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EDITORIAL PAGE

Some years ago, the writer, standing on the military reservation in San Francisco, looked across the Golden Gate, observed the hills covered with high bushes and admired the soft green shading of varied hues bathed in the rays of the setting sun.

A few days afterward, visiting those bushes just outside of the town of Sausalito, he was surprised to find them full grown and stately trees.

Man has, with his usual confidence in the stability of Mother Earth, throughout the ages, not only insisted on inhabiting the most exposed places, but has also generally neglected to safeguard himself against possible disaster.

We see an instance of this in the recent earthquake in Japan. The whole shore line of the Pacific, on both sides, is an earthquake and explosive area, the reason being probably that sea water infiltrating gradually and disintegrating vast limestone formations, combining chemically also with other products, creates intense heat and molten pockets within the earth's surface. These forces often find vent in volcanic explosions and severe earthquakes as they try for more elbow room, with the result of subsidence and upheaval of considerable land areas. This movement again, under the surface of the ocean, causes tidal waves which complete the destruction so well carried out by the quakes and eruptions on the land.

The Japanese religion is founded on a knowledge of the primary stages of human development both in the mortal form and beyond, having taken mostly the form of ancestor worship in its purer phases.

That even this knowledge creates a purpose in life and gives the courage wherewith to carry it out is evidenced by the practical energy displayed in remedying the disaster.

Instead of praying in fear to an irascible Divinity who, as a lesson to unruly and murderous humanity, takes this means of showing how to do it with thoroughness and dispatch, which is the childish spectacle recorded repeatedly among Christian nations, they turn to their friends and forbears who have preceded them on the path, as the best and most faithful advisors as to how to overcome the situation.

If they are imbued with the sense of physical human insignificance which gripped the writer as he walked under the tall Sausalito trees and, at the same time, realize that physical size does not and can not limit either the power or the influence of the human Life-Unit as it progresses through the Universe, with Mother Earth as a way station, they will not only set aside all physical difficulties but will soon indeed take the same prominent psychic stand among the nations that they have already so energetically achieved.

The summer with its increased creative activity has come and gone. Autumn nears apace. This is the season of fruition, of laying by those precious life stores of experience already analyzed and digested which shed light ahead on the path for us as we trudge along our narrow way. Many flowers have reared their heads to us; many of them have we trampled down. Still we are moving on. What the morrow is to bring will be but new experience and still greater experience in Light and Life. 'Twas ever so.

Many a man there is who stands at the wheel watching ahead. The billows roll, the wind sighs and whistles through the rigging, but the ship keeps moving on. Whither bound? you will ask me. Yes; whither!

Thus stand the majority of mortals, steering a straight course into the unknown. The entire solar system does the same. The result is ever evolutionary development. Our educational movement is for the purpose of furnishing each wayfarer with the purpose of his Life. Human life, at this stage, is not yet so complicated but that this can easily be done.

The butterfly flits by in the warm glow of the season's aftermath; it fulfils its mission. We are but butterflies of a sterner mold. We are structurally just as sensitive and dainty as they but, beyond this the intensity of our individual activity multiplied by millions, as could easily be done, is such as to change the course of the very solar system itself would we but pull together.

And this is the lesson we would bring to you out of the germinating summer tide. We, who are following the self-same road must never cease to strive for one another, to increase by every means the momentum of our common march with the certainty that, by so doing, every succeeding dawn will register a new advance.

ALFRED GOULD.

Dr. Adolph Lorenz, Austrian bloodless surgeon, who will sail from Hamburg for America Sept. 18, will come directly to the Perryburg Hospital here immediately after landing in New York, Mayor Schwab announced today. It was expected that Dr. Lorenz would remain here two weeks, the mayor said.

Fifteen thousand applications for operations have been made, and it is expected that Dr. Lorenz will attend 100 persons a day. A wing of the hospital has been set aside for persons unable to afford hospital expenses.

I wonder whether Mayor Schwab got any Klux letters, threatening him with punishment for such an awful act. Dr. Lorenz is not "hundred per cent American" and as a foreigner, they think, it is an outrage to give him permission to heal Americans unable to pay.

