning and application.

Inspirational and Constructive Psychology usually teaches of—

- The "Objective" or "Conscious" Mind.
- The "Subjective" Mind is sometimes spoken of.
- The "Subconscious" Mind.

The "Objective" or "Conscious" Mind is portrayed as that "thinking" mind of which you are conscious during all waking hours. It is that phase of mind, where *you think* you think. It is the vibrator, where Ideas are presented to your awareness.

The term, "Subjective" Mind, is used with various meanings, and the expression is often used where another term would be much less confusing. When the word "Subjective" is used in this Series, it will be in a general way and will refer to any state in the border-

land, between objectivity and complete subconsciousness, or between seen and unseen planes of Creation. In other words, the term "Subjective" will here be used to indicate the half-way land between the conscious and the subconscious, or between concrete Creation and ethereal Creation.

The term "Subconscious" Mind is used to indicate the major portion of mind, utterly beyond and beneath the plane of consciousness. The constructive or inspirational psychologist teaches that the Subconscious Mind—

- Is made up of an accumulation of mental impressions, which rule and govern the body and life.
- The Law of the Subconscious Mind is "Suggestion" and by this Law the Subconscious Mind may be altered or rebuilt.
- The Subconscious Mind has access to all knowledge, etc.

Psychoanalysis uses other terms—

- The "Conscious."
- The "Fore-Conscious."
- The "Unconscious."

The "Conscious" Mind is spoken of in the same way as outlined above.

The "Fore-conscious" is the borderland plane, wherein are Ideas and memories, which are at any time available to Consciousness.

The "Unconscious" is portrayed as the buried self, made up of the basic primal impulses and all repressed wishes and memories. The contents of the "Unconscious" are pictured as not available to consciousness at all. The Unconscious is considered as a vast accumulation of unfulfilled desires. It represents the active fifth principle of Man. It is portrayed in the Scriptures in many places, among which it is represented as the Twelve Tribes of Ishmael, and elsewhere as Babylon the Great, of which in Revelations, it is said, "Thus with violence shall that great city Babylon be thrown down—." And here is outlined the universal ultimate human road, which even the Christ came to portray. In this Series the terms Unconscious and Subconscious will be used interchangeably, with the same meaning.

We now turn to Metaphysics and here we find, in addition to the other terms, such expressions as—

- "Supernormal" Consciousness.
- The "Christ Within."
- The "God Head."
- The "Divine Spark," etc.

All of these terms are synonymous. They refer to the supreme commanding spark, the seventh principle of Man, for which the Unconscious is but the pawn, since the Supreme Self absolutely guides the building of the Unconscious.

No reference will be found, in any psychoanalytic literature, to the Spirit. Psychoanalysis is only concerned with the machinery of the fifth principle "Unconscious."

Getting Results from the Sub-conscious Mind

By Chas. Illingworth

The sub-conscious mind, in which term is included both sub and super conscious mind, is the power house of humanity and to learn to control it means the satisfaction of every desire for good; much has been written about the workings of the sub-conscious mind but I venture to say that very few students understand its workings in a sufficiently practical manner to enable them to accomplish results. Theories amount to very little to the person involved in daily business affairs with the world, and after all, very little theory is necessary in dealing with such a subject as this, and the application of the principles necessary to success are simple and easy to understand. To my mind the basic principles of New Thought, psychology, suggestion etc., are nothing more than learning to control the sub-conscious mind.

As a means of pre-natal culture the study will be found particularly beneficial and the few cases where I have known it tried, have produced results that are indeed remarkable.

For any person, man or woman, in whatever business they may be engaged, the science of control of the sub-conscious mind will make their advancement much more rapid and their ultimate success will be much more certain than could otherwise be obtained.

Perhaps the most remarkable and important faculty possessed by the sub-conscious mind is the fact that "it works while you sleep" and thus the seven or eight hours necessary to bodily health is made a means of producing results previously unobtainable by any means of study known at present.

The principal desires and thoughts of our daily life are impressed upon the sub-conscious mind and during the hours of sleep this inner mind is working away and producing effects according to the instructions received or impressed upon it. About an hour previous to retiring for the night is a good time to give your instructions to the sub-conscious and if your instructions have taken proper root, you need have no fear; results will as surely come as

the morning sun will rise. Just how to impress the sub-conscious and just how to go to sleep is therefore an interesting study that needs careful consideration, and in this connection let me advise students to avoid late or heavy dinners for the simple reason that energy is drawn from the brain in the attempts to digest the foods in the stomach; if you want the best results it is necessary to utilize all your energy for the purpose in hand.

It is a splendid idea, and one that is bound to produce results, to spend an hour previous to retiring for the night, in quiet meditation and concentration upon the problem in life that is of most interest to you and requires to be solved; call upon the sub-conscious to help you and to present to your conscious mind a solution; if it is necessary that the problem be solved by a certain time, impress that fact upon the sub-conscious and see the problem solved at the time required; then go to sleep with this idea firmly impressed, and you will find your information at hand at the time required; do not attempt impossible things and do not worry until the time appointed.

Impress upon the sub-conscious the picture of success, or in the case of curing bad habits, do not tell the sub-conscious that you wish to be free from such and such a habit; such a course would tend to make the habit worse; picture yourself as in perfect health, leave any thoughts of the habit or results of the habit entirely out of your mind. The sub-conscious does not reason; it accepts your instructions and works accordingly, much the same as a subject under hypnotic influence accepts the most ridiculous suggestions and, believing them to be true, proceeds accordingly.

Whatever the sub-conscious mind is impressed to do, will be done faithfully and truly, and in every line of human endeavor the knowledge of how to correctly impress the sub-conscious would prove of tremendous value. The sub-conscious mind goes to the very heart of things while our conscious minds simply touch the surface. All great men and women get their best efforts from the sub-conscious whether they realize it or not. Take the case of the orator or preacher who has the faculty

of controlling and swaying the minds of large audiences; his speech does not seem to have real power until he has "got warmed up to his subject," and it is then that he has practically lost control of himself and his inner or sub-conscious mind is in charge. The same fact is true of the musician; when he or she forgets themselves so that they are completely absorbed in their endeavors to interpret the ideas of the composer; it is then that the musician fails to notice the audience, and it is then that the audience are carried away to the heights of unspeakable joy: Such is the power of the sub-conscious mind.

The sub-conscious mind does what it is impressed to do, and for this reason we should be very careful to allow only good impressions to enter; the impressions must be in the form of an idea or a picture, mere words have no meaning to the sub-conscious, and the idea or picture must be clear and distinct; do not, for instance, tell yourself that you wish to be freed from the tobacco habit; that will only make the habit worse; **SEE YOURSELF FREE**; it is what you have in your mind that the sub-conscious receives, and it has no power to tell whether your commands are positive or negative. When you are impressing the sub-conscious be sincere, feel that the idea you have in mind is all you have to live for; do not be too ambitious at first; start with something possible of attainment, and in a short time you will find yourself solving problems that previously you thought to be impossible.

Do not get into the idea of thinking that the great men and women of the world are any better than you are; perhaps you cannot be a second Lincoln, but you are capable of accomplishing things that even Lincoln would envy. The Kingdom is within, learn to find it, and all things necessary to your happiness shall be given unto you.

The man who radiates good cheer, who makes life happier wherever he meets it, is always a man of vision and of faith. He sees the blossoming flower in the tiny seed, the silver lining in every cloud, and a beautiful tomorrow in the darkest today.—Edwin Osgood Grover.

Thoughts on Physical Mediumship

The physical phenomena which ushered in Modern Spiritualism in 1848, and which constituted its chief form of appeal during its first forty years, are showing signs of revival. True it is that it has modified its form in some measure: instead of materialization we have psychic photography, voices in indignation and approval, but we have no reason to doubt that materialization will again come to the front ere the tide rises much higher. There are, of course, those superior persons who judge all such phenomena as low and mean, but one can imagine the strength that would be given Spiritualistic position by the recurrence of such phenomena as that recorded in connection with such mediums as D. D. Home, Florrie Cook, Miss Wood, Miss Fairlamb, the Davenports, Wm. Eglinton, Dr. Slade, Husk, Williams, Dr. Monck, Mdme. D'Esperance, Mrs. Everitt, Geo. Spriggs, or even John Taylor. The standard by which phenomena are to be judged is that of its honesty and service to the world, and judged by this standard the above-named are entitled to be considered our benefactors.

Of course we shall be told that some few of these were connected with very unsavoury exposures. We have no desire to shirk that issue. Rather would we draw attention to such facts in order that valuable deductions might be drawn. The majority of unfortunate "exposures" were connected with the professional use of the powers possessed by the medium, and this has caused many well-intentioned folk to declaim professionalism. The weakness, however, of professional mediumship lies in the fact that he who thus becomes the servant of the general public loses to a considerable extent all power of choice over his regular abiding place, and the unknowing and often uncaring public have only one thought, that they are buying a definite article and expect to be supplied.

Very few sitters take the trouble to consider anyone but themselves. They know little and care less concerning the effect of those variable psychological influences which make or mar a successful seance. Be the medium well or ill, at peace or worried by domestic and financial problems, be the sitters students or sensationalists, critical or callous, he is expected to produce the phenomena which he is reported (often with much exaggeration) to have produced elsewhere, and if results fail to come, such sitters are not only aggrieved but often say ugly things. At a seance for direct voice recently eleven sitters spoke with relatives who satisfactorily proved their identity, five sitters obtained nothing which was personal to themselves, and of these latter three were decidedly ill-tempered and accused the medium of unfair treatment, since they had paid the same fee as the rest. The medium is expected to take all comers, and the sitters vary with each successive seance. Any student of psychic phenomena will know that these are the very conditions which invite failure, and the medium who has to face

such conditions should have a long period in the home circle in order to stabilize his mediumship before any attempt is made to cater for the general public. Ninety per cent of the disasters of the past were due to two factors: (a) the ignorance of the world concerning the laws of psychic phenomena, and (b) the lack of a capable conductor for the circle.

Mediums of the best evidential class are few, but we are persuaded that they are far more numerous than efficient conductors of circles. It is not wise that the medium, especially the entranced medium, should be in the hands of anyone and everyone. He should be free to enter the passive condition essential to success, and he can do this best where he has confidence in the conductor. The duty of the conductor should be dual. First, the protection of his medium against unfair treatment, undue suspicion and excessive depletion; secondly, the endeavor to assist proceedings as to evoke the maximum of evidence with the minimum expenditure of psychic force. He should endeavor to blend his sitters in order to produce harmonious and fraternal relationships between them all. Conflicting psychic temperaments should be separated, complementary temperaments should be contiguous. A little tact on the part of the conductor will avoid heated argument, and his suggestions to the spirit operators will often enable them to clarify obscure and uncertain points, or draw out that extra piece of information which makes all the difference between uncertainty and satisfaction.

One thing clearly emerges from past experience, i. e., that little is gained by isolated sittings. No medium can do full justice to his psychic powers in a promiscuous gathering of cosmopolitan character. Since every sitter brings with him his own psychological peculiarities, the invisible operators must necessarily spend much time in determining what is possible and what advisable with the material at hand. We know now what few understood fifty years ago, that the sitters contribute as surely to the success of the seance as does the medium.

The next best thing to a good medium is a good circle. It follows from the above considerations that constant sitters over a series of regular seances are likely to obtain the best results. The successful experiments of Crookes, Crawford and Geley were largely due to regularity of sittings in the same conditions, with practically the same sitters, at fairly regular intervals.

Young mediums should take particular note of this fact. It is far better to stick to the home circle for three or four years until mediumship is stabilized, than to rush out to satisfy the gaping crowd under conditions which cause the psychic power to wither like apple blossom before a frost.

If the young medium has obtained phenomena in the darkened circle he has but begun his development. Every effort should be made to strengthen the mediumship until it can withstand a measure of light. Other mediums have obtained it by patient persistence, and

where mediumship is strong in the medium's constitution it can be done again. Our own experiments over a course of years showed us that an orange and a green glass, both placed before the light (two glasses, one before the other) gave good results, but there is a possibility that different mediums will react differently to color, and there is room for much research on the matter.

The early mediums for physical phenomena suffered from the ignorance which was characteristic of pioneer days. Such phenomena drew the world's attention. The investigation directed attention to the nature of mediumship, and the inquiry was met by the growth of mental mediumship and the analysis of the psychic factor which constituted a man a medium. With the results obtained from such analysis the student and researcher will be better able to deal with the recurrence of the more physical phenomena. Oh, yes! we can see the guiding hand of the invisible behind it all.

One thing the past teaches us clearly, the medium must protect himself against the ignorance of the sensation-seeker, the venom of the violet opponent, the callous thoughtlessness of the mass of the general public, and the cynicism of the incredulous. Strong, healthy, well-developed mediumship practiced under healthy conditions, with not too frequent sittings, and used by well-tried spirit operators is the road to success. Let it not be forgotten that, though the world holds many reverent and honest searchers, the mass of men are materialistic at heart, and will, without compunction, drain a medium to the last dregs and then abandon him like a sucked orange. The true Spiritualist will blend the critical search for truth with human consideration for the medium, and the two are not incompatible.—*The Two Worlds.*

Enlightened God Consciousness— Prescience

Awaken into the consciousness that you are a manifestation of the Supreme Power of the Universe—of the Infinite and Eternal Being—and you have the divine right to express all the hidden beauty, love and light within.

Emerging into the Love and Light spheres of Wisdom and Presence, you are the Lord—you are beyond the reign of the Law of Karma of ignorance and superstition of the age—**YOU ARE FREE—YOU ARE WHOLE**—carrying with you for protection the memory of the whole cycle of consciousness—the microcosm of the macrocosm the **WHOLE** — I AM, **TRUTH, LIFE, LAW, LOVE, LIGHT**—the cycle completing itself in Mastership, Perfection and Divinity.

Thrill anew with the action of re-awakened life—regain the power and vigor of youth in spirit and in truth. Enter now into the Kingdom of Heaven on earth. Let the soul in the silence beyond the range of the physical sense chant the new song. Let it dip deep

in the cleansing warmth of the Invisible Presence where the radiating divine light hurts not nor destroys. Here indeed is the true re-birth and the divine inflow and outflow of the Infinite in Finite.

Nothing is forbidden you—you may now pour forth all the hidden wealth within. All things are now — possible through believing—it is now true according to your faith it shall be done unto you—OH, HAVE FAITH!

Nor are we in danger in mounting up to the heights of our Ideal—it is well for us to leave behind for divine moments the grosser elements of our being and enter into the realms of light—nor need we travel on the way alone—in each and all the love notes of the heavenly kingdom are beginning to sound and the very soul of earth is finding expression onward and upward.

But the heaven of Light must be within before we may find expression for it in the outer world—before the dream may be fulfilled, and in this divine concordance is the birth of the Ideal—the birth of the Infinite in Finite; and when needs be we touch earth again it shall be transformed with the new light from the heaven within.

Cleansed and purified by the influx of the Infinite in Finite we enter anew into the service of the Invisible Presence and earth life becomes exalted through contact with the Divine.

New knowledge comes with higher consciousness and we begin to express a fuller, happier life than ever before—**WE ARE FREE**—free to enter the kingdom here and now.

Yet many a soul remains in earth bonds because others are not ready to enter into Heaven, and thus it is the enlightened soul ever strives to bring down Heaven to earth for all, and of a certainty the many and marvelous recent gifts to mankind are evidence that the barriers between the here and the beyond are becoming transparent and those upon the heights are glimpsing the perfection of the Ideal.

Everywhere there is evidence of the descent of the spirit upon humanity and the soul of man is arousing and responding to his fellow as never before, we look into the eyes of each other and behold a mysterious something that banishes all fear.

Everywhere individuals are awakening into the conscious knowledge that in the depths of their being a Receiving station of the once Great Unknown is operating and a voice borne on the waves of the Invisible Presence is speaking anew wonderful words of life and love.

The approaching day of Jubilee is near, and hope long dead in the human heart thrills again through body and brain, and each day the awaking brings a clearer vision of the secret of existence.

O, soul, lost in the illusion of sense in the dream called life, look up to the heights and welcome the dawn of the love-lit day!

—John Bert Clarke.

Modern Witchcraft

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Psychological science has made many discoveries during the last half century, yet it has merely touched the rim of the subject. The occult phenomena that are injurious and sinful, such as witchcraft, black magic, and obsession, it has almost wholly ignored by believing that their origin was due to ignorance and superstition.

Hundreds of thousands of human beings—some historians say more than a million—were executed for witchcraft, which is nothing short of a world calamity. To believe that witchcraft was wholly due to a superstitious belief is taking the most casual and unsatisfactory view of the subject. Man's conception and explanation of witchcraft were surely due to his ignorance of the subject, but witchcraft itself had its origin in some occult powers of the human mind and they admit of some reasonable explanation.

The many obscure names and their meanings, such as evil spell, demonism, necromancy, deviltry, obsession, etc., that are recorded in the history of the subject may all be classed under the one name of witchcraft, because everything that is depraved in mediumship was probably used by the witches.

In the past it was believed that all witches were in league with the Devil and that they received their evil powers from him as the price of their souls. Today witchcraft is believed to be non-existent by the great mass of the people, but the percentage of witches to the population at the present time is probably greater than it was during the witch prosecution period.

Witches were merely sexual mediums who waffed their soul forces to sensitives and cast a spell over them which they were powerless to prevent and of which they could not rid themselves. It is a mistake to believe that mediumship always means to commune with disembodied spirits and with heavenly things; mediumship is dependent on the sensitiveness of the faculties of the brain and of the nervous system and the strongest faculties determine the phase and character of all normal mediumship.

Mediumship of the past and of the

present as well is mainly terrestrial in its sweep and character, because the general development of mankind but represents a green civilization. For that reason mediumship is yet on a low plane, often but a vehicle for depraved passion. For every celestial medium there are probably nine hundred and ninety-nine terrestrial mediums whose mediumistic powers are limited to the ether vibrations of this world. This rough and ready estimate is not based on the medium associated with Spiritualism, but on all classes of mediums as they appear in society.

Every faculty has its particular sympathies, which normally radiate outwardly to long distances from the individual, and leave its effect on the faculties of other people. Two individuals may vibrate to the same key, be in harmony with one another and yet both be insane. Every individual development will find its attunement in some other individual whether sane or insane.

Magnetic attraction and repulsion are based on a universal law operative throughout nature, both animate and inanimate. The normal attraction and repulsion between individuals cause but little discomfort, ordinarily, through promiscuous social intercourse, because everybody will instinctively associate with those that are most congenial to their own tastes and desires. But a normally constituted individual, who is sensitive to the personal influences about him, cannot associate promiscuously with people that are inverted or abnormal in their desires without suffering great discomfort, because he cannot protect himself from the uncongenial nervous magnetism.

In sexual philosophy an invert denotes an individual whose sex attraction has become inverted from its natural use. The cause of sexual inversion is not absolutely known, but attributed to various causes by the different writers on the subject. Sexual inverts are divided into two classes: Homosexuals who are attracted to their own sex and bisexuals who have no preference for sex, but are attracted alike to both sexes. Both these classes of inverts usually go by the name of the "third sex."

Sex love is the strongest of all the loves implanted into the human race by the Creator, because on it depends the perpetuation of the race. And when it be-

comes inverted it throws the whole character out of balance. The passion of invert, when associated with a low level of mind, is terrible to contemplate. It gives him no rest, but follows him by day like an invisible demon and gives color to his dreams at night. And there is climacteric period in his sex life like there is in the lives of normally sexed people. So long life lasts, his passion lasts. Not only is he an abject slave to his own inherited passion, but he is fated to cause no end of misery to many sensitive people daily associated with him.

In 1912 I began to take some systematic notice of sexual inverts among the people daily met in social and business intercourse. And the conclusion arrived at, to my satisfaction, after ten years desultory observation is: That sexual inversion is a soul disease of the human race which is transmitted from parents to their offsprings; that it lies in the germ plasm of certain families and has thus passed from one fleshy tabernacle to another, probably, since the human race began; that those who are sexually inverted always marry together; that between thirty and forty per cent of the white race are tainted with it; and that sexual inverts are all mediums and the cause of physical obsession and that they were responsible for the witchcraft of history.

There is nothing wild and visionary in these views; they are scientific and demonstrable. One individual can overcome the magnetic resistance of another individual by an effort of the will. The facts of mesmerism demonstrate it. Professional mesmerists and writers on the subject have put forward the theory that no individual can be mesmerized against his will and that is probably a true statement, but many people are so sensitive in temperament that they become a mere receptacle for the positive feelings and opinions of the people about them. Such sensitive people become easy victims to sexual inverts with strong inherited passions from a long line of ancestors. And when the magnetic resistance of a sensitive is overcome and his nervous system saturated with the foreign and uncongenial magnetism of a homosexual medium, he is obsessed, bewitched, or a victim of the "black arts."

Sexual mediums can contact with sensitive people that they have neither met

not seen merely by coming in nervous contact with their writings in books or in periodical literature. They can and do vibrate their desires and feelings, not their words and phrases, to immense distances. Why should they not? The human brain is a storage battery of electrical and magnetic forces which through the will can be made to set up ether vibrations, like the transmitter of a wireless telegraph, which may have power to circle the globe. The brain or the nervous system of the sensitive to whom the vibrations are directed acts as the receiver, and as neither the dots nor the dashes of a wireless transmitter, nor the voice of the radio phone transmitter actually travel through space but are merely mechanically reproduced in the receiver, so likewise the soul force of one individual does not actually travel through space but tend to reproduce itself in the soul of the sensitive.

To many these facts may be regarded as a reflection on the wisdom of the Creator that the selfish and the degenerate should be allowed to possess such fearful power, inflicting suffering on innocent mortals merely for their own gratification. But a comprehensive view of the subject reveals great wisdom. In the spirit world, both Emanuel Swedenborg and A. J. Davis tell us, spirits waft or vibrate their personal influence when congenial to one another; they also waft their influence to mortals to strengthen them during the hour of sorrow and temptation. And when nearing death, with hope not to fear the dark abyss of physical death.

The psychological crime practiced by sexual mediums is merely one crime out of the category of crimes daily perpetrated in the world. Theft, rape, murder, fill the daily calendar of every police court of the cities and many crimes are never detected at all, nor punished. In the spirit world, according to A. J. Davis, the laws of justice and fraternal love are strictly obeyed by every spirit or he can neither progress nor be happy. The same moral and spiritual laws are operative among the people of earth; a great deal of the misery that we suffer is because we neglect to obey the laws of life. And in these laws one may discern the great wisdom of the Creator. Mankind will continue to suffer until it adopts the teachings of the Harmonial Philosophy.

To attribute the causes of physical obsession to evil spirits is really making a true diagnosis; evil or misdirected spirits yet in the body are the cause and not disembodied spirits. A spirit yet in the flesh possesses all the attributes of a spirit out of the flesh, although he cannot express them so fully.

The days of witchcraft are not gone by. Two years ago a woman witch was stabbed to death in Spain and last year a woman witch narrowly escaped being thrown into a river at Rome. In 1878 Mrs. Mary Baker Eddy, the founder of Christian Science, brought a case of witchcraft before the court of Salem village, alleging that Daniel Spofford had bewitched Lucretia Brown, one of Mrs. Eddy's students. The complaint alleged that Mr. Spofford was a mesmerist and by the art and power of his mind was exerting a mesmeric influence over the mind and body of Miss Brown, causing her much annoyance and suffering. The case was dismissed; the Judge was of the opinion that the court had no jurisdiction over the mind of Mr. Spofford.

Mrs. Eddy herself was a victim of modern witchcraft, she was of a neurotic temperament and extremely sensitive to the personal influences about her. For years she complained of the anguish she felt in meeting people. She was constantly on the move to get away from the "malicious magnetism" about her but it followed her everywhere and seems to have been the one thing which made her life unhappy.

There has been much criticism of Mrs. Eddy because she revived the old superstition of witchcraft in Salem village and because of her views of "malicious magnetism," a phrase which she coined. Mrs. Eddy's discrimination in the choice of words was not good, some of her ideas on the subject of malicious magnetism are impossible, but there is no good reason to believe that her views of witchcraft and malicious magnetism were merely due to fear or fancy.

It would be interesting to know how psychological crimes will be dealt with in the future when their origin becomes better known. Occasionally such crimes get into the courts. "In a court in Berlin recently a step-uncle was accused of using hypnotism to persuade one sister 13 years old to kill another sister, 16, and then kill herself—leaving to the step-

uncle the property of both girls."

Sexual mediums have played a strange role in history. They were the cause of obsession, the black arts, and much of which goes by the name of mysticism; they suffered prosecution and execution during the witchcraft period but since that time they have been let alone. Now there is no law against their practices save the moral law and uncontrollable passion is blind to morality. Their crimes are not only secret but the spirits from another world are held responsible for them.

A MYSTERIOUS FIRE MEDIUM

The following sensational item comes from Budapest, Hungary, and was published in the "San Bernardino Daily Sun."

Is John Farkas, 14 years old, a "devil boy," gifted with supernatural powers, or can the strange happenings that go on whenever he is near be explained by natural causes?

Hungary cannot decide—and the great mass of its ignorant superstitious people incline to look upon John Farkas as "superhuman."

Mysterious fires which burn without flames and had destroyed several houses in Keeskemet, a nearby village, had been explained by geologists who came from distant parts of Europe to investigate the mystery. They found natural gas deposits in the yard of the home of Peter Horvath which has nearly burned to the ground several times without human agency to cause the fire.

After geologists had thus disposed of the matter, however, it was discovered that the fires were ignited only when John Farkas was about, and when he had a headache. Investigators who took the boy in hand on suspicion of being an incendiary, took him to Peter Horvath's home, where he was suddenly seized with a "headache," became suddenly weak, and had to sit down. As he did so, the curtains in the room burst into flame. Dishes jumped on the tables, and bottles on the bureau leaped to the ceiling and fell with a crash. On other occasions window panes crumbled as he passed, and once as he approached a door it fell flat on the ground.

Now investigators from the Society of Psychical Research are in Budapest working on the case.

"Your Psychic Powers and How to Develop Them"

By Hereward Carrington, Ph. D.

Broadly speaking, there are four important and fundamental methods of psychic development. These are (1) the *mystical* and religious; (2) the *yogi* or oriental method; (3) the *occult*, or occultic, transcendental; and (4) the *psychic* or mediumistic. The first two of these resemble one another—to a certain extent—inasmuch as they both endeavor to bring about an ultimate merging of the Self with the Absolute—the oriental system giving a complete and very complicated series of exercises in order to accomplish this. They consist in certain bodily postures, breathing, "mantras" or chants, concentration, meditation, the outpouring of the mind on the object held before it, and finally the unification, in *Samadhi*, when subject and object—seer and seen—become one. Mysticism has a more distinctly religious tinge, inasmuch as it assumes this Absolute to be God. Occult training is in many respects very different from both the foregoing. *Occultism* is a complete system of philosophy, science and theology—presenting a certain interpretation of the universe—*magic* (invocational or ceremonial magic) being its practical or phenomenal form. The older occultists depended, for the production of their phenomena, upon the occult use of the will, and the powers of the "astral light," so-called—the invisible ether, differing from the ether of the physicists, in which we are bathed, and of which our "etheric body" is composed. Modern occultism devotes itself largely to a study and interpretation of phenomena; and has a certain well-defined interpretation of all psychic phenomena. For example, no orthodox occultist would ever admit the claim of the "psychical researcher" that "spirits" return to us through so-called mediums; they have other interpretations of the facts—chiefly based upon the hidden and unknown powers of man. Again, they assert (with some truth, I admit) that ordinary mediumship, as at present practised and cultivated, is harmful and dangerous; and that the medium should not lose consciousness and control of himself in the way he does. He should retain full possession of himself when in the trance state. Proper methods of occult development will give this control.

The *psychic development* with which we of the West are most familiar, however, depends upon the development of certain psychic or mediumistic powers which we possess; and as this is the most promising field for the average beginner, along these lines, and as we know more of these phenomena than any others, from the scientific standpoint, I propose to deal, throughout the remainder of this paper, with psychic phenomena pure and simple—their proper cultivation and development—and leave out of consideration, for the time being, these other methods, which I have mentioned—perhaps

taking them up for consideration, later and in detail, in some future paper devoted to the subject.

Let us, therefore, turn to the practical question: *How best to develop your psychic powers!*

How to Develop

Every student of psychics who has experienced phenomena of one kind or another, and who is more or less mediumistic, desires to know how to develop his own powers and faculties so that the phenomena which come through him may be increased in power, in clearness and in excellence. This is quite possible, since we are all more or less mediumistic or psychic, and need only cultivate our powers in order to develop them, and bring them to maturity. Development will differ, according to the character of the phenomena you desire. Those who desire physical phenomena must develop in one way; those who desire to obtain automatic writing must develop in another; those who wish to become clairvoyant must develop in still another, and so on.

Spontaneous Phenomena

For the present, let us give a few general hints to those who have experienced *spontaneous* phenomena in their waking state, or who have experienced remarkable dreams, which they feel signify something—but just *what*, they do not understand. These spontaneous phenomena are the simplest types of *mediumship*, though as a matter of fact it is often an indication of psychic power, having but little to do with true mediumistic messages—that is, they are the result of remarkable powers within ourselves. All who obtain phenomena of this nature should make it a point, first of all, to maintain the physical health at the highest possible standard, so that the energies are not drained, and the body remains healthy and the mind clear in its judgment. It is essential, at this stage to reduce the amount of any stimulants which may be taken, to the lowest possible quantity, and, if possible, omit them altogether. This applies not only to alcohol in all its forms, but also to tea and coffee. These stimulants excite the nerves and imagination, and often induce manifestations which are not true psychic phenomena at all, but the results of a disordered nervous system. The subject should not eat too much meat. On the other hand, fruits of all kinds, particularly acid fruits, such as the pear, peach, plum, orange and lemon, would be especially suitable, since the juices of these fruits act upon the liver and tend to cleanse the blood. Of course, these precautions are only for those who are serious in their study, and who are determined to obtain the best possible phenomena. Plenty of exercise should be taken. plenty of water should be drunk, cool baths should be often indulged in, and deep breathing exercises will prove very beneficial.

The mind should be exercised in all healthy channels. Do not "introspect" or reflect too much on your own inner mental conditions. You must learn to live *outside your head*, so to speak, in the outer world. Do not constantly wonder what is going on within your own brain.

If you do, you will surely lead yourself into difficulties later on. In short, you should lead a healthy, active life and, between those times when you experienced phenomena, you should think about them as applied to yourself as little as possible.

Conditions for Development

If you desire to obtain certain manifestations, it is not advisable to sit for them or try and obtain them for longer than twenty (20) minutes to half an hour each day. At first five or ten minutes would suffice, and this time can gradually be lengthened as you receive. This is especially important; and the neglect of this rule is one of the great reasons for the dangers which mediums experience later on in their development. Suppose, for example, that someone appeared to you and gave you a certain advice as to your course of action. It would certainly be unwise for you to follow this advice in every case, without inquiring whether or not it would be just and sensible, and without using your own judgment when the advice was given. Even supposing that the person who appeared to you was *really* the spirit it claimed to be, there is always the possibility that this spirit may be mistaken, and the further possibility that some malicious and lying spirit was coming to you, pretending to give advice, while in reality it was only leading you astray. There is this further possibility that the figure you saw was not really a spirit at all, but merely the product of your own subconscious imagination. Often this is the case, and yet the figure has given true and sound advice! All that we are stating now is that the judgment of the individual who receives such messages, or advice, must always be exercised upon the message received. If you do not cultivate this habit, you will find that messages often become more and more insistent, when they are not followed, and will sometimes give untrue or lying information. They may even urge you to do certain things which are against your own welfare. All this can only be settled by the exercise of right judgment, and by asking the advice of those who know how much to believe in these messages. It is for this reason that the counsel and help of one who has had long training and experience in this subject is most desirable, during these early stages of mediumship.

Symptoms of Oncoming Mediumship

For the first few evenings you will probably notice nothing much of interest, though very psychic persons begin to develop almost at once. A peculiar lightness and buzzing is sometimes experienced in the head, together with a sense of numbness in the hands and arms, and sometimes in the feet and legs. The respiration seems to become slower, and so does the heart. Tiny lights and spots and light, or dark spots, appear in the air at a distance of one or two feet in front of the subject. A peculiar pressure is sometimes experienced on the top of the head or on the base of the brain, or in the

solar plexus, "swishing" sound, as of the sea, breaking upon the seashore may be heard and a sensation that something inside of the head is going round and round in spirals. The head, the hands and sometimes the whole body break out into a profuse perspiration at this point.

These are the first sensations of oncoming mediumship. Very often they are not pleasant for the first few weeks, but if this period be passed, the unpleasant sensations will as a rule vanish, and the subject will then develop true mediumship of one character or another.

Early Signs and Experiences

At this phase of the development the subject may feel cool breezes blowing upon his hands and face from various directions—breezes which appear to be perfectly physical in character. He may also experience a peculiar sticky sensation on his hands and face as though cobwebs were applied over the bare skin which is exposed. This cobwebby sensation is very common, and is not limited, as many think, to mediums who obtain materialization.

Colors and Voices

In the early stage of the development, mediums very often see colors of various shades and hues in space before them. They are unable to tell whether or not these colors have any definite shape or outline or not; they seem to possess some irregular shape of their own, something like a large blot of ink. At this stage also many psychics see faces of friends and relatives, either living or dead, just as they are falling asleep or as they are awakening in the morning—more usually the former. They also see many strange faces. These may be mere vague images or clearly outlined. Instead of the faces they may hear voices, speaking—and the first thing which these voices generally say is the name of the subject himself. After this the voices may become more and more clear and intense, but such phenomena should be permitted only at stated times, because if they are allowed to develop whenever they may be experienced, trouble may result. Many odd and grotesque figures and shapes may present themselves to the mind's eye at this stage of development. These shapes may be highly colored or may be almost colorless, seeming to be made of the air itself, yet somehow separated from this in outline. Many of these images are symbolic, though as a rule a few of them are recognizable. More often they represent curious patterns and figures, such as roses, circles, outlines of patterns such as may be seen on the wall paper and occasionally weird and horrible images flash into the mind, to be gone again the next instant.

Unpleasant Experiences

If these manifestations develop an unpleasant character at this time they should be checked instantly. The subject may do this in several ways. First of all he should build up his physical health. Second, he should see to it that he obtains plenty of sleep. Third, he should exercise his brain as little as possible on anything of this unpleasant character. Fourth, he should keep busily occupied in material, practical things and leave himself no time to ponder and dwell upon these unpleasant occurrences. Fifth, he should avoid by all means day-dreaming and never allow the mind to become passive or absent-minded. He should cultivate his objective attention and interest, in short, and focus his whole personality, as it were, between his eyes, so as to have it under thorough control. If he does this, and refuses to sit for development for a short time, he will find that these early unpleasant symptoms (should they develop) will soon wear off; and this advice holds good at any stage of the development of mediumship.

Clairvoyance

Most psychics, when they begin their development, see shapes and figures more frequently than they experience any other phenomena. They wonder why this should be. Why should nearly all of us see? (Now and then, it is true, we come across one who hears more easily than sees, but he is the exception, not the rule.)

Why and How We "See" in Clairvoyance

The explanation of this fact is probably the following: We use our eyes more than we do any other one of our senses. We feel that our active consciousness is more connected with sight than with anything else. The sight-centers in the brain are more used than any of the others, and this fact is proved by dreams, in which we see figures but very seldom hear spoken words. Again our memory consists mostly of visual symbols. If we think of a person we call up his image before us, this being a "memory image." Now, as these parts of the mind and brain are so active, it is only an extension of this faculty of inducing memory-images, which enables us to see objects and figures in clairvoyance. We only have to force this faculty of the mind a little more than usual to carry it beyond the limitations of physical sense; whereas, in the other senses, much less used, we have to do a great deal more of this cultivating or forcing-process, in order to develop the corresponding spiritual organs. Clairvoyance and similar faculties depend in many cases upon the partial liberation or freeing of the spirit from the body, and the stimulation of the corresponding psychic sense-organs into a higher degree of activity, and so permitting their use. The following are a few exercises which will be found helpful to develop this faculty of clairvoyance.

Developing Exercises

1. Seat yourself in a comfortable chair in a semi-darkened room. Mentally construct (i. e., imagine) before you a tube, open at both ends. One end of this tube fits over your eyes, and the other end extends indefinitely outward into space. Imagine that this tube is hollow and that you can see through it perfectly. Turn this tube in the direction of the house of a friend of yours; mentally go into a room and see if you can discover in it anyone present, and if so, who he is and what he looks like. Note what you see carefully. You will be able to verify the next day how far your vision is correct.

2. Construct the tube as before. At the other end of this tube, which you must imagine about one hundred yards long, you must endeavor to see clairvoyantly the face of a friend. Try to distinguish the features of this face, making them clearer and clearer. When you have done this, gradually pull it toward you by an effort of will, until it is only about two or three feet distant. It should then be perfectly clear and every feature distinguishable. When you have succeeded in visualizing this face so clearly that you see it as distinctly as you would if that individual stood before you in life, your progress as a clairvoyant will have made great advances and you may then begin experiments in *influencing* this person at a distance, while seeing his face before you, as explained. Will that he should do a certain thing, to think of you at a certain time or see your face float before him as he is busy with his daily occupations. If you practice this persistently, you will ultimately achieve success, being able to influence persons without doubt.

"Polarization" and How to Use It

This ability to influence a distant person or object by means of your will, when directed toward it, has been termed a "polarization," because you polarize a path or channel through the astral atmosphere toward the desired point, and this channel facilitates psychic communication in both directions. A great deal depends, during these experiments, upon your ability to hold the object clearly in your mind's eye and to concentrate upon it. If you do not do this, your efforts will be lost, since you will find there are a great many astral currents, playing to and fro, which tend to disintegrate your own currents set up by you, and unless these are strong you will not succeed in overcoming the astral "cross-currents."

In conducting these experiments you must be sure, especially at first, always to keep your consciousness centered in your own body, and not to let it go outward into space along with your thought; your will alone must travel outward; you must keep your consciousness within your own physical body. If you do not do this you will be apt to get into trouble. Your starting-point, your "focal center," as it is called, must always be maintained.

In developing clairvoyance you should remember that faith and belief tend to open up your latent powers and faculties, while disbelief has the contrary effect of closing them and shutting off all further development. This is true in all lines of psychic unfoldment.

Clairvoyance is a faculty possessed by the whole human race in varying degrees, and there are indications that, with each generation, its power is becoming greater and greater, so that the time will doubtless come when everyone will see clairvoyantly just as we now see with our ordinary eyes. In fact, the possession of strong intuitions and sentiments, sensing the feelings and emotions of others, etc., are but undeveloped clairvoyant flashes, giving you an insight into the mind of the person with whom you are conversing.

Factors in the Development of Clairvoyance

"Concentration" is an important factor in the cultivation of clairvoyance. You must train your mind so that you can think of a particular object for several minutes without relaxing or allowing any other thought to enter your consciousness. You must practice gazing at an object until you can do this for two or three minutes without moving your eyes and without fatigue. You should cultivate deep-breathing exercises and, during inspiration, think that you are drawing on the vital energy of the universe, while with each breath you exhale you are throwing off any adverse influences which may have come to you.

"Visualizing" is an important factor in developing clairvoyance. You should get into the habit of calling up before your mind a face you have seen or a scene you have witnessed that day, trying to remember every detail and making it clearer and clearer until you have every detail clear in your mind's eye. You should then endeavor to project it outward into space, as though you were seeing these pictures outside your head as real entities, and not merely as memory pictures.

Crystal-gazing and similar experiments will greatly help in this.

(To be continued)

The Way

It requires Faith to forsake all the desires of self in order to ascend to the Ninth degree of prescience and lasting Occult Power. The Chart of Mind gives you in an intelligent presentation of the secret of the power and promise of all the prophets, avatars, and master teachers of the ages.