PSYCHIC MANIFESTATIONS

Published by the American Press

Girl, 12, Stirs Neighborhood with "Spirits"

By Leola Allard

In the neighborhood of 614 E. 49th St., the residents are beginning to investigate "spirits." The possibilities of psychic denizens have begun to impress them since the declarations made by 12-year-old Jenifer Smith, who claims to hold spiritual court at that address.

The girl began telling her mother, Mrs. Bertha Smith, some months ago that she saw certain relatives of the family who had died. The mother said the child was dreaming, and laughed at her stories. A month ago the child shoved her mother away as she was about to sit upon a couch in their home, and told her:

"Don't! You are going to sit right on my dead sister."

Very Real to Girl

Told that the girl is perfectly normal in every way, Mrs. Smith watched what appears to be spiritual revelations made to her daughter and she declares the child had described and named old friends and relatives who died before she was born.

The child does not appear to be a rhymer. She talked to me for an hour about these spirit people, and it was necessary for her mother to interrupt and explain: "Those are not real people she is talking about, but they are so real to her she never thinks to call them spirits."

Jenifer said: "I was playing tag the other day in our basement and a girl of my age came along with me and told me not to run out or I would be caught. She pulled my dress and insisted. A minute later the girl next door who was tagging caught me. I told her my new playmate told me not to go. She asked me who, and I pointed to the girl beside me. She couldn't see her at all, so it must have been a spirit."

"Sometimes when I come to breakfast my sister is sitting there at the table, but mother doesn't see her. When she lifts a chair there seems to be two chairs and one of them comes right out of the other as she raises it. Yesterday I asked

mother to give her a cup of coffee. She poured one out and my sister said to tell mother that when the coffee was through steaming she would be through with it. She lifted the cup and drank. The coffee was still in the cup, but cold."

"I was cutting paper dolls the other day and a voice kept repeating, 'John Humphrey—John Humphrey.' I went to mother and she said it was an old friend, dead for years. I described him as he appeared to me."

The child says her sister, who died in childbirth, visits them every day.

Describes "Heaven" House

She described the sister's "heaven" house, even to the furniture, and says the children who are dead are now 2 and 4 years old, and their mother wheels them both to the Smith home in a gray reed baby buggy.



Jenifer Smith, 12-year-old girl, who has started residents in the neighborhood of her home looking for spirits. Jenifer says she sees denizens of the other world every day and sometimes plays with girls of her own age. The spirits are very real to the child and she often points one out and is surprised when her mother or playmates cannot see them.

Our readers will remember that Jenifer Smith is the same little girl who wrote about talking with her grandmother when only eight years old, for the Childs Page in an earlier edition of PSYCHIC POWER.

Among the messages the child records is one from a spirit who says she is a teacher from India, dead eighty years. Her name was given as Virginia Hon-quake, born in Locksley Town, England. This teacher predicts, according to the spirit message, that in 1928 every one upon the earth will suddenly be changed and can then see and hear the dead. There will be no more death. She says: "As in St. Paul's Letter to the Corinthians, he told you that a mystery would be shown you, and that 'Ye shall not all sleep, but all shall be changed.'"

"According to the teacher, the child says, the change will cause great consternation, and some will faint, but it will be the greatest thing that ever came to the world and will cause great disorder."

Jenifer was adopted, when she was 3 months old, from an orphan asylum, and the child calls Mrs. Smith's children her sisters. Mrs. Smith is a widow and a nurse. Her husband, her daughter, two grandchildren, a grandmother and other relatives have been dead several years.—*Herald-Examiner.*

While the Scientists are hunting for the needle in the haystack the rest of the world are enjoying friendly chats with their loved ones daily and are not being fooled by their own optical illusions which the writer can testify constitutes many of the so-called Spirit Lights and are not produced by the medium but by the sitters' own eyes.

EFFA E. DANIELSON.

A Child Medium

Members of the Lutheran Church, in session assembled, thought Maria, the psychic, had the traits of witchery, in the sense of being a child of the devil. They were serious in their verdict and appointed a committee to carry their conclusions into effect by exorcising the said devil. When this superstitious inquiry board arrived at her home, they were met with scorn by the doctor of psychology. The Lutherans fell back in dismay.—From "Providence."

Strange Case of Similarity

London, July 30, 1923.