Daring to forsake all, there is nothing whatever lost, on the contrary, even like in the inspired words of old, you with certainty gain a thousand fold more in this life, even in your transformed and very personal desires, and the spiritual power concomitant with the material gain gives you faith in the promise of glory in the life that is to come beyond the Great Change.

One goes just so far in theory and then you are required to give some time to aid others in order to increase your faith and gain the initiative which overcomes that indecision and self-hypnosis that paralyzes

action. When you do not know what to do for yourself there is instant relief in doing something to aid others—and that is what all down through recorded history has been, and is known by the Mystic term—THE WAY.

Dropping all concepts of any system of morality—in the monistic concept, morality is the dualistic term for prescient knowledge—you formulate an ideal in harmony with the greatest possible intelligent foresight of what may be gained in both the material and spiritual world; then you mount to the absolute viewpoint, thence you see the very supreme mind working through you wishes you to gain the very desires you hold, although you may notice in the Chart of Mind that following rebirth, Animal, Self, National, and Dual Consciousness, are omitted. This omission has been prophesied long ago by seer and poet, in Tennyson's Locksley's Hall, when the "nation's airy navies" came there was to be "The parliament of mankind, the federation of the world," eliminating National Consciousness and overcoming the dictum of the "Chosen People."

You will notice, however, that Race Consciousness, in the sense of a Human Race is maintained. The bugbear which the pseudo-idealists have for awhile brought forward, is what sort of a race this true race will be—white, black, yellow, or brown—or a mixture of all four. There seems to be quite a settled opinion in the minds of a few practical and prescient individuals out here in the West that it is not going to be a Brown race—the theosophical hints to the contrary notwithstanding.

Having some difficulty in entering the Ninth degree of Prescience for practical purpose you may transpose this state of consciousness to the material world, and while from the viewpoint of present materiality you may be forced to admit that your "Kingdom is not of this world," there should be no difficulty in gaining a vision of a transformed material world when your long-delayed Kingdom should have come. And there are many loyal souls now who have faith that the spiritual Kingdom pictured two thousand years ago in spite of all the wars and rumors of wars is soon to be ushered into reality. Thus does the vision of the idealist remain even though "Heaven and earth may pass away." For in the depths of mind reigns the power of the ideal and it is written that if two minds agree touching one thing it shall be done. Thus we gain irresistible power when we gain a complete and conscious spiritual union with other minds concentrating upon a practical ideal.

JOHN BERTRUM CLARKE.

The medium that used to make a poor, overworked spirit rap on the table with a lead pencil and write "Papa is happy" has fierce competition in the radio that sings, preaches, plays jazz music and lectures all at the same time and without any fake.

—Chicago Tribune.

Report Upon "Poltergeist" Phenomena Occurring in the Presence of Fraulein Hannie at Braunau

Communicated by an Eye-Witness (Naval Commander Kogelnik)

N. B.—Capt. Kogelnik has been a student of occult phenomena for some years, and has with his wife assisted in the development of a physical medium likely to be well known in Europe in the future. The notes supplied by our correspondent have been condensed for publication, but without omission of any important fact.—Ed.

The investigation of psychical happenings can only merit the name of Psychic Science when its phenomena can be brought within the scope of human comprehension, and its laws linked on a symmetric basis of fact. There must be a consensus established in the observation of these facts, or at least an intelligible harmony between the impressions they create upon the minds of various observers. No two observers, however, will perceive alike in these matters. Differences of nervous constitution, and of training and sensory development of a nature more profound than those which can be measured by instruments, are present between individuals, and in our daily life we are by no means fully conscious of such. The claims of our daily life do not bring them into contrast in the critical way in which psychical observation does.

And each one knows but little of his innermost Self, or can gauge his own psychic constitution. The writer therefore admits it to be an invidious task to make record of what after all are his personal observations, based upon the unreliable testimony of his nerves and senses. And where one cannot trust one's own senses, still less can one commit oneself to a reliance upon those of others. Nevertheless he will relate certain strange happenings, offering to readers of Psychic Science such guarantee as his position as a Naval officer, trusted by his men, may be able to adduce. With this premise the narrative will be continued in the first person.

It was in January of the present year that I was informed by an Austrian newspaper, as well as by private letters, that in Lieserbrücke, a small place in Car-

inthia, were occurring many strange things which were agitating the minds of this isolated community, the even tenor of whose life had hitherto been undisturbed by any extraordinary happenings. The solitary inn of Lieserbrücke was destined to be the scene of surprising events, the news of which soon spread over the countryside, causing alarm and disquietude. Bottles, dishes and plates were thrown about the kitchen of the inn, bells were rung, stones were flung, and all by unseen hands. The inn soon became the resort of pilgrims attracted by the miracle. At first no explanation was forthcoming, but soon there appeared a connection between the phenomena and a girl of about fifteen years, who was a servant at the inn, since the phenomena seemed dependent on her presence. The girl appeared unconscious of this, and was angry at the accusation, fearing the loss of her situation if it were believed that she was the cause of so much trouble to her master. But the fact was not to be denied, for after her dismissal, which ensued, the phenomena entirely ceased. The girl had removed to other places, at each of which similar happenings were observed. She soon became the object of general attention, but no one would keep her long because of the damage which took place wherever she went. (See Appendix.)

I accepted these statements with the greatest reserve, though my brother, who is a permanent resident in the district, vouched for their truth. The only thing to do was to get hold of the girl herself, and in this I succeeded, and she entered my house as a maidservant on the 14th March, 1922. I engaged her not merely from a motive of curiosity, but for the practical reason that my wife was without a maid and in delicate health. Hannie, the girl in question, was an orphan and was meeting with difficulty in finding a situation owing to her newly-discovered qualities. Hence I engaged her, though fully aware that the engagement was a risky one in respect of any loss or damage that might be expected according to the information that I had obtained. But I hoped that by considerate treatment of the girl—and this she would certainly have from my wife—anything untoward might be avoided.

I found Hannie intelligent, well-developed physically and without any ab-

normalities, but reserved and distrustful as one might expect.

She could scarcely remember her parents; her mother had died long ago and for seven years she had heard nothing of her father, who also may be dead. She was aware of no one in the position of trustee, or who was in any way prepared to undertake responsibility on her behalf. For all the fifteen years of her life it would seem that this poor girl has never known the warmth of human friendship, and so she has grown self-contained. She was extremely poor.

"Omnia mea mecum porto" might have been her reply when I asked her about her properties, but she evaded the admission for very shame. In our house she did her duties satisfactorily, and proved a willing and attentive servant, and in time she began to confide in us. We seldom spoke to her of occult matters, and we were careful not to mention those occult qualities which were accredited to her. We wished things to develop as they would without any suggestion or influence on our part. What is more, the girl was fully occupied with her work all day and had neither the time nor apparently the interest for the study of occult problems. She also had no reason for supposing that we pursued such interests as she saw us occupied only with the daily life of the household.

One day, however—I think the fourth or fifth after her arrival, I discovered some water poured out on the floor of the entrance-hall (see fig. 1). It was a small pool of water about 2-300 mm. a little way out from the wall between the doors marked A and B.

It was one afternoon when my wife and I were at home, and Hannie occupied in the kitchen. In passing through the hall I saw the water and admonished Hannie to be more careful in carrying water and to mop it up whenever she spilt it at once. The girl looked at the water with astonishment and declared that she had not spilled it.

I did not wish to make further enquiry about so small a matter, and therefore only told her to dry it. But the same thing happened the very next day and again Hannie was here admonished, this time more sternly. On the third day the same thing occurred under circumstances which establish some control of the conditions under which the phenomena oc-

occurred. At about 5 p. m. I passed the hall on my way from Room A, through the kitchen to Room B, in which my wife was. The door between the kitchen and Room B was wide open, and my wife was speaking to Hannie, who was standing near the window in full view of her. After some minutes I returned to A by the same way, and on entering the hall I there found again the well-known pool of water exactly in the place where it had appeared before. I instantly told my wife, who assured me that the whole time I had been in B, she had had Hannie under eye. Either then my wife and I had in an interval of absent-mindedness allowed Hannie to deceive us, or else the thing was beyond normal explanation. Be this as it may I found myself convinced of nothing, and bent on greater care in watching events. I called on a friend, Count L——, a man of experience in occult research, to visit us in the hope that he might find a way of furthering the elucidation of the mystery. He came for a few days' stay, but not caring to await the spontaneous occurrence of phenomena, he decided to hypnotize the girl. Hannie, after a few passes, went into the magnetic sleep, but all effort to induce phenomena or movement of objects was vain. For about half an hour she would answer questions put to her, but later even this became impossible. She sat with her legs and arms stiffened without motion, and exhibiting no reaction either to words or to magnetic passes, and all attempts Count L—— made to awaken her were unsuccessful. In this state she remained from 8:30 p. m. till 7 the next morning, when suddenly she awoke of her own accord.

The experiment had failed, the only result being that Hannie was very angry and thought herself more hardly treated than ever. I decided therefore to make another sort of experiment.

The Séance

I knew a family who held regular spiritualistic séances. Their medium is a boy of fifteen, whose physical development has been retarded by privation of food. As he is too weak to produce phenomena of any remarkable nature unaided, he is assisted by an "auxiliary" medium, who is a girl of about twenty. They use a dull red light. Soon after commencing to sit, the boy regularly falls

into a trance, and then, at his command, which is given in a whisper, the girl who is seated near him, also falls into trance. The further progress of events seems to depend upon the variable state of the boy's health.

The usual phenomena are luminous specks or small clouds, which at times tend to develop into human outlines. I was not greatly interested in these results, but remembering that all results are modified not only by the powers of the medium but by the influence that the sitters may exercise involuntarily, and that whilst the presence of some individuals inhibits phenomena that of others may be conducive to results, I decided to take Hannie to a séance, and this I thought would enable me to assess her mediumistic power in comparison with others. I thought it better that nothing should be known as to Hannie and her powers, and so I introduced her simply as my servant, stating that I could not leave her alone at home. I did not inform Hannie of my intentions, and she had never attended a séance and was therefore unfamiliar with the nature of it.

She was placed at a point furthest from the boy and girl mediums in a circle of about ten persons and was told to remain silent and not to move from her place. The mediums were entranced as usual; first the boy and then the girl, and then we waited for something to happen. And for a long time it seemed as if it was to be really a "waiting" séance, for nothing happened, and Hannie found it no doubt extremely dull. To sit in a darkened room, with two people fast asleep and the rest all keeping silence, must have seemed to her a dull proceeding, and I felt her glance bent on me in doubt as to my motive for remaining longer. Now an hour had passed, and at last the mediums began to move restlessly, and little by little to show signs of fear. Simultaneously they commenced to move their arms as though to defend themselves against some being approaching them from the direction in which Hannie was seated. These movements of defense rapidly became more pronounced and the faces of the sleeping boy and girl now began to betray in their expression an increasing fear and abhorrence. Unable to speak, they both began to moan,

and with a great effort, rose from their chairs and fell to the floor whimpering and sighing continuously, continuing their movements of defense which were directed towards Hannie's seat. The sitters now became agitated and anxious owing to the strange behavior of the two mediums.

One made vain attempts to calm them, but they were neither to be calmed nor awakened. At normal séances the boy, whilst still entranced, awakens his "auxiliary" medium by gently blowing upon her, after which he himself awakes. This he was seen to be trying to do now, but without result. Both still remained in trance. It was only after long and painful effort that he succeeded in stammering out the words "I cannot awake your mediums. Stronger forces are here, and they are trying to take possession of the mediums and I am quite helpless against them." This presumably from the "guide."

On this I thought it best to bring Hannie away. Next day I was told that the two mediums had awoke an hour after we left the séance. After this interesting experiment I was convinced of Hannie's mediumistic powers, but I felt less than ever competent to handle them, and decided to force nothing by any further experiment. If my Carinthian friends had told me the truth, I should certainly sooner or later have evidence.

Towards the end of April Mr. and Mrs. Hewatt McKenzie came to Braunton, and became acquainted with Hannie. Mr. McKenzie, after testing her by hypnotic passes, concluded that she was a psychic sensitive and had strong mediumistic powers, but as I had not up to this time any personal experience with her of a reliable nature I feared that in engaging her for his Psychic College he might be "baying a pig in a poke." Events still to be recorded, however, proved the correctness of his judgment.

Hannie was due to remain in my house for a few weeks longer, before she could proceed to England with her new friends. She had now a companion with whom she could be on terms of equality, as we were housing for a fortnight the cook of some friends of ours. The two girls became quite friendly, and we often heard Hannie's laughing voice when we passed the kitchen door.

The Poltergeist Outbreak

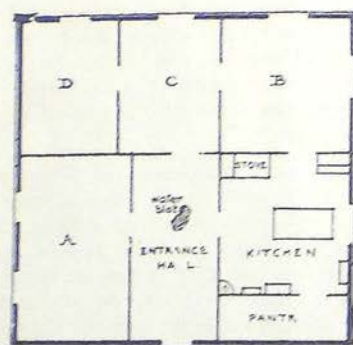
One of my Carinthian informants had asserted that the phenomena were subject to the influence of the moon, as they developed with its increase and strengthened towards full moon. And now it was but a few days from full moon, which would be on the morning of May 11th. It was the evening of May 5th when my wife, being in the room A, heard the cook raising her voice in an excited manner in the kitchen. This surprised her, as the girls had never quarrelled.

Shortly afterwards, the cook darted into the room, forgetting even to knock at the door. On her face were evident signs of great agitation. "I really don't know what is the matter with me!" she exclaimed, clasping her hands before her head, "but I can't have been mistaken when I saw one of my boots which I kept in the cupboard (marked 1 in plan) move out to the middle of the kitchen, where it is lying still." My wife concluded that Hannie had been practising a joke upon the cook, and finally quieted her agitation by persuading her of this. But no more than a quarter of an hour had passed when again she burst in and with a trembling voice exclaimed, "Now it's a candlestick that has gone the same way, it has been in the cupboard behind the curtain and now suddenly it has come out all by itself and has gone where my boot was before. Hannie has certainly had nothing to do with it this time, for she has been at the window all the time; and now I'm troubled, and I can't stay in the kitchen any longer."

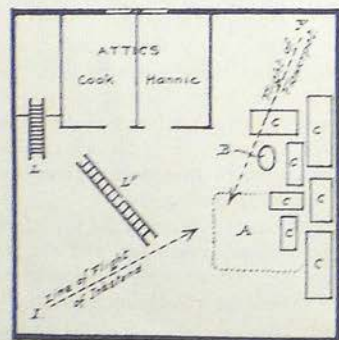
"Don't be afraid," said my wife, "keep your eyes open for what happens, and you may let the doors stand open if you like, but go back to the kitchen."

Silence now prevailed in the kitchen as all the girls' natural gaiety had deserted them, and even Hannie was impressed by what had happened. Suddenly the silence was interrupted by a sharp clang. The poker which always lay on the hearth had been thrown into the sink in the further corner of the room (see plan).

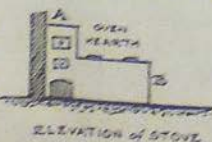
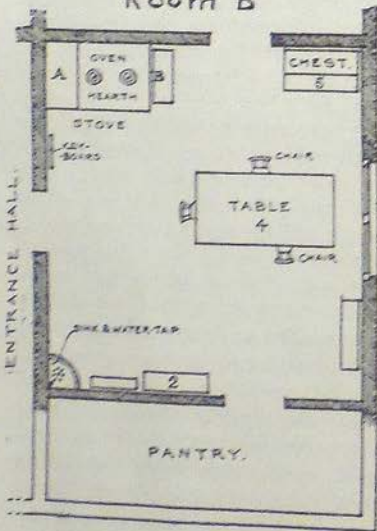
I was not at home when these things occurred and my wife reported them to me on my return. As she was in Room A, she did not see what happened in the kitchen, but the cook's fright was too obviously real to have been simulated, and it is less easy to believe that she had



GROUND FLOOR PLAN.



PLAN OF TOP FLOOR.

Room BENLARGED
PLAN OF
KITCHEN.

ELEVATION OF STOVE

been the victim of a trick, as the kitchen is brightly lit with an electric lamp, and, moreover, after the first phenomenon, the doors between were kept wide open, and Hannie had been watched from two sides.

On the following day, May 6th, my wife reported to me that she had herself witnessed the movement of various objects in the kitchen whilst the girls were engaged upon their work. I then remained in the kitchen for some time, but saw nothing. At about 5 p. m. I chanced to be again in the kitchen giving some orders to Hannie, and even as I was speaking to her, I heard something fall to the floor, and saw a small iron box which was kept on the board marked (2) in plan, was lying beneath my feet. I cannot say that I had observed this box to be standing in its ordinary place when I entered the kitchen, and consequently I did not see how it was seized and thrown.

I only heard the noise and then observed the box lying on the floor. But I can vouch for the fact that Hannie was not moving either hand at the time, and I was looking at her whilst I spoke to her. The cook was not in the kitchen with us. Neither did I on any subsequent occasion see how things were thrown, because the phenomena always happened at unexpected moments, and I have never yet outwitted the mysterious door, though I have done my best to that end, and have never relinquished my attitude of suspicion for a moment.

I finally received the impression that my thoughts were all in some way guessed beforehand, and that a superior intelligence was at work in the production of the phenomena and was able to make a fool of me.

I next took the iron box, and putting it back in its customary place I demanded that it should be thrown once more. Hannie was in the meantime seated at the window, occupied with some needlework. I was standing at the door leading to Room B, and from this position I could best overlook the kitchen, and could observe both Hannie and the box. I waited for five minutes—for ten minutes—life has taught me patience; and suddenly a smart "bang," and the fragments of a porcelain cup were on the kitchen floor! This cup was kept on board (2). Who could have thrown it?

thrown at me on my uttering an incautious word of disgust.

The cook had to go to the cellar for wood and coal, but the cellar-key which always was kept hanging on the keyboard (marked in plan), was now missing and did not turn up until a long time after.

She went to her room for another pair of boots, and we saw the key flying away before our eyes, too quickly for pursuit. The cook's attempts to find it, as she eventually did, involved a further disappointment, for as she opened her room, she found her boots gone!

Poltergeists' predilection for throwing away keys was an uncomfortable one, and relief from this was urgent, so all the keys kept in the kitchen were tied together and the cook wore the bunch of them around her neck.

She was about to write a postcard which she laid on the table (4) and then for a moment turned to get her pencil from the drawer behind her (5), but as she did so the card vanished, and was found some time later on the chest (5). She then wrote the card and had it ready to post, but a moment of inattention enabled the poltergeist to take it away again, this time to return no more. The same afternoon, our teabox lid was missing, and on discovering it I said, "Now, wouldn't you be kind enough for once to bring back what you have taken away?" After some minutes, the said lid came rolling in from the hall! At this time there were with me in the kitchen both the cook and Hannie, and I had both under observation. In Room B was my wife with Frau. R—, and both the ladies had been witnesses of this strange occurrence as the door between B and the kitchen had remained open. No other persons were in the house at the time. This was the sole proof of anything like friendly sentiment on part of the poltergeist since the phenomena had broken out.

The cook's resentment had been increasing, and towards evening she could no longer refrain from cursing the thing. But the grievous words had hardly escaped her lips when a sharp hissing sound was heard in the air, followed by the frightened cry of the girl, who fled with both hands to her head. Though present, we heard nothing fall, and though we thoroughly inspected the kitchen and the

rooms adjoining it, we discovered no object which could have been thrown against the cook's head. It must have been heavy and sharp, for we found her head swelled in one place and a small cut in another, which was bleeding. This was the end of our cook's occult experiences, for she straightway left the house, minus her overcoat, two pairs of stockings and one pair of boots—all discovered some days later in different parts of the house. The cook gone, Hannie declined to sleep alone in her attic, so her bed was brought into Room B, from which all breakable objects had been removed. After the cook's departure phenomena seemed to slacken. She had obviously been a natural auxiliary, and I remembered that my Carinthian informants had told me that phenomena had been strongest at Lieserbrücke and of less intensity at other places where the girl had been later on, and I coupled with this the knowledge that at Lieserbrücke there had been another girl with whom Hannie was very friendly.

Though calm by comparison with former days, poltergeist was still alive. My wife, accompanied by Hannie, made a tour of inspection of the top floor, which had all the appearance of a battlefield as it was strewn with fragments of all sorts and sizes. Glasses, tiles, stones, together with pots and toilet articles belonging to the cook or to Hannie proclaimed the busy activities of the poltergeist.

Episode of the Inkstand

I must now relate that for a fortnight I had been unable to find an inkstand, which always stood on my desk. All search for it had been vain. All the rooms in the house had been visited, including the garrets, as it seemed just possible that one of the girls had taken it, though doubtful, since it was a large one and there were plenty of smaller ones in the house.

But whilst my wife was up under the roof, and Hannie close by her was engaged in sweeping and cleaning, suddenly there was a whistling sound from the further end of the large space, where no one had been standing, then came a crash, and the inkstand fell at my wife's feet,

shivered to fragments, the ink it had contained running about over the floor. Shortly afterwards, pieces of coal were thrown, and as my wife and Hannie were not daunted, but continued their sweeping, an old unused flowerpot came hurtling through the air from a corner in which it had long rested, the earth with which it had been filled being sprinkled over the newly swept part of the floor (see plan). After this the work of cleaning was stopped, and as my wife saw an axe suddenly disappearing before her eyes, she quitted the room. All this had happened between 10 and 12 noon, and the light was good for exact observation.

Later, Hannie was busy cleaning the staircase where two electric lamps hung, one on the first floor just before our doorway, and the other in the hall below, just before the entrance door. They both hung at a height of over ten feet and could only be reached by a stepladder. My wife heard a breaking noise on the staircase and on looking for the cause she found some of the glass pendants which hung around the lamp were broken. The same damage was done to the other lamp, (see sketch). On this day also Hannie lost her only good pair of boots. We searched the house for them, and Hannie was in very low spirits about her loss, as she was to leave next morning for Berlin to join Mr. and Mrs. Hewat McKenzie. The boots were definitely gone, and it was a blow to her feminine self-respect. She had to compromise with her feelings by wearing a pair of my slippers as far as Munich, where, by arrangement, poltergeist's latest misdeed was repaired to its medium's highest satisfaction.

On the 10th of July, that is to say, two months after the occurrences related, our late cook called upon my wife to say that that very evening it seemed as if someone had told her where to look for Hannie's boots, and she asked my wife for the keys of the top rooms, as she said she would like to look for them.

She received the keys, and after an absence of some minutes returned with the boots in her hands. They had been found by her in the exact place where she had been told to look for them.

Emotions and Vibrations

By Ludwig Stanley Landmichl

Since the whole world is vibrating life, we can readily see why we should understand this phenomenon better. Even the mountain vibrates, yes, it's true. You cannot see it vibrate, neither can you feel its vibrations, this is because it vibrates with the heavy, slow motion of the earth itself.

Animals, humans, and all living things travel in certain planes, or levels, of vibrations. The person who is carried in the highest plane is the most successful; this is a law of Nature and cannot be changed. The mode of life practically establishes the rate of vibration, and the law of gravity groups the subjects according to their planes or levels.

In nature like always attracts like. Thus we find that people are grouped into classes: the day laborers are a class, the skilled workmen are in another class, the financier is still in another class, etc. So we find that human society establishes its planes or relations.

The plane of vibration is controlled by the thought mind, for, "As we think so we are." This naturally puts us into our own circle where by relativity we belong.

If we think no higher than the pick and shovel, we are in the pick and shovel class; if we think production, we are in the factory class; if we think of finance, we work ourselves into the finance class, etc. As a rule the laboring class does not visit at the home of the financier; they do not loiter about in the thickly upholstered chairs and attend the swell functions.

They would be out of tune, out of harmony, in such company; they have not educated themselves up to this point. So also it would be ridiculous to see those from the higher planes of life, clothed in dress-suits, entertained amid a group of the lower levels. Again, humanity as a whole is divided into two classes, or types, the electric and the magnetic. It is a natural law that the electric type tends toward a higher rate of vibration than the magnetic.

The electric, which are the blue-eyed, light-haired, light-skinned class, are more active, restless, diffusive, and optimistic. Their activity will be characterized by the ardor and enthusiasm of

their thought. They become angry, ill, insane, criminal, or happy, healthy, sane, and ornamentative to society under the influence of their radiant, driving, dynamic force.

The magnetic type, which are the brown-eyed, dark-haired, and dark skinned, vibrate at a lower rate, therefore they generate and express the life forces more slowly. They are more cohesive and drawing, more absorbent and concentrated. It is their law that they do not expend their energies as fast as the electric type, neither do they recuperate as fast. They are conservative, quiet, and grateful, less optimistic, but more dependable on account of their slowness and constancy.

Both types are in need of a deeper understanding, they should borrow from each other the better qualities of each. The electric type would do well to adopt the slower, dependableness and conservativeness of the magnetic. The magnetic type should adopt the optimistic enthusiasm of the electric.

The higher the rate of vibration, the more uplifting are the thoughts. Both types may be traveling on a low plane of vibration and therefore not be getting out of life what is really theirs if they but knew how to possess it. To increase the rate of vibration takes stimulation, and this stimulation can be effected one way only, that is with the thought mind.

Uplifting thoughts are positive, always positive, and stimulate the circulatory system, energizing the body, and the energized body reciprocates by stimulating the mind. One assists the other, and we have a harmonious circle, which can be likened to a spiral clock spring—starting at the center it travels in a circle, yet it continually expands, giving a greater and greater area at each turn.

So the mind and body work together, each giving the other more positive qualities as they assist one another. "Give and ye shall receive," works upon the inner man as well as the outer. Give good thoughts to the body and it will be in fit condition to supply the brain with that quality which goes for rich, healthy, positive thinking, the big thinking.

All the positive qualities are in everyone, they only need developing. If they are weak or latent, it is because they

have not been nourished with the proper thoughts and use. The plan is then, to never stop thinking the wish, the opposite will as surely vanish as a mist in the sun. Whatever we wish to realize, the image must be held steadily in the mind, the creative substance is then set to work, provided the effort be strong and continuous.

To be sure, it is hard to get out of the rut of the old way of living, years of negative thinking and habits must be overcome, and this is no small task. Still, if the proper image is held with power, long enough, the wish will be realized. Believe this faithfully and it will make it easier for you to realize your wish.

Hurl the proper suggestive thoughts at your enemies, anger, hate, fear, worry, etc., until they are completely destroyed. Use auto-suggestion; say to yourself, over and over, many times daily: "I am becoming more happy, courageous, even-tempered, and contented." Supplant evil with good, thus you; you owe it to yourself, your family, you may bring out the best there is in and your country.—Health Culture.

Mediumship is sacred. Even in its first stages, it develops in the human soul the desire to come in contact with those who are wretched. Whether you are rich and powerful; or weak and poor, truthful mediums are equally anxious to serve you in time of need. Confidence in them changes sadness into cheerfulness, sorrow into joy, despair into hopefulness. No nobler service can be rendered to mankind.

Where can I find words to express my happiness, when through my mediumship I succeeded in reuniting two estranged brothers, who for years have injured each other's business interests. With tears in their eyes they renewed their brotherhood in my presence. Verily, at that time I discovered that Mediumship is sacred.

At another occasion, while traveling for a business concern in St. Louis, I stopped at a hotel. An elderly Irishman entered the wash room. Suddenly I felt the presence of imminent danger; a vibration of suicide thoughts filled my soul. In his hand I discovered a small box. I pushed his elbow. In one second the contents of it—poison—was spread over the floor. I gave him some money. A month later I met him again. He was on the road to prosperity. How happy I was! And again I said to myself: "Mediumship is sacred."

—William Brock.

Artaahancarasya, or the Force of "I"

Part II

By Premel El Adaros,
President Transcendent Society

Before searching the Book of the Spirits in order to see what it teaches and to reveal the formulas of evocation by which the Initiates perform what the rabble and vulgar masses term miracles, it may not be amiss to say a few words regarding that which is not forbidden in regard to an exoteric revelation; therefore, simultaneously (1) not profaning their secret meaning where contained in the little sense of the language usually employed.

As the soul is contained in the body.

As the almond is hidden by its envelope.

As the sun is veiled by the clouds.

As the garments hide the body from view.

As the egg is contained in its shell.

And as the germ rests within the interior of the seed.

So the sacred law has its body, its envelope, its cloud, its garment, its shell, which hide it from the knowledge of the world.

The first of all sciences is that of man: man is the soul; the body is only a means of communication with terrestrial matter; the study of the soul leads to the knowledge of all the visible and invisible forces of nature, to that of the Great All.

The soul, or the ego, is a reality which manifests itself through the phenomena of which it is the cause; these phenomena are revealed to man by that interior light which the sacred books call *ahancara*, or *conscience*.

This *ahancara* is a universal fact and all beings are endowed with it more or less. It attains the greatest perfection in man. It is by this sovereign light, that the ego is enlightened and guided. I may say, by the way, that from the plant, in which it seems to be in a state of suspended animation, to the animals and man, the *ahancara* gradually frees itself from matter by which it is encumbered, and overpowers and masters it, until it arrives at the supreme transformation, which restores the soul to liberty and

enables it to continue its progressive evolution forever and ever.

Released from these ties, the soul takes no further interest in the world which it once inhabited. It continues to be an active member of the Great All.

As the soul approaches its last transformation, it acquires faculties of infinite perfection, and finally its only Teachers are the Spirits, who have preceded it in a higher world. By means of the pure fluid called *Agasa* it enters into communication with them, receives instruction from them, and, according to its deserts, acquires the power or faculty of setting in motion the secret forces of nature.

Logic alone leads to a knowledge of the soul and body. Logic is defined to be a system of laws.

First, of the soul.



Premel El Adaros

Second, of the reason.

Third, of the intellect.

Seventh, of the judgment.

Eighth, of activity.

Ninth, of privation.

Tenth, of the results of actions.

Eleventh, of the faculty.

Twelfth, of suffering.

Thirteenth, of deliverance.

Fourteenth, of transmigration or metempsychosis.

Fifteenth, of the body.

Sixteenth, of the organs of sensation.

Seventeenth, of the objects of sensation.

The different modes employed by logic to arrive at a knowledge of the truth, are then studied in sixteen lessons, the headings of which are as follows:

First, evidence.

Second, the subject of study and proof, or, in other words, the cause.

Third, scientific doubt.

Fourth, motive.

Fifth, example.

Sixth, the truth demonstrated.

Seventh, the syllogism.

Eighth, demonstration per absurdum.

Ninth, the determination of the object.

Tenth, the thesis.

Eleventh, the controversy.

Twelfth, the objection.

Thirteenth, vicious arguments.

Fourteenth, perversion.

Fifteenth, of futility.

Sixteenth, of refutation.

Proof in general is made in four ways:

First, by perception.

Second, by induction.

Third, by comparison.

Fourth, by testimony.

Induction, in its turn, is divided:

First, into antecedent, which separates the effect from the cause.

Second, into consequent, which deduces the cause from the effect.

Third, into analogy, which infers that unknown things are alike from known things that are alike.

After analyzing the soul and body, and testing them in all their manifestations in the crucible of logic, the Book of the Spirits, through the mouth of the Teacher, gives the following list of their faculties and qualities:

Faculties of the Soul

First, sensibility.

Second, intelligence.

Third, will.

Faculties of the Intellect

First, conscience, or organs of internal perception.

Second, sense, or organs of external perception.

Third, memory.

Fourth, imagination.

Fifth, reason, or organs of absolute notions, or axioms.

Qualities of the Body

First, color (sight).
Second, savor (taste).
Third, odor (smell).
Fourth, the sense of hearing and touch.
Fifth, number.
Sixth, quantity.
Seventh, individuality.
Eighth, conjunction.
Ninth, disjunction.
Tenth, priority.
Eleventh, posteriority.
Twelfth, gravity, or weight.
Thirteenth, fluidity.
Fourteenth, viscosity.
Fifteenth, sound.

As there is nothing material about anything that proceeds from the soul, it is obvious that those faculties which emanate from the Ahancara, or inward light, and the Agasa, or pure fluid, cannot under any circumstances and however thoroughly we may study them, be made the objects of sensation, and it follows that the final end of all science is to free the spirit at the earliest possible moment from all material fetters, from the bonds of passion, and any evil influences that stand in the way of its passage to the celestial spheres, which are inhabited by aerial beings whose transmigration are ended.

The body, on the contrary, being solely composed of material molecules, is dissolved into its original elements, and returns to the earth from which it sprang.

If the soul, however, is not deemed worthy to receive the fluidic body, it is compelled to commence a new series of transmigrations in this world, until it has attained the requisite degree of perfection, when it abandons the human form forever.

ON REASON

Every man is conscious within himself of certain absolute notions, existing outside of matter and sensation, which he has not derived from education and which his reason has received from Swayamnhouva, or the Self-existent Being, as a sign of his immortal origin.

They are the principles:
Of cause.
Of identity.
Of contradiction.
Of harmony.

Through the principle of cause reason tells us that everything that exists is the result of some cause or other, and though the latter often escapes our notice, we still acknowledge its existence, knowing it to be a fact.

This is the source of all science; we study realities only to trace them back to their producer.

It is not enough to lay down the law of a fact. We must know whom the law proceeds from, and what maintains the harmony of nature.

Through the principle of cause, reason and contradiction, man knows that his ego is not that of his neighbor. That two contrary facts are not governed by the same law; that good is not evil; that two contraries cannot simultaneously be predicted of the same fact.

Through the principle of harmony, reason tells us that everything in the universe is subject to certain immutable laws, and the principle of cause compels us to attribute to these laws an author and preserver.

No faculty of the soul is able to perform any act or motion, except in conformity with these principles, which regulate its interior and exterior life, its spiritual and material nature. Without these principles, to which all are necessarily obliged to submit, and which commend themselves to the reason of all men and people, without these principles, we say, which are the supreme law of all observation, of all investigation, of all science, no one can derive any benefit from tradition, or from the achievements of those who have preceded him. There being no other axiomatic foundation for scientific facts, there can be no science, for no two men will see, think, or judge alike.

Human reason, universal reason, guided by absolute principles—that is the bright light, guiding and uniting all men in a common work for the benefit of all.

Such is a brief abstract of this dialogue, which covers fifty palm-leaves at least of the Book of the Spirits.

It would be impossible for us, as may well be imagined, in the present work, which is merely a brief history or description of the practices of those who have been initiated, and in which, in order to accomplish the task we have set before us, we are obliged to compress the substance of more than fifty volumes, to give any subject a disproportionate or undue importance.

With the help of the axioms laid down by the Teacher, reason leads man to the knowledge:

First, of the Supreme Being.

Second, of the constitution of the universe.

Third, of superior and inferior spirits.

Fourth, of man.

THE HIGHER RITUAL

The principles of cause and harmony which lead human reason to the absolute notion of the superior and universal cause. He who denies this cause for the whole, has no right to assign any cause to any particular fact. If you say the universe exists because it exists, it is unnecessary to go any further; man lives only by facts, and he has no assurance otherwise of the invariability of natural laws.

Nothing is commenced or ended. Everything is changed or transformed. Life and death are only modes of transformation which rule the vital molecule, from the plant up to God himself.

The soul is the assemblage of the gods. The universe rests in the supreme soul. It is the soul that accomplishes the series of acts emanating from animate beings.

The Initiate should figure himself the great being which is the Sovereign Master of the universe, and who is subtler than an atom, as more brilliant than pure gold, and as inconceivable by the mind, except in the repose of the most abstract contemplation.

Some worship him in the fire, some in the air; he is the Lord of creation, the eternal God.

He it is who, enveloping all beings in a body composed of the five elements, causes them to pass through the successive stages of birth, growth, and dissolution, with a movement like that of a wheel.

So the man who recognizes the supreme soul as present in his own soul,

understands that it is his duty to be kind and true to all, and the most fortunate destiny that he could have desired is that of being finally absorbed in God.

It is he who exists by himself, and who is in all, because all is in him.

It is he who exists by himself, because the mind alone can perceive him; who cannot be apprehended by our sensual organs. Who is without visible parts, eternal the soul of all beings, and none can comprehend him.

He is one, immutable, devoid of parts or form, infinite, omniscient, omnipresent, and omnipotent. He it is who has created the heavens and the worlds out of chaos, and has set them whirling through infinite space. He is the motor, the great original substance, the efficient and material cause of everything.

Behold the river as it rolls, it is he; the ocean as it mutters, it is he; the cloud as it thunders, it is he; the lightning as it flashes, it is he; as from all eternity the world was in the mind of God, so now everything that exists is in his image.

He is the author and principle of all things, eternal, immaterial, everywhere present, independent, infinitely happy, exempt from all pain or care, the pure truth, the source of all justice, he who governs all, who disposes of all, who rules all, infinitely enlightened, infinitely wise, without form, without features, without extent, without condition, without name, without caste, without relation, of a purity that excludes all passion, all inclination, all compromise.

Mysterious spirit, immense force, inscrutable power, how was thy power, thy force, thy life manifested before the period of creation? Wast thou dormant in the midst of disintegrating matter, like an extinct sun? Was the dissolution of matter in thyself or was it by thy order? Wert thou chaos? Did thy life include all the lives that had escaped the shock of the destroying elements? If thou were life, thou wert also death, for there can be no destruction without movement, and motion could not exist without thee.

Didst thou cast the worlds into a blazing furnace in order that they might be regenerated, in order that they

might be born again, from their decomposing elements, as an old tree springs again from the seed in the midst of its corruption?

The immortal germ, whose terrible name should not be spoken, is the ancient of days. Nothing existed without him; nothing was apart from him; he causeth life, motion, and light to shine through infinity; everything comes from him and everything goes back to him; he is constantly fertilizing the universe, through an intimate union with his productive thought.

This is what no profane ear should hear. This is what has been from all eternity, which never had any beginning and will have no end.

He is one and he is two. He is two, but he is three. The one contains two principles, and the union of these two principles produces the third.

He is one and he is all, and this one contains the husband and the wife, and the love of the husband for the wife, and of the wife for the husband, produces the third, which is the son.

The husband is as ancient as the wife, and the wife is as ancient as the husband, and the son is also as ancient as the husband and wife, and the one that contains all three is called

A U M Three in One

This is given as the meaning of the sublime monosyllable. It is the image of the ancient of days.

The union of the husband and the wife continues forever, and from the transports of their eternal love the son constantly receives life, which he unceasingly drops into infinity, like so many millions of dew-drops fertilized by the divine love.

Every drop of dew that falls is an exact representation of the great all, an atom of the Great Soul or universal soul, and each of these atoms possesses the two principles that beget the third.

So everything goes by three in the universe, from the infinite to which everything descends, to the infinite to which everything ascends, with a motion similar to that of an endless chain revolving about a wheel.

The first appearance of atoms is in the state of fertilized germs. They

collect together and form matter which is being continually transformed and improved by the three grand principles of life: water, and heat, and by the pure fluid, called Agasa.

Agasa, the pure fluid, is life itself. It is the soul. It is man. The body is only an envelope, an obedient slave.

As the seed, which germinates, bursts through its shell, and shoots out of the ground, Agasa lays gradually aside the material veil, beneath which its transformation takes place, and purifies itself. Upon leaving the earth, it passes through the fourteen more perfect regions, and every time it abandons its former envelope, and clothes itself with one more pure.

Agasa, the vital fluid—the soul—animates the human body upon earth. In infinite space, it put on the aerial form of the spirits.

Human souls before being absorbed in the supreme soul, ascend through the fourteen following degrees of superior spirits.

The Spirits are the immediate souls of our ancestors, still living in the terrestrial circle, and communicating with men, just as more perfect man communicates with the animal world.

Above the Ancestral Spirits, but having nothing in common with the earth, are eleven other degrees of Spirits (orders). Spirits inhabiting the planets and stars.