A strange case of dual personality is described in the "Lancet" by Dr. Robert M. Riggall.

The patient who has been under the doctor's observation for three years is the youngest of a family of ten. Two of his sisters are religious workers. A brother—"the alter ego" of his dissociation—was training as a missionary, but enlisted in the army and was killed. The patient is married and has three children. When his attacks of wanderings come he apparently becomes obsessed by the personality of his dead brother, until at times he is identified with him.

A conversation under hypnosis is quoted where the patient was asked his name and gave that of his dead brother. Asked who was his other self he gave his own name. Cases of true dissociated personalities, says Dr. Riggall, are extremely rare and it is impossible to bring about a complete cure.

Boston American.

The Ouija a Detective

The following account of the ouija's possibilities is from *The New York Evening Sun*.

Directed by an ouija board, according to her story to the police, Mrs. Margaret Elmore, 990 Brook Ave., Manhattan, came to Orange recently and immediately found her husband, who had deserted her six months ago.

As a result of the ouija board's activity and accuracy, Samuel Elmore, 21 years old, is in the Essex county jail, pending extradition to New York, on a charge of desertion.

Mrs. Elmore said she consulted the board one night, not having any idea as to where her husband was. It spelled out "Elmore, 54 Oakwood Ave., Orange." Mrs. Elmore found him there next day, she said.

Chinese Chief Told of Quake by Ouija

Tsao Kun Warned in June—Japanese Prince Took Refuge in Treasury Vault

Peking, Sept. 4.—An interesting story comes from Paoing-fu, the home of Tsao Kun, chief of the Chinese militarist party. Tsao Kun was operating a Chinese ouija board with comrades last June, when he received a message written by Kuang Yu, the God of War, which said that on Sept. 1 the greatest earthquake in the history of the Orient would destroy a northern capital.

The Chinese felt that this referred to Peking, forgetting Tokio, which is also a northern capital, with Kyoto the southern capital of Japan.

Reports fail to mention more than a nominal damage in Kyoto and other southern cities, although numerous large buildings in Osaka collapsed. Seven Tokio newspapers have been destroyed, including the American-owned Japan Advertiser.

The Prince Regent took refuge in the Imperial Treasury vault, thus escaping.

Nagoya appears to be on the western limit of the area suffering the greatest destruction, although damage is reported from Kobe and Osaka.

The Japanese Legation here, being unable to reach Tokio, has urged the Governor of the Osaka Prefecture to send details, but it has not received any response.

Sees Key in Radio to Occult Forces

Thurston, Magician, Working to Establish Connection with "Unseen World"

Believes Success is Near

Experiments with radio apparatus by which he hopes to be able to discover the identity of "unseen forces" or persons who are trying to communicate with us are being conducted by Howard Thurston, internationally known magician.

"I have been interested in radio for a number of years," Thurston explained,

"and have become convinced against my will that there is some relation between the radio and the so-called occult forces. Elaborate radio equipment which to conduct his researches has been installed in the magician's house on Long Island and he spends hours daily in his efforts to establish communications with the unseen world.

"I am not a believer in Spiritualism as preached by Sir Arthur Conan Doyle or Sir Oliver Lodge," Thurston said. "Most of the so-called mediums are pure fraud and they and their magic should be outlawed at once. But despite this, I am convinced that there are unseen forces continually about us, striving to communicate with us. I am not prepared to say what they are. They may be the efforts of peoples on other planets, Mars, for instance, in trying to radio to us, or they may be spirits. I do not know, but I hope to find out.

"I feel confident that remarkable discoveries relating to the unknown world will be made within the next five years. I think the coming attempts to communicate with other planets by radio will be the cause of extraordinary revelations. I want this assertion to go on record right now, I, the most pronounced anti-psychic imaginable wish to state that I actually believe that it is possible to communicate with unseen forces, which for want of a better name, I will call spirits.

"Extraordinary discoveries will be made within the next five years, unless I am badly mistaken, and I think I will eventually receive the credit for one or two of them. I am of the opinion that these forces, whatever they may be, will soon be able to get in touch with us by radio and without the need of a so-called medium.

—Philadelphia Ledger.

Spiritualist Educational Society, 190 N. Clark Street, corner Wisconsin. Lecture and Communication Service every Sunday at 3 P. M.