The two highest degrees were those of the Maritchis and of the Pradjapatis, who were superior spirits, and would soon arrive at the end of their transmigrations and be absorbed in the great all. There are many others which are called the progressive transformations of just spirits who have spent their terrestrial life which we will not take time to name here. Also there are transformations of bad spirits who are constantly attempting to creep into the bodies of men, and return to terrestrial life, which they have to pass through anew. The other superior spirits are not essential to mention herein, as those which go to make up the first, second and third and the last triad because they are the direct ministers of the manifested trinity. The last called Naradu, represents the intimate union of all the Pradjapatis in the mind of the Self-

existent Being, and the unceasing production of the thousands of beings by whom nature is constantly being rejuvenated and the work of creation of being perpetuated.

These qualities of reason, wisdom, intelligence, goodness, power, majesty, creation, preservation, transformation, and union, which are being constantly diffused throughout nature, under the influence of the superior spirits, and the unceasing product of the love of the divine husband for his celestial spouse. In this way the great being maintains his eternal life, which is that of all beings.

For all things in the universe only exist and move and undergo transformation, in order that the existence of the Great All may be perpetuated, renewed, and purified.

That is the reason why nothing exists outside of his essence and substance, and that all creatures contain in themselves the principles of reason, wisdom, intelligence, goodness, power, majesty, creation, preservation, transformation, and union, and are the image of the ten Pradjapatis, who are themselves a direct emanation from the divine power.

The departure of the soul-atom from the bosom of divinity is a radiation from the life of the Great All, who expends his strength in order that he may grow again, and in order that he may live by its return. God thereby acquires a new vital force, purified by all the transformations that the soul-atom has undergone.

Its return is the final reward. Such is the secret of the evolutions of the Great Being, and of the supreme soul, the mother of all souls.

The Great All, which is constantly in motion and is constantly undergoing change in the visible and invisible universe, is like the tree which perpetuates itself by its seed, and is unceasingly creating the same identical types.

Thus, according to the belief of those who had been initiated, God is the whole, the soul is the atom which undergoes progressive transformation, is purified and ascends to its eternal source, and the universe is the reunited body of atoms in process of transformation.

As man upon earth is in direct com-

munication with the souls of plants and of inferior animals, so the Spirits, having clothed themselves with a fluidic (fluidique) body, and having attained the first of the fourteen superior degrees, are always in communication with man.

There is an uninterruptedly ascending scale, the links of which are never broken: These it is forbidden for me to name, which lead up to the Pradjapatis, who are in direct communication with God.

In each of these categories which I am not permitted to name the spirit assumes a more perfect body and continues to move in a circle of laws, which may be called superterrestrial but which are not supernatural.

The Book of the Spirits says positively that the spirits preserve their sex, whatever may be the superior categories to which they may attain; that they are united together by the ties of a love which is totally unlike every form of earthly passion. These unions are always prolific and give birth to beings who possess all the qualities of their parents, enjoy the same happiness, and are not tied down to the transformations of this lower world.

It is possible, however, as the Spirits enjoy the utmost freedom of will, that they may commit some exceptionally grave fault and be degraded, in consequence, to the condition of man. Upon this point the Book of the Spirits alludes to a revolt of the Spirits, that happened a long while ago, but makes no further explanation. Some of them are supposed to have been cast down to earth again.

Those Spirits which have not passed the degree immediately above that of man, are the only spirits which are in communication with the latter. They are regarded as the ancestors of the human race and its natural directors from whom it derives its inspiration. They are themselves inspired by the spirits of the next degree above them, and so on, from one degree to another, until the divine word or, in other terms, until revelation is imparted to man.

The Spirits are not equal to each other. Each category forms a separate and complete world, in the likeness of

our own, only more perfect, in which there is the same diversity of intelligence and function.

According to this theory, it will be readily understood that man cannot live isolated from his ancestors. It is only by the aid of their instruction and help that he can arrive in the shortest possible time at the transformation by means of which he becomes united to them.

Upon this belief is based the whole theory of initiation.

But men upon earth are not fitted to receive communications from a higher world. Some are naturally inclined toward evil and do not care to improve their characters: others still feel the effect of the previous lives which they have spent in the form of animals, and their spirits are entirely dominated by matter. It is only after many generations have been spent in the practice of virtue that the soul becomes spiritualized and the pure fluid called Agasa is developed, by means of which communication is established.

Hence the natural inequality of men and the necessity that those who have arrived at the highest degree of development should unite in the study of the great secrets of life and of the forces of nature, that they may set them in motion.

It is only by constant fasting, mortification, prayer, and meditation that man can arrive at complete separation from everything that surrounds him. In that case he acquires extraordinary power. Time, space, capacity, weight, are of no consequence. He has all the Spirits at his command and through them all the superior spirits likewise. He attains a power of thought and action of which formerly he had no conception, and sees through the curtain that hangs before the splendors of human destiny.

But while there are mediating and directing spirits who are always ready to come at his call, to point the way to virtue, there are also others which have been condemned for their misdeeds in this, their earthly life, to undergo again all their previous transmigrations, commencing with mineral and plant life; they float about in infinity until they can seize upon some unoccupied

particle of matter, which they can use as an envelope; they employ all the resources of their miserable intellects to deceive and mislead men as to the means by which they can arrive at the supreme and final transformation. These bad spirits are constantly occupied in tormenting pious hermits during their sacrifices, initiates in the midst of their studies, and masters in their prayers, and it is impossible to drive them away, except through the possession of the secret of magical conjurations.

Lastly, the whole system, the Great All, is perpetually preserved, developed, and transformed through love.

The emblem of this love, the Trinity, contains within itself both the husband and wife, and their perpetual embraces give birth to the son by whom the universe is regenerated. Everything that exists is composed of atoms that reproduce themselves by threes—the germ, the womb, and the offspring—the father, the mother, the child—after the pattern of that immortal Trinity which is wedded together in one being by whom the whole of nature is ruled, and the soul-atom, at the close of its transformations, returns to the ever-living source from which it sprang.

This grand and imposing conception gave birth, in the vulgar cult, to that triple manifestation of the Trinity which was known in India as—

Nara—Agni—Brahma—the Father,
Nari — Vaya — Vischnou — the Mother.

Viradj—Sourya—Siva—the Son.

It was known in Egypt under the following names:

Amon—Osiris—Horus—the Father,
Mouth—Isis—Isis—the Mother,
Khens—Horus—Malouli—the Son.
It was called in Chaldea:

Anou,
Nouah,
Bel.

In Polynesian Oceanica:

Taaroa,
Ina,
Oro.

And finally in Christianity:

The Father,
The Spirit,
The Word.

All the teachings of the temples grow out of the mysteries into which the

priests are initiated, and which they change into the grossest symbols, in order to vulgarize them without divulging their secret meaning.

Everything is contained and preserved in one.

Everything is changed and transformed by three.

The Monad created the Dyad.

The Dyad begat the Triad.

The Triad shines throughout the whole of nature.

The Haunted House at Lieserbrücke

Report from Local Paper, the "Karntner Tagblatt," February 15, 1922

"The first outbreak of phenomena in the inn at Lieserbrücke in Austria, took place on November 24, 1921. On the first floor of the house is a maid's room, used by two girls, J. P., referred to later as Hannie—fifteen years old, and S. S., twenty years of age. These two girls were employed as servants in this village inn. Adjoining the room are two others, which were used by the son of the innkeeper and his sister.

"During the night of November 24-25 the girls heard a shuffling noise, which was described as being like the breathing or blowing of a cow when laying itself down. On the evening of November 25, at 7:30, several other persons were present in the chamber besides the girls, and there was no light in the room. All heard heavy blows seemingly dealt on the door and chairs, and other objects were moved; in addition to which an intermittent shuffling noise was heard. The phenomena lasted until 5 a. m. The next day the writer of this article was summoned to the inn, and experienced similar happenings. During the following day the noises increased, the blows, which hitherto had been only on the maids' door, being heard now on other doors. Other strange phenomena were also noted. When Hannie neared the threshing floor, the windmill suddenly began to move its wings, bells started to ring in her neighborhood, the cattle became restless and the horses began to rear, the dogs showed signs of fear and ran about with bristling hair. Sometimes the girl has been seen surrounded by a white cloud. All the inhabitants were much agitated by these

occurrences, but soon took them as a matter of course.

"Towards the end of December the phenomena seemed to gather round smaller articles and became destructive in tendency. Domestic utensils were the objects of attack. Glasses, cups and bottles were thrown about, beer casks were sent rolling; wood, potatoes and ropes were used as if they were feather balls. The enamel was scraped from a pot; panes of glass and lamps were broken. An iron weight was thrown for several yards, and an attempt to fix it with a chain did not prevent it being moved.

"The innkeeper hoped that the disturbances would cease as quickly as they had risen, but the damage grew to such an alarming extent, that he could not keep the girl Hannie any longer, and so she was moved to another place on January 31, 1922. From that day the haunting of Lieserbrücke ceased.

"The theory of fraud does not seem to cover the facts in this case. The girls seem to have no influence whatever on the phenomena, which made them afraid, and caused them to seek help from others. Sometimes they felt a drawing of their limbs, but not always. The phenomena took place irrespective whether it was dark or light. Hundreds of persons have witnessed one manifestation or another, but many others who journeyed to the inn were disappointed and saw nothing. The very attitude of patient expectation often seemed to hinder the coming of the phenomena."

Rabbi Adolph Steiner of Temple B'nai Israel, Salt Lake City, Utah, was the speaker at a luncheon given by the University of Utah extension board in honor of Sir Arthur Conan Doyle and Lady Doyle Saturday, May 12, at the Alta Club.

Forgiveness is not setting aside natural law; it is giving every one another chance. What more could an honest soul ask?

The fellow who is bitterest against Spiritualism is usually the one who has the least to look forward to—and the most to fear.

Secrets of My Listening Ear

Life

By Jennie Hanford Hopkins

LIFE is the urgent message we could bring to all hearts. God lives in all hearts and reigns in all worlds of life, forever, the Life of eternal life. Eternal life means continuous life.

The dearest hope of man is that he will live forever. This will be the young man's vision. This will be the old man's hope. This will be the curate's hell. This will be the mother's heaven. This will be the child's triumph. Men will lose interest in life if the hope of eternal life is definitely cut off. Beings do not live by bread alone. In its present state of development the life of the world is hope. Hope is the staff upon which the world leans, let this staff be broken and the world will also break. Hope must develop through knowledge of law into definite certainty. Then will man truly live.

The war not only opened the eyes of the physical being but it opened the eyes of the spiritual being. The crux of the matter is that man can no longer be satisfied or deceived by orthodox creeds. The creeds are outlived by real and true crises in the lives of men. When a creed will not stand the test of the battle line it is time to toss it to the scrap. Eventually there will be no false teaching in any world. We are coming closer and closer to a time when the world will demand truth for all men at all times. This time is coming before the churches realize what is deficient in their teaching. Never again can such lessons as have been given out by the clergy be taught with success. Men have learned that they are not to be used as a toy on earth or in a heaven. Man is created in God's image most truly. So may lives not be tossed aside, neither tormented, neither be forgotten. Individual life is not to be relegated to hell's rosy depths, nor released to angelic conditions by any whim or decree. An individual life is not to be sent hither and thither as the chaff before the wind. Man is created in the image of God. Man is a living force, having within him the greatest of gifts, eternal life, life that begins never and ends never. And through all the individual persists and works out his salvation in every realm of existence. This is the great teaching of today. The individual persists and works out his salvation in every realm of existence.

* * *

Research reveals to you the magnitude of this movement of honest effort to pry open some door leading to the future. From the depths of humanity comes the impelling urge to know. The accumulated emotions of earth are met by the same heart urge, the same accumulation of emotions from our spirit realms. Desire urging action. Desire creating active force at both ends of the line. Thus is the law made operative. Thus is the line of communication established. It is

putting into activity the subtler products of emotion or the love force. Love, the highest, most forceful emotion vitalizes thought and gives it great vibratory power, great carrying power. Thoughts are arms of love reaching across space to meet arms of love in fond embrace. Underlying all is law.

Beset by human emotions are spirits on all planes of existence. We progress but we do not change. Remember that you have for use the same means, the same tools, the same gifts of spirit that we have. The only difference is an inexpressible freedom on our side of life to use the higher faculties and powers and if we are diligent in its acquisition, fuller knowledge of life's eternal principles. The same failing abides with us here, the failure to use to full extent the opportunities and powers that are ours. As on earth, we choose to do or not to do, to be or not to be and our development depends upon our ambition for progress here as it does on the earth plane. Do not forget that we climb, climb, indicating personal desire and active decision. The plant does not stand and grow. The tree does not attain its majestic proportions without any activity. Think on these things about you. Learn of the future by studying life about you. Travel the lines of correspondence from the known to the unknown. The simple things about you, the simple things of life are reliable guides to highest spiritual truths.

Reason. Reason. Reason.

Build. Build. Build.

Gather your material and build your life. Do not hesitate to take a higher rung on the ladder. If you stand forever on the known you will thereby inhibit all advancement into the fields of knowledge of life. It is only by trying out that which lies a step in advance that progress is made.

Light will guide you. Love will possess you.

* * *

Deity proclaimeth a feast. Spread unto the eyes of man is eternity.

To the world our gift we bring. What gift? The gift of eternal life. We tell you of the greatness of the gift of eternal life. We are aware that the world is not yet ready to receive this gift in its fullest extent, in its fullest meaning. The world is not yet ready to receive all that it implies, would that it were. Eternal life to each individual means the uninterrupted life of that individual. God has fully equipped each individual to attain perfection. The new interpretation of life teaches first of all God within each individual, God individualized in man.

LIFE, not death is the message we would bring to all sorrowing hearts. When the error of the false belief in death of the misinterpretation put upon death is replaced with definite knowledge, all dear sorrowing souls will be released from the agony of separation that destroys the happiness of life and interrupts the progress of lives on earth and on the other planes.

We are trying to bring the minds of earth into closer

relationship to our realm's activities and knowledge that man may be prepared for the change wrought by death. What is the advantage to man? It breaks the bonds of death, the knowledge of conditions attending it and following it. Death or transition is really a period of preparation of the spirit for its new life. Is it not feasible and practicable to suppose that foreknowledge and preparation will render this universally dreaded experience less exacting? In knowledge lies power even to conquering death. Slip over the bar in fullest confidence born of certain and definite knowledge of the situation. The experience of death should thus become a glorious event in life. It should be met with all the sublimest attributes of the mind and spirit in calmest purposeful action. Death is another birth. Life is a succession of births. It is possible to so prepare by conscious desire and our help daily that death becomes a perfect beautiful experience, a coveted and joyful experience, one that no earth being can realize in its grandeur and happiness. Happiness of pure spirit is of a type that no earth spirit can appreciate or comprehend until he reaches astral realms.

Ascending life weaves robing fabric of diviner soul stuff.

* * *

On account of the great movement occasioned by the war toward an understanding of spiritual life the call for proof of a continuous existence is constantly increasing.

The scientists seek to find in various departments the proof of life beyond the grave. Families bereaved cry out for some word from a departed loved spirit. The whole world as one voice pleads for proof positive of life eternal. Questions have arisen that have not heretofore arisen in the minds of men and these questions have been answered by the clergy, scientists and laymen. Alike they have alternately been accepted and rejected. As time passes this mood of persistent and sincere questioning will give place to a spiritual faith. This will come through a process of mind and spirit working in combination, in harmony. As messages are put across, hearts recognize the loved voice, as it were. It can only be said, in many cases, in most cases, "I cannot tell why, but I know."

Faith in God is on the same basis. Why do you trust in God? What proof have you that there is a God? The heart answers before the mind can arrange any argument. So it will be in the matter of communication between realms. The establishment of easier methods of communication will bring about this state of the public mind; however, there is always in each case of personal manifestation some definite and distinguishing feature, some characteristic quality. At first it may be just the realization of the actual presence of the loved one so distinct and individual as to be unmistakable. As soon as one individual or characteristic feature is recognized others are able to flow into the con-

sciousness of the earth aspirant. All the experience that will develop into proof in the future will not more direct than the heart's own acknowledgment. I doubt if experimentation will establish the fact of eternal life with any greater certainty than just the great meetings between earth and spirit friends.

Glad days are coming when the knowledge of spiritual life will remove the ban that rests upon communion of saints. We mark progress and give thanks. The tyranny of life's habitual misunderstanding and misinterpretation is closed. The reign of life's loving enlightening with God's messengers is here. The hope lies in the heart of humanity searching for life in the Christ.

Memories live again as flowers. All the love memories of the world live in the blossoming rose.

* * *

Naturally each life should be a steady and perceptible growth and development in every way. It is growth and development that should be the cause of the spirit going on to the higher life and not a physical cause. The body should be trained to obey the mind and the spirit since it is the instrument of earth expression for mind and spirit. Naturally the spirit should outgrow the physical instrument and demand an opportunity for further development that is only possible in a higher state of being. Earth life is fundamentally for the purpose of experience and development of the individual, it is distinctly for the development of individuality. Is it not reasonable to presume that when that development is secured the spirit through the law of being will move on to another phase of its development? The human body should be comfortably tenable for a spirit as long as that spirit requires that body for development possible on the earth plane.

Let it be understood that under right and harmonious conditions of development death is a promotion as literally and as real as any marked step in advance on the pathway of life. Death should be thought of as an opportunity for progress, an opportunity for the expression of all special qualities and attributes. Death of the body should be due to the spirit's flight. This should be literally the homing of spirit, the flight of the spirit to the homeland with no intermediate experiences. There should be joy in the passing. The physical being should neither dominate the spirit it houses nor dictate terms to that spirit. The spirit of man is the dominant part of the three-fold being when that being is functioning normally and harmoniously.

Death or transition is the realization of all hopes with this qualifying statement: The individual earns through individual choice and effort each and every desired attainment and achievement. There are no shortcuts. There is no favoritism. There is no vicarious atonement. All is law. Death is beautiful in the possibilities it holds for the individual led of the spirit, for death is life in abundance.

The true basis of life is conscious cooperation with God, the Life of all life. The All in all.

A voluble tongue makes ready answer, but it is the heart that speaks wisdom.

Listen in the great within. Within every human being is a system of life extraordinary. No mortal has ever understood fully nor fully used his power on the earth. Only as man is free of earth does he come to realize or understand the intelligence of his life. Life should be a confident acceptance of Life, the God within in the fullest sense. Creation blossoms in proportion as lives accept this Life Force in conscious willing power and use it in daily expression. Greatness consists of man's enlightenment and understanding of the God-life in him. Light shines forth in and through the sons of God as radiant, beaming, streaming, productive life. As the sun brings forth from the earth its inward life, so does the warming, quickening rays of God's great life bring forth through humanity the expression of perfection.

To the seeking mind being "in heaven" means living a progressive mental and spiritual life. Born into God's spirit world seems heaven indeed to our uninitiated minds. No words, nothing that we can impress upon the earth mind can convey the free, lifting life of the spirit world. Freedom of mind and spirit can be understood, as it can be possessed and enjoyed only as one enters the realm of the spirit. Individual and glad are the lives in the Homeland. Only a drop in the bucket is anything we can tell you of our region of surging life. Volumes, cordons could not unfold the religious gladness of our progressive lives of this sphere. I wish to remind you that nothing that lives on the earth plane ever really dies, as we are wont to understand and use the term; change it does, but life is a progression, never a loss. Keep this truth ever before you.

* * *

In holy memory our dead are held, so convinced are earth's minds of life being extinguished, in the sense of forever silencing our voices. Could we utter the love we feel for our pain-stricken lives on earth's unenlightened plane our lives could carry on as unimpeded victories. You must get out of your heads the false conception of us as dead folks. We are the liveliest dead folks that you can possibly imagine. Our lives are overflowing joyous. There is here an aliveness that earth's liveliest could not believe and it is joyous beyond compare. There is nothing within the range of earth's experience with which to compare it. After earth's weariness has fallen from us we fare forth in free action, free expression in which there is indeed fullness of life.

To come across with the desire to labor is a great blessing. Vagrant, purposeless souls are most unhappy after leaving the earth. The duties of this kingdom are not arduous as are earth's duties. Here, interest is ever at its highest note and all labor is refreshing. It is only when earth's duties call us that there comes an actual note of heaviness and this, heaven's ministra-

tions soon lifts. No labor is without its joy. The translation of heaven's joy is incorrect as happiness of labor has not been emphasized and the idea has gone forth that heaven's supreme happiness is rest or inactivity. Rest there is but also there is incomprehensible activity. The mind and spirit find rest in finding fullest expression of life. Teach this—the traditional desire for rest in heaven comes largely from misdirected energy on earth and from lack of harmonious channels of labor; it is the effect of the individual not having found his own work, his own expression, his own life. Pray for the highest expression of the mind and spirit if you would experience life at its highest and best.

Earth is bound to rounds of toil as much by habit and custom as by necessity. Customs, conventionalities become needs in the sight of your living hosts ever casting about for greater accumulations and possessions, reaching out forever for more costly earth's treasures. The visions of glorious freedom, the value of simplicity, the read spontaneity in expression of life is blocked. The spirit is crushed by the weight of things, by the accumulation of nonessentials. Earth is full of nonessentials, accessories, not needed things. These acquired possessions are offered to the spirit in lieu of spiritual joys. Divest life of the lumber, clear the decks of the craft for action, breathe the free life of unencumbered action of the soul and spirit.

Great Spirit: Grant life unhampered by earth's weight of vapid accumulations. Lord of highest spiritual values teach our dear lives of earth the values most real. In richest love possessed pass this day serenely happy in the simple joys of life. Glowing confidence, sweetest carols of birds, quiet contentment, rest in God. Blessing rich, powerful, progressive.

My peace I give unto you. Be still and know, happy in spiritual comradeship. Rise to employment in Great Spirit's services.

Earth wastes awaiting knowledge. The desert places, many there are needing to be fertilized with truth from our sphere. The physical plane reeks in intemperance of every description. Budding manhood and womanhood knows no higher life than seeking maddest pleasure, a generation of wastrels born to royal service, a benighted people in a world of artificial light, slaves to habits that deteriorate and destroy. The angels weep viewing lost opportunities, fleeting manhood and womanhood.

Masterful life is attainable on the physical plane. Life is a growth, a development. Each present day leads to its natural development. Be therefore pertinent to each day's leadership. Dominating, dynamic forces are at work in each individual correlating and adjusting. Today, the hour, regard it with reverence and demand life's fullest measure, spend it not in riotous, wasteful, deteriorating habits of living. As follows night the day and darkness the evening so follows

tomorrow the development and result of today's life, be it mistaken or otherwise. Builders all—prophets few. Gods you are and know it not, erstwhile conning the Bible in search of truth that lives within your own soul. Stop. Look within. Listen to the voice of the soul. Obey the law as it is known, physical, mental, spiritual. Seek higher laws in your own souls. Be guided by the highest you possess. Mark this well—no higher light can be seen while there is light unused. Unused material, unused life is waste in the sight of The Highest. Life owes a man himself, his over-soul, knowledge of life.

Since death is life in larger measure and life is God's expression, ever free the soul to lofty strains and tune to sounding joy your days. Lift the heart to higher measures, quicken the spirit to higher life. Come closer to the heart of music, rise higher in the scale of life.

* * *

My life's message to all in reach of your hand is that there is a wise and loving God this side of life's great portal who is only waiting to bestow the blessings of His love and to give respite to souls in a dark state of sinful ignorance. If this message can only be brought to terrestrial life how it will lessen the trials. Create your life carefully. Peace and abundant life is for each and for all. Truly we make our lives in more ways than we realize, often learning only by what we call death to order our lives. We measure results with seeing eyes after learning the value of understandingly creating our daily lives. Learn that life grows more active, more desirable as one progresses. There are attainments undreamed of until the inner eyes are opened and the vision is no longer obscured by the blinding conditions of earth.

If you will ask you will receive blessings fit to circumstance and time. Pouring upon earth's earnest seekers are blessings of such magnitude they cannot be assimilated by the minds of your sphere. Living waters are near humanity today in conscious receptivity than at any other period in the history of the world. Life reasons toward fuller life as never before. Men are reasoning more about the future life than they really realize or care to admit. Reaching ever for life and for fuller life we set the limit of supply in the things of the minor values leaving untouched the major gifts of All Supplying Life. Frankly we say to you that a new set of values will have to be built up before the very important themes of life are realized. Visions unopened are in the heart of every man. The brook sings but men hear it not.

* * *

Our hope of reaching your realm's leaders is through writers trained in the service of divinely appointed

teachers. *(Crass lines of teaching, crass spokesmen, crass styles never forward our cause.) It is not a generally accepted belief that our lives and our teaching in any way accounts for the consequences in earth's sphere along lines of highest development. Current is the opinion that dead men tell no tales. Secularly does the rhyme run that in the dead are no vices while the truth is "the dead" create as much of the trouble on earth as the cleverest criminal. The potency of each individual is never lost. If crossing the bar could release and terminate for the individual all that draws him into effuse expression and demonstration many a problem would be solved. Take into consideration the fact that death does not dispossess the individual of volition or choice. That which he chooses to be he can be in heaven or earth, this differentiating attribute is eternal. That which constitutes man different from every other expression of Universal Life is active throughout life and life is eternal. Personal characteristics of each individual are carried forward, good or evil, ever present, ready for active service.

Can your mind grasp this as an outrage upon truth, i.e., that the process of death is in itself a purification of the individual? Do not rely upon a death-bed repentance to prepare you for the company of the blest. All is law.

The potential ardor for sin is condensed into its essence as co-operators club to revel in realms of the spirit. We shall have somewhat to say later about the tendencies and potencies of each individual for influencing the life after death, the effect in this realm of arriving spirits and what is less understood, but of great importance, the effect upon the earth realm, of both the good and the evil-minded in spirit realms. As the thought of the world reaches the spirit realms is it not conceivable that the aggregate thought of the spirit realms should influence the mind of the world? Stand on your knowledge of the law of thought transference for the moment, the mind's quiet influence over mind. You grant this influence between mortals. If there exists some voiceless, wireless form of communication between minds of the earth what about the connection of the earth and spirit realms? Where are the kingdoms of the world divided? Can you find and mark the lines dividing the kingdoms? Can you touch the thread of life that links them all together like a chain of iron, yet more subtle and more strong, that has stood unbroken since the world was made? Between life and her kingdoms there are no border lines that eye can see or finger can touch. So near together lie the kingdoms of the Universe they are indivisible. Continuity, that great law, binds together the Universe. Humanity and Divinity blend on the same law of continuity.

Seek the light, be progressive, be purposeful.

The Power Behind the Throne

By Alfred Gould

Chapter II

We have set for ourselves then, as goal, that throne so difficult of access, the one which, by uniting harmony and justice, will speed humanity onward to *real Life*.

The late war was but an episode in the struggle to attain this great and paramount end. The great struggle of the spirit to claim its own and to divest itself of all material fetters is on, as we can see by the fervent study of all forms of applied psychology among the educated classes; by the growing interest in all matters of occult lore, the great and steady expansion of the truths of Spiritualism; the consciousness of the fundamental necessity of education for all and all along the line; the great dissatisfaction among church goers; the straining efforts of the churches to save the situation in behalf of orthodox religion; the great movement among the princes of knowledge for all forms of research in Psychic Truth; the eagerness of the daily press, although unfriendly to the cause of Spiritualism and kindred philosophies, to publish these strange news items which tell so irresistibly of the wonders being worked by hidden forces, by invisible intelligences around us on every side; by these signs do we recognize that a crisis is fast approaching which will result in the most overwhelming and fundamental regeneration mankind has ever known.

While the lagging scientists live in utter ignorance of the great new forms of Truth now being revealed to those capable of perceiving them, the people, as a whole, have become more susceptible to influences beyond the understanding of the materialistic mind, and are beginning to avail themselves more and more fully of the benefits of psychic power.

During the last year, more than a thousand spirit manifestations were recorded in the public press. There are more than five thousand mediums throughout the country under the various titles of clairvoyants, prophets, psychics, mystics and psycho-analysts, etc., who are dedicating their spirit power to the comforting, the healing, the elevating and the progression of those around them. These are consulted from time to time by more than five million ardent seekers after truth, which very clearly shows that the people are insistently seeking for salvation, out of present reactionary bondage, from a Greater Source beyond. They have been brought by force of circumstances to believe in the co-operation of higher powers. As they insist more and more on the consciousness of these powers, does their enslavement to materiality diminish and disappear.

The highest statecraft of our day compiled the peace treaty of Versailles. What was the result? The rapid disintegration of society as we know it as the preliminary preparation for the next phase. This treaty of Versailles, which was to bring lasting peace to all the world, and forever put an end to that monster, War,

did nothing of the kind. It did not even stop the cruel onward march of that bloody carnival of selfishness. In fact, the war, which broke out in 1914, is still being relentlessly carried on. It is a fight for supremacy between two powerful forces. The one which now holds the upper hand, feels its strength gradually waning. The opposing power, though still the weaker, is slowly gaining an ever surer foothold.

We have seen kings, potentates and kaisers, both crowned and uncrowned, pass in rapid succession as the flood tide of human worth caught them in its powerful and swirling eddies and hastened them forward to oblivion. Their voice was lost in the roar of the ever nearing rapids and their will reduced to naught.

There is here evidently a power behind all these petty thrones which is far mightier than they, which dictates and rules and is master in the house. The Emperor of Austria, the Czar of Russia, Wilhelm II, Kaiser of Germany and the many lesser lights all come within this category.

When Woodrow Wilson went to Paris he took with him fourteen precious jewels, with which to adorn the firmament of peace, that they might shine forth and pour light onto struggling humanity. These fourteen points were born mostly in the hours of the night, when the spirit world is nearest to this world of clay and comes nearest to moulding its onward destiny. They were born as the result of an inspiration coming from those holding a higher viewpoint who, in their wisdom, knew what was best to heal the wounds of the suffering nations. But the power behind the material throne of the present era, *United Capital*, under the subtle guidance of English statesmanship, has again succeeded for the time being in cheating men out of the immediate enjoyment of their already long deferred inheritance of safety and of lasting peace. As a result we see a continuation of the war, recurring violation of treaties, starvation of the masses, unemployment, disease and treachery on every hand among all nations save those responsible for this terrible condition. We see the holiest instincts of humanity warped from their purpose and used by the dark controlling powers to fetter mankind anew, while increasing their hold on wealth and power.

The means they are using however become rapidly more and more irksome, with the result that we are about to witness the passing of the spurious power behind the throne into other hands which will set up in its place a new and genuine power, capable of upholding and guiding a new and far more resplendent throne in its benevolent protecting action in furthering human progress along all lines.

The attempt at reviving dictation to human thought in this fierce struggle to the death between the new and the old, comes to accentuate the rebellion against all mental dictation, especially that of the different churches. The people are becoming alive to the fact that there is a power still stronger than that of money; a power which is destined to break the yoke under which

man's head now bends. How is this going to be accomplished, this bringing of Heaven down to earth?

What does the future hold in store for us?

In large stone quarries we see immense blocks of stone prepared by drilling rows of round holes along the line of cleavage selected. Round wedges are supplied and fitted tightly into these holes. Still nothing happens. When, however, we wet these wedges with a stream of water, the capillary action, as the wood absorbs the water, causes the former to swell under the many tons of pressure produced and the stone is divided as was designed and without a shock.

The crystallization of reaction now going on in the world, and especially in the United States, is rapidly producing a state of social rigidity akin unto that of stone. As this rigidity begins to hamper the freedom of action of the leading classes they try various inefficient methods of softening the crystalline mass thus forming. The time is ripe for the hole drillers. They are now at work already. Then—when their work is ready and done, those destined to pour the stream of water will find no difficulty in reaching the wedges that are to change the face of things.

The capillary action will perform its part of the work and, lo and behold, the fissure which is to free the pent-up energies within will open wide and the coming progress will quickly leave the old shell behind.

Former civilizations have flourished, decayed and rotted into oblivion again, because they were so wedded to the material, selfish view of things that they could not conceive of any other.

With the modern deciphering of cuneiform messages and others, we cannot help being impressed with the fact that daily human life in all the complexity we ourselves are familiar with, existed in those times also. We find the action and reaction on the individual practically the same. The description of the journey of a priest of the Temple of Jupiter-Ammon on the Nile, given on a papyrus roll found in an ancient tomb, who went seeking new cedar beams for the roof of his temple, reads essentially the same as it would today. Starting out with money and letters of introduction, he reaches Alexandria in Egypt, but after vainly searching for a captain who would be willing to take such a load on his ship and help him reach the Lebanon mountains, he finally succeeds only because he stumbles across an old friend of his father. Before reaching Joppa, a storm comes up and wrecks the ship; each one for himself is the cry. On gaining land, our priest struggles along alone, having lost track of his companions. He meets some robbers who despoil him of everything and start him on his way with kicks and taunts and jeers. At last, sick and disheartened, he reaches the cedar lumber mart. Where is his money he is asked? He hangs around until some travelers from the east, hearing his story, recognize in him the son of a long lost friend of theirs. They are not averse to appeasing the deity, pay for the required beams and see that they,

with the priest as supercargo, are safely shipped on the return journey. Another storm carries the vessel to the island of Cypress where the inhabitants were friendly. Here the story literally breaks off, for the papyrus had become brittle with age. The mental caliber of the conversations recorded and the mixture of selfishness and good feeling shown thereby, are the exact counterpart of what we find today, showing that what is necessary for progress is but the power to put ourselves in the other fellow's place, that our brotherly feeling may expand and grow.

In those days, when civilizations crashed, the more highly enlightened souls found a place of refuge in outlying countries. Now, however, the world has become small as means of locomotion have become ever more rapid. There is no place to flee to more. Hence, so to speak, man has his back against the wall and his only choice is either to sink in the rottenness of decay or rise in his might, throw away the shackles of his selfishness and start a new era for all generations yet to come.

If the rotting process, up to the present advanced stage, had taken longer than it has, man might be too weak to react, as will be now required of him. Modern inventions, however, have been succeeding each other so thick and fast that the social body is as yet strong and well resisting.

This constitutes our hope.

As the applied means of warfare become with each year more terrible and the toll of human lives exacted more and more monstrous, with the increasing burden of taxation for those least able to bear it, the will power of suffering humanity will react, in one moment together; a moment of unpreparedness of the opposing side. The water on the wedges will thus be furnished and the new era will thus automatically dawn.

With the progress shown in enlightened principle of action in England, Germany and the United States of America, since the signing of the Versailles treaty over four years ago, relatively slight as it is, the future course of events is not hard to foresee.

The present business system, having lost its balance wheel, competition, through the lack of new physical worlds to conquer, will rapidly weaken, has already weakened in its grip on the popular mind in many countries. As this weakening process grows, the efforts of its handmaiden militarism, will become more and more frantic and deadly. This phase will be exemplified by a holocaust of victims within the coming half dozen years. The reactionary, militaristic elements in each country will combine together against the liberally striving ones. Spain, France, Italy, Greece, the Balkans, Poland, and a part of Russia will turn this way. The other countries of Europe will gradually take the other side, toward the Light, the Dawn. The United States, composed of all these elements and others again, will present the same cleavage, so to speak, and be divided into two irreconcilable camps in fratricidal conflict.

The war of the revolution gave us birth.
The war of the rebellion against human slavery gave us hope.

The coming war of the redemption is soon to give us real Peace and power to expand.

Unfortunately, even as in the thirty years' war, in the 17th century, which left all western Europe weak and bleeding from countless wounds, the power of prejudice of family, of state and of religious superstition will do their utmost to remain alive even at the expense of universal surrounding ruin.

If there were no other side to the struggle than the physical reaction alone, we would despair of being able to carry the day. Unnoticed and unsung, a new and all potent element has associated itself with men in their extremity. Like the soft and tender green shoot just showing its head in the cleft of rock, it has made up its mind to grow, *because it can not do otherwise*. As it grows at an invisible but rapid rate, the cleft in the rock widens, the rock splits and is shoved entirely aside.

What is this new element you ask? It is the gradual recognition that, if civilization is to endure and the human race be kept from total disintegration, the absolute necessity of *justice in co-operation* as a daily practice among men, *must be carried out* and the rule of doing as one would be done by, become a living fact of daily human life.

When, after tremendous struggles for generations, we have at last attained this stage, a large enough body

of men will have become so developed that they will realize the opening of a further door before their advancing footsteps.

Having become thoroughly accustomed to the stern lines of justice's face, and knowing that polarity is one of the basic laws of nature around us, they will seek to discover, or rather uncover, the other side of the medal. Do you think that it will be a disagreeable surprise to them to find that it is Love?

And what is the occult Power behind the Throne which will so irresistibly bring the above happy consummation about?

What is going to nourish and keep alive this recognition of the necessity of common justice among men, if they wish to live upon this earth?

We will tell you, and repeat it in solemn depth of love into your ear: Among the many billions who have preceded us in this eventful and inspiring March of All Humanity, there are a number of self sacrificing souls who successively take it upon themselves to tend the marching column. It is the voice of these, we, who have developed our sensibilities so far, do hear—it is in response to their ministrations that we dedicate our strength, our lives and the sacred love of those dear to us to the furtherance of the Great Cause, the Only Cause worth while for man, whether on earth or beyond, the Cause of man's Love for man in ever advancing progression through the eons.

THE END

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

- | | | | |
|---|--|---|---|
| William T. Stead, editor English Review of Reviews. | Prof. Cesare Lombroso, Professor Psychiatry, University of Turin. | W. F. Barrett, Professor of Physics, Royal College of Science, Dublin. | Prof. Wm. Crookes, F. R. S., editor London Jour. Science. |
| Professor Challis, Professor of Astronomy at Cambridge. | Gustav T. Fechner, Professor of Physics, University of Leipsic. | Dr. Lockhart Robertson, formerly editor Journal Mental Science. | Lord Rayleigh, F. R. S., Professor of Physics, University of Cambridge. |
| Abraham Lincoln, martyred President of the United States. | Prof. Henry Kiddle, formerly Superintendent New York City Schools. | Herr Max Seiling, Professor of Polytechnics, University of Helsingfors. | Professor De Morgan, at one time London's greatest mathematician. |
| Alfred R. Wallace, F. G. S., author, scientist, naturalist. | Robert Bell, distinguished dramatist and novelist, of England. | C. F. Varley, Chief Engineer Electric & International Telegraph Co. | Hon. Benjamin F. Wade, ex-United States Senator, ex-President of Senate. |
| Judge J. W. Edmonds, formerly of the New York Bench. | W. E. Webber, Professor of Physics, University of Göttingen. | Prof. Scheibner, Teacher of Mathematics, University of Leipsic. | Dr. Miguel Sans Benito, Professor of Metaphysics, University of Barcelona. |
| Oliver Johnson, a former editor of the Christian Union. | Professor F. Zoellner, author "Transcendental Physics," Leipsic. | Dr. Franz Hoffman, Professor of Philosophy, Wurtzburg University. | Hon. John P. Brown, former attache of the Turkish Legation, Constantinople. |
| Prof. Alexander Wilder, M. D., writer, author, metaphysician. | | | |
| Professor Ocharowicz, University of Warsaw. | Hirma Powers, famous sculptor. | Epes Sargent, author and scientist. | |
| Dr. Kane, Arctic explorer. | Prof. William James. | Bayard Taylor, author and traveler. | |
| N. P. Talmadge, ex-Governor of Wisconsin. | M. Leon Favre, Consul General of France. | James G. Clark, writer, poet and musical composer. | |
| Prof. M. T. Falconer, Alessandria, in Piedmont. | Ex-United States Senator Sprague, of Rhode Island. | Dr. Robert Hare, scientist, chemist. | |
| Capt. R. F. Burton, African traveler. | Emilio Castelar, Spanish patriot. | W. Emmette Coleman, writer, author and Orientalist. | |
| Professor Margheri, University of Naples. | Professor Wagner, Geologist, University of Russia. | Prof. James H. Hyslop, Ph.D., LL.D. | |
| W. M. Thackeray, author. | H. I. H. Nicholson, Duke of Leuchtenberg. | Prof. Joseph Rodes Buchanan, M.D. | |
| Ex-United States Senator Miller, of Alabama. | Ex-Senator Howard, of Michigan. | Hon. Luther Marsh, jurist, law compiler and author. | |
| B. C. Hall, English writer. | M. Thiers, ex-President of the French Republic. | H. S. H. the Prince George of Solms. | |
| Joseph Jefferson, the celebrated actor. | Senator Simmons, of Rhode Island. | Sir Arthur Conan Doyle, M.D., LL.D. | |
| Hon. J. L. Sullivan, ex-Minister to Portugal. | William Lloyd Garrison, author and speaker. | Professor Butlerof, chemist, Russia. | |
| Professor William C. Gregory. | Hon. George Thompson, bosom friend of Garrison. | Camille Flammarion, Famous French Astronomer. | |
| William Howitt, noted English writer. | | | |
| Dr. B. O. Flower, essayist and moral scientist. | | | |

THE REVELATION AT MOUNT SINAI

By WILLIAM BROCK

Part II

What Is this "Sanctification"

"Go unto the People and SANCTIFY them today and tomorrow"

In the preceding chapter, published in the June issue of this magazine we have learned the great importance which the conspicuous dark cloud played as a herald of approaching divine manifestations, recorded in the Bible. When Spiritualists gather in the seance room, they, too, expect a thick cloud to precede the psychic manifestations, usually produced through the mediumship of one of the members.