Effa E. Danelson and Pupils.

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Physician Cured of Pulmonary Hemorrhages Through Spirit Power

In 1915, I was enjoying a most successful practice as Doctor and Surgeon in the City of Philadelphia.

On Christmas Eve of that year, while in my office at 253 South 13th St., I was overtaken by severe lung hemorrhages and a complete nervous breakdown. Leading specialists of the city, and one from the state of New Jersey, who had been called in, gave me up for lost. I did not seem to be afraid.

Shortly after this, on a Sunday evening at eleven P. M., at the Jefferson Hospital, the hemorrhages returned. I was pouring out my life's blood by the glass full. As if by instinct, as the danger increased, I appealed for relief; then I became hysterical and began to cry. I cried out to my dead Grandfather, who had passed out twenty-five years before, to pray that my life be saved. In less than two minutes he appeared before me, as vividly as if he had only died the day before. He called me by my first name. He told me to stop crying; that I would positively recover, and, touching me on my forehead, bade me be quiet and go to sleep, saying he would come again within three days.

He found me in a special ward. He told me to drink plenty of ice water and have myself immediately removed to a different ward. I turned to the two nurses who were watching the unfavorable turn in my case and asked them if they had seen an old gentleman with a long beard standing over me. They answered no and I fell asleep. At about two P. M. I awoke considerably refreshed and noticed that the bleeding had stopped. The nurses called in the doctor, who assured me I should consider myself as resurrected from the dead. They were greatly surprised when I told them of my experience. They took my pulse, registered carefully the action of my heart and my blood pressure. I was overjoyed to hear from them that I was in a normal condition. I then demanded to be removed to the main Jefferson Hospital, one half mile away, and was told that I was risking my life in the precarious state that I was in. I insisted, saying

that these were the orders of my Grandfather's Spirit. Just to humor me, I suppose, they had me removed. Nothing happened. Three days later, at seven P. M., while the nurse was giving me an alcohol rub on my feet, I suffered an acute attack of Embolism. As a rule, not one out of a thousand pulls through. I was completely unconscious for five minutes. My Grandfather again appeared, placed his hand on my heart and I became conscious again. He remained with me fully five minutes. When Doctor Funk came to see how I was getting on, and put his Stethoscope to my heart, my Grandfather vanished.

Of course, on leaving the hospital, I told all my friends about my experience. They all said that I was visionary.

On returning to Brooklyn, I decided to look into Spiritualism, and find out what was in it. Then my father died. This caused me to have another hemorrhage, which laid me up for a week. This time my father's spirit appeared, told me to put on a certain woolen undershirt he had left; this would completely heal my lungs, he said. No sooner had I followed his directions than I felt like a new man. I left the bed entirely. I had x-ray photos taken of my lungs, have been examined since by the leading physicians of New York and Brooklyn, have been approved by an insurance company as a good risk and have taken out an endowment policy.

On account of these forceful and intimate personal experiences, I am now sincerely studying and looking for the real Truth in Spiritualism.

Dr. Harris H. Luntz, M. D., D. O.,
1155 St. John Place, Brooklyn, N. Y.

Thoughts for Meditation

Teach me your mood, Oh, patient stars,
Who climb each night the ancient sky,
Leaving no space, no shade or scars;
No trace of age, no fear to die.

Scientific articles by the most competent writers available appear regularly in **PSYCHIC POWER**. The Understanding of how to apply Psychic Power to YOUR problems will bring **PROSPERITY**. Subscribe Today.

My Experience with President Harding on the 24th Day of August, 1923

By Catherine McDonough

On the above date, Mrs. Effa E. Danelson, publisher of **PSYCHIC POWER**, was riding downtown on a crowded street car, being jostled from side to side, as is usual in Chicago, when, in the midst of the crash and uproar caused by our gasoline-fed, yet undeveloped machinery on wheels, she clearly and distinctly heard a voice saying: "Mrs. McDonough is enjoying a visit from President Harding."

I was in Mrs. Danelson's home, attending to her callers during her absence. As I waited, alone, I had a wonderful visit from President Harding. I saw him sitting at his desk, which was piled up with papers. They were in great disorder and crushed together.