The gradual development of the divine cloud reached on the third day a stage when the accumulated forces permitted a manifestation of thunder and lightning. The problem of how the cloud came into existence and the question regarding the origin of the tremendous force which caused the manifestation of thunder and lightning and the quaking of the whole mountain finds its solution in the tenth verse. "Go unto the people, and sanctify them today and tomorrow, and let them wash their garments." This shows that certain preparations were required to make the appearance of the divinely heralded cloud possible. Moses emphatically insisted upon the strict observance of his orders, even under the penalty of death. He was a Master Psychic. As such he knew that the necessary conditions could be established in one way only; this was *to be in full harmony with the psychic laws governing this phase of physical mediumship*. He understood that the unchangeable laws of nature will not compromise with the careless or imperfect execution of ordinances to please a crowd moved by pure curiosity. He promised a great wonder and he would not dare to let people spoil his work. It was for this reason that the otherwise so meek savior of his people became exceedingly stern. The former slaves of Pharaoh were used to comply with strict orders and they obeyed. They were willing to participate in the SANCTIFICATION commanded by Jehovah. The first performance which Spiritualists consider as very essential for the manifestation of psychic phenomena can rightly be called a sanctification. It consists of an introductory invocation, harmonious singing and an honest endeavor to devote this hour to no other aspirations but those of a purely spiritual nature. Then follows "The Silence"; a restful state of mind full of peace, free from the cares of earthly thoughts, accompanied by a complete relaxation of the entire body in order to permit the spiritual inner self to emerge into full acknowledgement of its oneness with the eternal all-pervading life force. It is in such a state of mind and body that the human organism generates a vaporous substance, which only highly sensitive persons can detect.

The Effect of Sanctification

Scientists have recognized the existence of this mysterious substance, emerging from the human body under certain conditions. Some call it Magnetism, others say it is human Electricity, and many call it an Odic Effluence. Maurice Maeterlinck who devoted much of his time studying Oriental Wisdom and Occultism had frequent occasion to observe this human emanation. In one of his addresses in Carnegie Hall, New York, he said:

"I must mention the peculiar manner in which science has analyzed its demonstrations, which may well prove the imperishable part of our own ego. I speak of mediumism, and Spiritualism, and the discoveries of Austrian and German scientists—particularly the Austrian scientist's experiments in Odic Effluvia. The progress of official science is always slow. It took 150 years for Volta's electricity to be recognized. It was nearly 150 years after Mesmer before Mesmerism was studied and classified.

"The Austrian, Reichenbach, rediscovered the 'living fire' of Zoroaster. He rediscovered the astral light! Ode is the magnetic fluid which emanates in uninterrupted waves from bodies. Reichenbach was first to discover that 'sensitive persons' could see the effluvia in the dark. After experiments he proved that its power varied with the emotions and status of mind of the subjects. He found that it was of bluish color on the right side and yellowish red on the left.

"Not only man, but animals, plants and minerals possess it. It can be photographed. It is magnetism as the occultists of every age and country always taught. These emanations show a fluid, which may be the source of the power in table turning. The table moves only when the rays from the hands become powerful as they converge in the centre. When the rays are extinguished the table stops or drops.

"This Odic fluid can set in motion a clock in a sealed glass vessel! It can move a table weighing 200 pounds. It may be attributed to the soul, or the nerves. But it is of purely spiritual nature. The fluid can be collected and substances can be charged with it. A mesmerizer can infuse it into another or can transmit it into the body of a 'sensitive.' It can not be destroyed!"

Those who had occasion to sit in a seance with a powerful medium are acquainted with experiences and observations very much akin to those of the Israelites at Mount Sinai. In a small gathering, where only a handful of people contribute toward the building of the cloud, the quantity of the odic fluid is very limited. Its force is not strong enough to produce thunder and lightning, but the first manifestations, which follow the appearance of the vaporous cloud come as rappings and

the table, the cabinet or in other parts of the seance room. Tiny lights, like sparks, appear, or come like flashes; quite often these miniature lightnings can be seen emerging from the neighborhood of a mediumistic attendant and then swiftly traveling from one sitter to the other, like one who introduces himself to all the sitters with a bow, proclaiming, "I am here."

Where more people are gathered in a seance room, maintaining the necessary conditions, the raps are considerably stronger; sometimes they are like the noise of a sledge-hammer, but coming from different directions.

Where conditions permit, the lights become at times so strong that the sitters can not suppress their amazement and express it audibly.

Such is the proceedings following the appearance of this cloud in the seance room. The unbiased mind, acquainted with the Bible story of the revelation at Mount Sinai, is thus forced to recognize the strong resemblance between attributes of the cloud hovering over the mountain and those of its miniature counterpart in the seance room—the latter fills the room and remains during the entire sitting. —(To be continued.)

What Is Faith?

"Faith" is FIAT! Fact! That which IS!

"Faith is the sub-stance of things to come!"

That is, the under-standing of that which already is, waiting ahead.

This is made known by nothing more nor less than "PROPHECY."

Through "PROPRECY" we foreknow that which already is, in the future, waiting for us to come up to it.

"Faith" is entirely different from "belief."

"Belief" may be absolutely untrue, and even vicious, and detrimental.

A person may "believe" anything. In fact, our insane hospitals are filled with "beliefs."

One inmate will jump up on a table, stick out one arm straight, and curl the other around, like a handle, and exclaim, "Ooh! I'm a coffee pot!"

Another will tear up little bits of paper, vehemently informing you that "I'm a MILLIONAIRE!"

Not alone in our insane hospitals, but in many of our so-called religions and cults, are insane "beliefs," and "delusions," and persons otherwise sane, reasonable, and logical, are often abject slaves to the most erroneous "beliefs."

It is unsafe, or even insane, to believe that which cannot be proven, and in this AQUARIUS ERA, POSITIVE PROOF is being applied to all "beliefs," and only those which can withstand the acid, scientific tests, will survive.

Through "faith" the educated, graduated, ordained "MAGI" KNOWS, through the Divine Science of Astrology,

the veritable Language of God, that the FUTURE ALREADY IS! He is able to determine whether to accept or reject the conditions, irrevocably destined to surround him during this Earth life, and POSITIVE KNOWLEDGE supplants negative belief!

It is a spiritual crime to enslave a susceptible child's mind with false doctrines, tenets, and "beliefs," of the various man-made dogmas and creeds, particularly to train such children to the false "belief" that all other creeds but the one taught, are to be stamped out.

"Faith" to an ordained "MAGI," is the strongest possible positive proof that our SOULS are destined to pass through a prescribed course in this Earth life, and, unless we foreknow, we become subject to good and evil, with corresponding reactions.

Our whole lives are foreordained, from the first departure of that individualized spark of the UNIVERSAL CREATIVE FORCE, called our SOUL, from the INFINITE, into the FINITE, through incarnation after incarnation, from the Sun centre, out through the plane of Mercury, and Venus, into this Earth plane, up to our present state; and through the Divine Science of Astrology, we are enabled to know just what forces are acting on our SOUL, so that we may guide it safely through the evil conditions, and thus gain greater progress towards INFINITE WISDOM.

Through "faith," the "understanding of things to come," we can actually modify our course of life, in so far as rising above the temptations to keep us on a material plane, are concerned, preventing

future progress, and sending us back again in a future reincarnation, until we can pass through the same temptations again, without yielding.

For example, a certain married man, having his Venus excited intensely by the Astral vibrations in the life of a young girl, (easily discerned by a comparison of their two horoscopes,) temporarily, though it was,—having the sex relations with his own wife neutralized through time, and age, had been told by a certain "MAGI," in years past, of such an incident coming at such a time, and that he must not yield to the temptation, as it would set the progress of his SOUL back an incarnation.

This "FAITH," or "FOREKNOWLEDGE," was so strong in the mind of this married man, that when the temptation actually did come, he safely passed through, and gained release from having to "come back" again, to free him from the material weight which would keep him bound to the Earth plane.

Thus are the educated, graduated, ordained "MAGI" of the UNIVERSAL CHURCH OF AQUARIUS imbued with TRUE FAITH, and only through an understanding of the Language of God, is "FAITH" possible.

The sacred consultations with an ordained "MAGI," give clients TRUE WISDOM, and it becomes easier to overcome evil, by thus being foretold, and counselled wisely, and the true "MAGI" realizes that his own progress, ever outward into INFINITE WISDOM, depends upon the overcoming of evil, through "FAITH," which is the "KNOWLEDGE OF THINGS TO COME!"—Prophecy.

Notes and Hints on Health and Hygiene

By Dr. P. V. Chandha, M. A., Ph. D., Director,
The Golden Tie, Arkonam

Although human knowledge is marching with grand strides in every Department of Science and Religion, still little is known of the precise nature and volume of the mind of man. Our people must needs be instructed in the Science of mental economy more than any other, and be warned of the disastrous effects of Brain waste, occasioned by Ignorance and persistent violation of Hygienic Laws! Such an enlightenment would pave the way for man's physical and mental well being all the world over! Without health of body, and health of mind, Life loses all its charms for man. Both mind and body reacts one upon the other; and so, if you desire to lead a moral, upright and healthy life, you must have a strong and uncontaminated mentality! How to cultivate and possess such mental powers for your benefit is that you should bend all your energies and endeavours to understand and act up to health laws!

Generally there are three rich sources of sickness prevalent in the world. They are idleness and inactivity; overwork or prodigal waste of energy; stimulation or artificial pick-up of spirits, to which men have recourse to under some pretext or other. Just as ephemera are drawn towards the light by its seductive glamour of brightness, so men are attracted towards one or more of these vices through sheer infatuation.

We have observed that usually men, in the ranks of the Well-to-do and the purse-proud class, are addicted to Self-gratifications, fashionable indulgences, and indolent idleness of every description. From our health point of view, these are the failures in Life, the never-do-wells, and the Butt of all diseases, in the ultimate!

These baneful and soul slaughtering practices, if given a long tether, to, cannot but create ennui, exhaustion and sickness, in the victims, robbing them of their Zest in life, and making their very existence too burthensome for them to bear for long. Thus pessimism springs up and runs riot in their heads.

In nine out of ten cases, the rich people court inactivity as an emblem of independence, and ostentatiously show to the busy world how they can afford to be complacently inactive, and yet get all their pet wants anticipated and supplied. The poor, on the other hand, covet to achieve and amass an independent competence by and through overwork, speculations and anxious worries. But there comes a time in the lives of these two kinds of people, when they involuntarily become sick and disgusted with the routine and the monotony of their mode of living, and pant for a change of scene, and a fresh spoke of enjoyment to which they could cling for a season! With this object in view, they slowly but surely resort to drugs, to stimulants, and to some other pardonable dissipations, as they term them! These vices, in the long or short run, result in their utter moral demoralization, their vital prostration, their nervous breakdown, and health deterioration. Mother Nature can never pardon us for any transgressions of her irrevocable laws. For every wilful infringement of her warnings, she metes out condign chastisement!

Disease is generally brought about by the preponderating influence of discord in the human system, engendered by some perversion and abuse of Nature's laws. The link of harmony in the nervous intelligence gets broken somewhere, through some cause, with the result that some fret of life is set into torment and disturb the ease and peace of the individual. To cure such diseases, drugging is as painful and undesirable an expedient as surgery. Because you must learn that the medicines, generally administered to the sick patients by the modern medical men, have in their combination the quality and the calibre to act upon the human system either with a sedative, anaesthetic, or purgative effect, thus expelling the foreign matter, which is the obstruction in the system together with the medicine. The drug only irritates the intelligence to cause the system to get rid of the foreign stuff and the medicine at one and the same time! For without intelligence, the drug is inert. Disorders of all kinds are the results of some interruption of the vital ether currents in their circuit. The

powers to repair tissues in our bodies are located on the nervous energy. The nerve fluid is capable of arresting disease and of repairing the body even before it is infused into the arterial blood, and the fluid itself exists as a force independent of the recuperative action of the blood. All the functions of the body are primarily under the control of the nervous system; which is amenable to the healing virtues of vital magnetism. Discord and disease spring up only when the nervous intelligence is disturbed; but harmony and health can be restored by removing the interruption of intelligent nervous communication in the system. To remedy the malady, we need employ no external agents. Nature provides us with many simple and harmless agents to cure many of the human ills with!

In many cases "Water" can be successfully employed as a remedial agent to remove cell obstructions, interfering with the proper discharge of vital functions in our systems; to bring down temperature to normal point; to perfect, as far as possible, the blood circulation; and to equalize the integrative forces of the organism in a most happy and harmonious manner. Aqua pura in cold and warm state, can be administered as drink, as fomentations, and as baths in various ways just to suit the needs of the sick and suffering patient.

Apart from this, there are other means for effecting alleviation of human ills, and they are, heat, light, massage and human Electro-Magnetism, which when scientifically applied, do open a channel for the play of vital recuperative powers of the body in all the pristine glory. But over and above these stands "Suggestion" all an instrument of paramount importance, capable of restoring and conserving Health, and of prolonging a man's days of happiness and usefulness, provided he surrenders himself to its consoling and revivifying influence. Psychopathy, suggestive therapeutics comes as the true harbinger of mental vigour and physical strength to all the suffering humanity!

Court great temperance, moderation in all things, take to open air, and sunshine plentifully; give your self very little cares; adhere to easy, pleasant labour.

The Treasure Island

Life Episode

By Alfred Gould

Upon a summer's day, upon a summer island in the wide blue sunlit sea, there lived for a while a couple; a young man and a young woman in all the perfect health and vigor of physical life.

Having been brought up in ease and luxury, they had possessed a yacht and had gone out cruising alone in it in search of adventure. They were especially on the lookout for a group of tiny islands which they had been told formed the easterly outposts of the West Indies.

They traveled a long distance toward the rising sun, but, not finding any land where they had expected it, they unwillingly turned back, taking a north-westerly course so as to reach the continent more quickly. They had no more than started back when they were horrified to find their fuel giving out. Only half the amount had been poured into the tank that they had ordered and paid for. They had a couple of small sails, which they rigged up, but the wind soon gave out. They had plenty of food and water and did not worry much, waiting for some friendly ship to heave in sight.

Two or three days passed with nothing visible but the deep blue sky, the heaving ocean and their tiny craft. After a couple more days they became aware of having drifted far to the eastward, carried by the Gulf Stream waters. They were thus getting even farther away from the track of vessels and stood even a chance of being swerved far to the south and enmeshed in the Sargasso Sea. This prospect was anything but nice.

As the situation began to look more serious and they were debating the different possibilities, the man desisted toward the N.E. a dark speck on the horizon. As they came very gradually nearer, they saw it was a low island, with trees and sand dunes. By dint of hard work and the use of a pair of oars they had on board, they made a landing after they had vainly sought some sheltered harbor for their boat. It took them two days to explore the island, which

was covered with cocoanut palms, bananas and plantains. There were no signs of human beings nor of animals outside of the few harmless insects. They had started out for a lark, belonging as they did to the same social circle and now, not being married, found themselves in presence of the realities instead of the fictions of modern social life. Their friends at home, in view of the disappearance of the yacht, had concluded that some mishap had befallen them and they had been drowned. Our couple had always been good social friends and found no difficulty in accommodating themselves to each other.

They unloaded everything from the boat for fear of a hurricane blowing up and pitched the tent they had with them on the highest knoll on the island in a grove of tall cocoanut palms, up the tallest of which they hung a rope ladder leading to a bird's nest seat in the topmost branches, from which point they could look out for passing vessels. Here they spent half their time alternately sleeping in the tent at night. By means of the little dinghy they had with them they explored every nook along the coast hunting for shell fish and other sea food on which they mostly lived. Their clothes soon were in tatters, and they set out to weave new ones from the cocoanut fibers. Hence they were kept fully busy while they waited. The balmy, even temperature, the physical activity and the peacefulness of their surroundings soon had their effect, and it became very evident that another human soul would presently join them in their retreat. That meant more weaving of clothes and more planning in every way.

The days and weeks passed. They had lost their reckoning, but kept account as well as they could. It was thus they figured that they had been four months away from home. Were they ever to get away from their pleasant prison?

If it were not that people progressed and, by changing, required a greater radius of action, our heroine really sometimes thought she would prefer to dream her life away on this pearl island of the Atlantic.

One day the man came to the hut they had constructed out of palm leaves carrying a heavy palm leaf basket full

of shell fish. While eating their simple meal of mashed cocoanut meat, an edible, succulent, broad-leaved kind of plant taking the place of lettuce and the shell fish, a large pearl rolled out of one of the latter as the shell was opened. They kept watch for more, but none were found. The shell was large and of a peculiar form. In searching for more of them, he at last discovered several at some depth below the surface and found another pearl. By diving deep he soon brought back many of them and harvested many pearls.

The island was of coral formation, and the still lagoons inside the outer reef formed an ideal breeding place for the pearl-bearing shell fish. They soon had accumulated hundreds of pearls, whose worth, as estimated by "society," ran into the hundreds of thousands. They had experienced a couple of storms, which had driven the water rather high on the island and thus admonished them of the necessity of further storm precautions than they had yet taken. They heaped the sand high around their hut and built a strong retreat about fifteen feet above the ground between the trunks of six cocoanut palms, growing in a bunch. Here they placed their effects and valuables. The last storm had lifted their boat right over the reef and left it in the lagoon behind. They were occupied at weaving a large lateen sail for it and rigging up a mast and boom. When a third storm arose, much more severe than the preceding one. They secured everything as best they could and retired to their tree house. The wind rose rapidly to cyclonic fury and lashed the foaming waves within a few feet of the knoll where they had foothold. Darkness came on, and the wind increased in velocity, making the palm trees creak as it bent them nearly double.

Our loving couple, holding close to each other, were soon aware that the knoll was completely covered by the sea, as the waves splashed up under the floor of their aerial hut. They gave themselves up for lost, and thoughts of what further steps there might be in life came surging through their minds. The daylight came and went, and still the water remained, rolling in great waves almost up to the floor of their

retreat. The second night it abated somewhat, the wind began to lose its hurricane force, and, soon after day-break, the sun shone again through the scudding clouds. It was thirty-six hours yet before the sea receded again to its former level and showed the havoc the foaming waters had produced.

Their yacht had completely disappeared, and, had it not been for their precautions in storing away in their tree-dwelling all their food and valuables, they would have been in a sorry plight. Many of the younger palms had likewise disappeared, although the outer pearl reef had greatly broken the impact of the waves. The clouds rapidly disappeared, and the sun shone bright once more as they busied themselves to distill some more drinking and cooking water for their frugal meal.

This whole experience brought home to them very forcibly the advantages of civilized cooperation among a group of human beings, and their longing for the sight of a sail on the horizon became intense. So long as they had their yacht they had the hope of escaping by means of the large sail they had been industriously weaving for it. Now, they felt the full gravity of the situation, and their hearts cried out aloud for human sympathy from without.

They had been taught to pray conventionally, so to speak, by their society parents. They tried praying, but without results. At the break of day, each day, they sat holding each other in tight embrace and voicing in thought their great desire.

One morning, as they sat in silence, the woman started, saying: I just heard mother call my name. Nonsense, replied he, you are dreaming awake.

A few mornings after, the same occurred again, with the added fact that she seemed to see her mother's face close to her own. He began to be afraid that her mind was giving away and tried hard to appear gay and unconcerned. She, however, kept up close thinking and talked much less than usual.

Two or three weeks more had slid away, when, one morning, as they sat dreaming close together, they heard a slight noise behind them and, turning,

were startled at finding a man standing within a few feet of them. He greeted them cordially, shook hands with them, inquired as to their health and asked how they came there. After hearing their story, he said that they would need help from without if they ever hoped to escape from their island prison, for such it now began to seem to them.

They asked him how he got there. He replied he would explain that to them later and asked them to be content to receive some necessary advice which he had for them. They offered him something to eat, and, taking each one by the arm, he strolled with them down the beach a while in silence. They looked at each other and then at him and wondered if they were merely dreaming. Upon reaching a comfortable ledge of coral rock he sat down between them and began thus:

My friends, your relatives and intimates back home have long given you up for lost. Your mother, my girl, is the only one who still hopes against hope. She saw you marooned on an island far out at sea and went to a seeress searching an explanation. She was told this was a fact and that, if she would not waver, the dear daughter would be soon restored to her, but that she must have patience and follow instructions, which were, in part, to call for aid every morning upon awakening.

She did so and kept it up until her patience near gave out. Just before waking, one morning, she found herself by your side, looking into your face, but without being able to speak to you. She did this a second time, went to the seeress again and was told that friends of hers, long dead, had interested themselves and were trying to establish communication. This was not possible so long as mere physical happenings stood ever uppermost in your thought. When you began to cry out for help it amounted to a recognition of its possibility through active agencies capable of bringing it. This in turn enabled these agencies to mobilize in your behalf. This is why I am here.

They looked at him in amazement as he talked calmly along in the most matter-of-fact tone in the world.

You were most lucky to escape without losing your bodies through the late

storm. We were prepared to give you a fond reception if that had been the case. But, to paraphrase Shakespeare, for a while yet, you are to be stretched out still longer on the rack of this wide world. This is a cause for congratulations entirely apart from your feelings in the matter.

Don't talk in riddles any longer, exclaimed the woman. Tell us who you are and how you came here.

Those are deeper questions, my girl, he replied, than I can answer conclusively. However, I will try my best after I have given you the instructions entrusted to me.

Your loving friends send you the following message: Having waywardly embarked on the limitless ocean of Life together, and having been carried entirely out of sight of land with a few provisions and no ballast to speak of, and with the assurance that you will learn the lesson contained in the situation, we have decided to come to your aid, that your earth sojourn be not curtailed and your opportunity for progress be thereby lessened. We answer your call in utmost sincerity and love, sending you our messenger, who brings you this news with the injunction to follow out his instructions to the letter, for you are now dealing directly with elemental forces you have hitherto not even dreamed could exist.

Will you do this? asked the stranger. No need to ask. Tell us what they are.

Well, replied he, the conditions of compliance are not difficult. First of all, when you get up every morning you must sit together, silent, and in a receptive mood of mind, preferably holding hands. Within a few days, in your present state of knowledge, one of the other of you will perceive forms or be conscious of a continuous train of thought not originated in his or her mind. Note the conclusion suggested by the pictures you see; note the thought instructions and, if not clear to you, ask to have them explained to you and sit further. You will then receive the required light. You will thus have given you, day by day, the program you are to follow, and news from home and loved ones will be vouchsafed to you and your loving messages be transmitted back to them. By this means, as

as physical co-operation can be secured, a ship will come to take you off and restore you to your family and friends.

Is this your pleasure?

"The idea." They both cried at once. So be it, then, replied the stranger, who now arose and, taking each again by the arm, walked back toward the tent.

Now I will tell you, as near as may be, who I am and how I came here. My name was any ordinary name. John Smith, let us say. I was a soldier in the northern army during the civil war and conscientiously believed I was fighting for the freedom of my brother man, instead of merely loosening the chains at one point only to see them clamped more strongly and tightly at another. At the battle of Antietam, in the thick of the fight, I felt a blow at the left side of my head and was conscious of falling down. As I struggled to rise, I gradually succeeded, but was astonished to see my body still lying on the ground. The bullets were whistling and the shells bursting. I saw my comrades falling on all sides of me, but I also saw a myriad of other forms engaged in fighting doggedly on, unmindful of the fact that the tide of battle had entirely left them to one side, or else in tending the wounded and taking care of those whose bodies had been rendered useless to them.

So this is death, I said, and pinched myself to be sure that I was alive. I immediately joined a group of helpers although I felt rather weak. Night-fall came; silence reigned under the bright starlight and I was left, together with hundreds of others in all stages of bewilderment to work out my problems as best I might.

A knot of those of us who seemed the strongest, gathered together to compare notes and render advice and assistance to each other. We were both Union and Confederate mixed, but the animosity seemed to have greatly diminished; a great change had evidently been wrought. Some of them could not believe they were dead and vowed they were only dreaming. Only?

Yes, my friends, that is the way in which I ended my career of physical existence during which, not having

been taught to take advantage of the wonderful opportunities for experience it offers, I had allowed the realm of the five senses to absorb all my energies unmindful of the necessity for analysis and generalization as a fitting preparation for the phase of life to come. I have since been working hard to make up for this loss of opportunity, which is partly why I am here with you today.

Well; how did you come back? and how long will you be with us? were the questions immediately put.

To answer those questions fully, he replied, would involve all knowledge, which we are very far from possessing. Even as physically-clothed man moulds conditions around him according to the tools and power at his disposal, so also the creative spark of power or energy behind him does the same.

Even as physically-clothed man leaves his individual impress on the new physical combinations he creates, so also does the Life behind manifest itself in various directions from its environment, creating first therefor its medium of expression, its tool, so to speak, in the form of a body whose degree of materiality conforms to the environment selected for the manifestation.

The degree of materialization, the density of this medium of expression, this body as we may call it, has to meet that of the particular condensation of molecular relation it has to act on and with.

This physical phase of existence represents one of the densest relations that thus serve as a field of experience in expression for the Life which manifests.

In order to render the manifestation permanent enough to really serve the progress of the manifesting spark of Energy or Life, as the culmination of a long evolutionary process, the possibility has been developed in its latest and most complete form, of enlisting the co-operation of the male and female element in the fashioning of a physical body perfectly adapted to earth physical conditions and forming an integral part of them. With this perfect tool for expression we call the human body, all the manifold opportunities for experience and expression

may be fully realized for the benefit of the progressing Life behind the scenes.

Sometimes, in order to attain some more temporary object, or fill out some important duty which can be fulfilled by a manifestation of shorter span, it is possible for the Life to gather material from other physical bodies, in action, by the manipulation of what are called molecular forces and to thus form a body for temporary use in the image of a body it has already used in its experience of progress. This skillful manipulation has to be acquired and, often, help has to be solicited from sympathetic friends.

This body you see before you is such a body and the voice you hear is the reverberation in the dense physical air realm of the thought of Life which created this body for its temporary duty and holds it together until its usefulness is past.

This is who I am and how I came here.

(To be continued.)

Oh, Do Not Say That I Am Dead

Oh, do not say that I am dead,

Or never come to you,

That I no longer see thy face,

Surely it is not true.

Love's silken threads are just as strong

As when in earthly sphere,

As ere I made the glad some change—

Our union just as dear.

Oh, do not say that I am dead,

My interest there is gone,

That I no longer love earth home,

If so, you do me wrong.

For daily visits there I make,

Know all your joy and woe,

And strive to aid you in life's course,

That you more noble grow.

Oh, do not say that I am dead,

As death I have not seen,

The change is simply a new birth,

Conditions more serene.

Where woven in the self-same hue

Are all our former deeds;

This life's a counterpart of earth

Wherein we sowed the seeds.

From "Huxley's Poems."

The soldiers fight and the kings are the heroes.—Talmud.

The Astrological Department

By Mildred Cromley, B. A.

Most of our readers receive this magazine about the middle part of the month. We are therefore going to cover the signs of Leo and Cancer in this issue, for both signs will rule the period before our August issue appears. Cancer this year rules from June 22nd to July 24th. It is a watery sign and may be termed the mother sign, for those born in it, men as well as women, have a strong love for children and try to mother or father everything, grownups included. They are a very restless people, fond of travel, but queerly enough, combine this restlessness with a strong domestic nature, and crave home comforts and home love. Their strong point is their tenacious, silent will, their ability to hold on to a thing or an idea, once they receive it, and their unwillingness to let go. They are otherwise rather timid, although they have moral courage and will force themselves to do something of which they are physically afraid. They are less capable talkers than the Gemini people, although the women especially are loquacious. Cancer governs the stomach and breasts. This year, the violent, headstrong planet Mars occupies the sign of Cancer, as the sun passes through it, and babies born between June 9th and July 30th, particularly during the first two weeks of that period should have especial care given to their diet, for they are born with a strong tendency to acute indigestion, an ailment which can be avoided by intelligent feeding.

July 24th of this year the sun enters the fiery sign of Leo and remains there until August 24th. It is called the lordly sign and gives to its children great pride. When it is working at its best, the people born under it are brave, magnanimous, generous, thorough, high-minded and noble. When it is working under afflictions, those born under it are cowardly, boastful and mean, just the reverse of the good qualities. The sign of Leo is the heart sign and its children are guided mostly by their hearts, instead of occasionally by their heads, much to their eventual sorrow. They are quick-tempered but do not hold spite and forgive easily. However, they

are very terrible in anger, and do things they are sorry for afterwards. Leo is a very good sign for a man to be born in, but not quite so good for women, for it is what is called a masculine sign, and the same qualities that make a strong, forceful man, are not quite so admirable in a woman, unless very much tempered and refined. Cancer is a feminine sign, and women born in this sign are stronger than the men of the same sign. The men of Cancer are quite apt to be too negative and retiring, even tho they have a strong, relentless will. The tendency to accumulate is strikingly shown in John D. Rockefeller, Sr., who was born under it. The late Lord Northcliffe is a very good example of the strong ruthless type of Leo. Robert Ingersoll and Sir Walter Scott are examples of somewhat different types.

There is a common saying that Friday the 13th is an unlucky day, but planetary conditions are quite favorable on the Friday the 13th which occurs in July of this year. It is one of the fortunate days of the month. The most fortunate days are: the 2nd, 13th, 17th, for birthdays, these being the most fortunate for general affairs also. The 8th, 9th, 19th, 22nd, 23rd and 28th are also favorable days. The Fourth this year was an unfavorable day. The usual number of deaths and injuries occurred through carelessness, negligence and a mistaken idea of enjoyment, and one might be tempted to think it was unfavorable every year. However, some years are worse than others, and this time planetary conditions were such as to bring on the worst, when any accident occurred. When the influences of the stars are malign, it is best to be quiet and take matters easily and by non-resistance try to avoid the bad prevailing influences. However, on the nation's birthday, people celebrate by letting off fireworks and giant fire-crackers and exposing themselves to all sorts of dangers, so that it is no wonder that deaths and maimings occur, when the influences are malign. As explained in the first article, when the light of the planets strike each other or the earth at certain angles, their effects have been observed to be bad; and when at other angles, their effects are beneficent. The 6th, 7th, 15th, 20th and 27th are also adverse generally.

In regard to adverse and fortunate days, it must always be remembered that the birth horoscope of each person will nullify or intensify fortunate or unfortunate influences. A day that may be very unfortunate for one person may be quite harmless for another, whose birth horoscope fortifies him against the particular bad planetary conditions. The reverse is of course true, that a person may be unable to take advantage of favorable astral conditions, when his natal horoscope is unfavorable. Then, too, the degree of development of an individual will enable him to withstand unfortunate forces. A steadfast, strong self-controlled individual will naturally experience less evil under unfavorable conditions than a weaker, emotional person. When truly enlightened, by knowledge and by will, man rises superior to planetary influences, but that is far beyond the development of the average individual.

Let us study the birth-maps of children born on some of the fortunate and unfortunate days listed above, for instance, on July 2nd of this year. This child would have abilities for a public career and would be tactful, careful and diplomatic. He would have considerable artistic ability, turning, perhaps, towards some school of modernist painting; there would be some inclination for mystical or psychic pursuits. He would have considerable self-control and be reserved, quiet and self-contained. He has a number of fortunate aspects among his planets that will give him fortune in money affairs, success in love and a good mind. It is a lucky birthday, if the individual is able to live up to his opportunities.

On the other hand, a child born on the 6th of July this year would have a much harder road before him. He would be very active, very headstrong and liable to go to extremes. He would be independent and rebellious and would find it very hard to discover his right place in life. He would be much too impulsive for his own good and drawbacks and obstacles will confront him. His home life will not be happy, nor is there any great chance of happiness in marriage. He would be subject to headaches and stomach trouble and his greatest success would come through public affairs, if he could curb his im-

gence and restlessness. Altogether, individual will gather experience rather than satisfaction, riches or happiness in this life.

These two subjects, born under the same sign, will thus have very different characters and, so different lives, for it is the character that determines the life. As said in the beginning, these maps do not force the people born under them to live good or bad lives, they merely set forth or indicate the character of a life that will be lived, just as the clock indicates the time. Astrologers are not fatalists, but life scientists. They study human tendencies and capabilities.

We will consider in the next number another branch of astrology, termed predictive astrology, which is used as a method of divining the future.

Psychic Experiences

This message was received from a woman who had died a week before in St. Elizabeth's hospital following an operation. She was found in the spirit world, resting on a couch in a hospital, attended by nurses in white uniforms. There were physicians busy with those who needed them. She was glad when she realized she had found her and asked how we got on with her. She was asked what she was like and replied that the best description she could give of it was that it seemed like being on an ocean liner and being overboard and being rescued and washed out on shore. She told us she was much displeased because she had to do that she would not be able to accomplish things she had planned to do. That the body they had given her did not serve her any better than the old one they told her she would soon be all right. She said she had tried to hold on to her old body and did not want it, but that when she had tried to tell them so they did not hear her and took her away. (Before she died, she had had an intimate friend of hers to prevent her body being buried, as she wished to be cremated.) She was tired by this and said she must rest; she asked us to come again soon.

One of the physicians, a tall man with gray, black hair, turned from his work and spoke in an angry voice. He said there was so much to be done for those

who came there without preparation and so few to help them from this side; that the time was spent in useless talk that helped no one and he wondered when people would wake up, and when Spiritualists would lay aside their foolish incantations and study nature's law; then thinking men and women would begin to know there was a scientific side to the question of life after death. When these men and women use their reasoning powers to study the question from a scientific angle there will cease to be in the world a set of people who hold to incantations.

This is only one of hundreds of similar experiences of our own we could cite to show that *the now called dead, Live*; that their source of life is the same as it was; that *Nature's Law* supplies; that the real Truth about life after death can be taught. The teachers who can teach us are those who, besides having experienced death, have studied the laws. The scientific man continues to study after the change called death. His purpose in reaching those still in the flesh body is to give us Knowledge. A man who understands the law only in part must be rather disgusted when he undertakes to reach one to whom he wishes to impart knowledge when he finds he has only succeeded in getting himself ridiculed because the channel through which his message came was deficient. I dare say such men are hoping to be understood although misquoted.

Can we think of Bob Ingersoll recanting? Can we think of Shakespeare having time to sit by the hour and pen commonplace dramas? Can we think of Jesus telling fortunes? When one goes from place to place and hears from the different workers who claim to have these for their guides and then think of George Washington and Abraham Lincoln turning Democrats and giving advice which would make us all slaves and put us under British rule again, we do not wonder where the joker got his joke.

Religious frenzy is worse among the Spiritualists than it was in the middle Ages when Christians invented so many machines to torture those who did not believe in Jesus, for His dear sake. It is time we realized in this age of sight that men and women who lived in the day of the flint and the oil lamp could not have had the knowledge to make laws for

us. We discarded their flint, their dish of oil and their candles. Let us discard their doctrines as well and promulgate the present status of the human race through a law which is in keeping with our present development, the Radio and the flying machine. We do not flog people and burn them at the stake any more. Why then, do we continue teaching the doctrine which was the direct cause of such things being done in earlier days?

Let the Spiritualist discard the ox cart and the incantations and get down to bed rock; teach about Life; tell the Truth and let those who talk to you tell the truth. Mediums who have great men for their guides would do well to study those men's lives. They would then know when they are being imposed upon by impersonators or whether they are giving out according to their limited knowledge or their particular brand of religion. Study the question of life after death, using the same natural law which governs life before death. *One Law, One Life. Eternal progress is the way. There is no goal, for each day is a new beginning. Each day is the Life made new. The evening is death, the morning is birth. Do not weary but press forward seeking knowledge of Life.* —Ella E. Danielson.

"I pray the prayer that the Easterners do,
May the blessings of Allah rest with you;
Wherever you stray, wherever you go,
May the beautiful palms of Allah grow;
Through days of labor and nights of rest,
May the love of good Allah keep you blest;
So I touch my heart as the Easterners do,
May the blessings of Allah rest on you."

The certainties of yesterday, are the uncertainties of today, and the standpoint views of today will be dissipated tomorrow as vague theories that refused to stand the test.

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

Anxious 21—If you do not permit others to discourage you and keep your eyes also on the details, good results will be obtained. I also want to say that you should banish some other thoughts regarding another matter, for a time at least. Those thoughts divert your mind from your special intentions and thus weaken the creative forces in you.

C. M. K.—Your pictures will not be a financial success. I am moved to say that they will aid in attracting to you people who are interested in your work and for this reason you should not give up the idea to get them out. Financial success will come to you as soon as you will do your work for the sake of the good it will bring and not for the sake of material gain. You must love your work more than the money you expect from it.

Z. T.—God bless you. Are you here again? Do not worry about the winter. Try the best you can during the summer and the winter will take care of itself. Do not worry about your health. Write to Dr. Luntz, whose advertisement is on the cover and thereafter let me know more about your health conditions.

F. W. Merriitt—If you can not get results from the automatic writer or Tongi board after spending so much time on them, it shows that it is not your phase of mediumship. In our back numbers you will find articles which plainly explain the things you want to know. It should not be hard to find out your phase of mediumship. When you attend the next seance ask the medium to get the information from your spirit friends; they will tell.

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THE ANSWER MAN

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Obsession II.—Josephus Flavius, the Jewish-Roman historian recorded a case of obsession which was treated by a professional exorciser named Eleazar. To prove to the spectators that the demon was really driven out, Eleazar made the demon overthrow a basin of water as he left the man in whom it had previously abode. When Jesus drove the evil spirits

into swine he used a psychological scheme which made the work of exorcism easier. He prepared another residue for them in the bodies of the swine and they did not resist any longer the disposition when they were offered another abode.

Henry S.—The belief in Magic is based upon the theory that parts of one and the same thing, although apart from one another are in vibratory connection and that anything done to one part would be felt by the other part of the former object, or that it could be similarly affected. Read my first answer in the June issue.

Student of the Occult.—Your question is too general to be answered in detail. If you desire to experiment with magic you enter a very dangerous field. If you are a sensitive person you will do better by keeping away from magicians whose character you do not know. Most of them speak very nice to you in the beginning and when they have you under hypnotic control you are liable to become a life time victim of their selfish desires and motives.

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Astrological Department

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If you want your answer mailed to you, use this coupon and enclose 10 cents for mailing expenses.



Miss M. Cromley

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