He rose, bowing, and extended his hand to me, motioning for me to take his place, telling me it was for me and that he would watch over me.

This was my second experience with President Harding at Mrs. Danelson's home. I enjoyed his visit both times very much, for he is a wonderful man to converse with. His voice is soft, gentle and sweet; it conveys a sense of utmost kindness. He appeared to me both times smiling.

On her return, in answer to Mrs. McDonough's query as to what visitors she had had, Mrs. Danelson, having forgotten the voice in the street car, declared she could not guess.

This incident emphasizes the naturalness and the continuity of Life through the re-birth called Death.

Mamma—Charles, you look as if you had been fighting again. Have you?

Charles—Yes, ma'am, I had to. Ralph Brown hit me on the cheek.

Mamma—Well, you should have turned the other cheek.

Charles—I did, and he hit that and soaked me on the nose. Then I got mad and licked the stuffin' out of him.

H. or H.

A cemetery in Missouri advertises that graves will always be taken care of no matter where you go.

Advice from One Who Has Lived the Mortal Life

Given Through the Writing Mediumship of Alfred Gould

If you could only see yourselves spiritually as I can see you now, divested as I am of the fearful trammels of the earthly body; if you could only be conscious of one-tenth of the wrong or mutilated conceptions you have of matters you claim to know so thoroughly as to be unable to err therein, you would certainly despair of ever being able to grasp Perfect Truth. Hence, by an all-wise provision, the knowledge of the past is kept from you and the further data for seeing into the future likewise; so that your whole attention may be centered upon the present and the spiritual lesson involved therein. And right here lies the secret of the great advantage of living in the low earth phase.

The more perfectly our attention is centered on the spiritual lessons involved in our earthly experiences, the deeper the understanding of the same will become to us and the greater the spiritual progress we shall be able to derive from the assimilation of the spiritual truths thus evolved in our inner consciousness.

Hence, it is to your inner consciousness I appeal in presenting to you the truths contained in this my message to you, begging you to sincerely weigh every assertion and, in case something does not appear clear at once to you, to suspend judgment until you have had occasion to revolve the matter frequently in your minds. If you follow this, my wish, all will soon appear perfectly to you in its logical coherence and my message will not have been imparted to you in vain.

Before entering more deeply into my subject I will here take occasion to correct a misconception which, spiritually speaking, is of very little importance, but which, magnified by worldly and unenlightened zeal, bids fair to assume even an overshadowing importance in the councils of men, so far distracting their attention from the real issues that lie before them as to largely neutralize the strenuous efforts they are making to propagate the truth that has been taught them.

I refer namely to the contention as to whether I was man or spirit, and this

especially with relation to the source whence came the teachings which passed my lips during life.

Know you, that I was man, that I was spirit; just as *you* are men, just as *you* are spirits!

In principle there was and is no difference between us. The only difference you noticed in me was one of degree. And this difference was twofold, just as all those on earth are twofold in their makeup. For each one of you enjoys the possession of a highly materialized form of body, inside of which the life, yourself, dwells and should reign supreme.

The twofold difference lies therein that I have reached a further stage in its eternal evolution than most of those among you. This, however, alone would not have enabled me to impart these teachings to you. The fact that my body had been attuned to a more perfect expression of the Life's will within than that of all the rest, enabled me, through that body, to bring to your consciousness those truths I had already mastered and assimilated to myself. This is all. What was possible for me is possible for every one of you, and, with your bodies developed unto this possibility, you will be able, one and all, to give forceful expression to all those truths the degree of your spiritual development enables you to have assimilated.

As I have said, it is to your inner consciousness that I appeal in this my message to you, and I do not expect to appeal in vain.

As during my late lifetime, so now from the realms beyond earthly thralldom, do I still strive to help you all in your power of truth perception and shall continue so to do until the last individual of the human race has raised himself out of the psychic realms into the region of pure peace and harmony for evermore!

As you well know, while still among you all, my teaching was ever for self control; for self control not only of the body, but also of the spirit. While in embodied life, the former control must always precede the latter.

The very fact of your presence on the low earth plane means that you are subjected to additional burdens and hampered by loss of power in many directions comparatively with the disembodied

state. By this very means, by these very obstacles to the accomplishment of your desires, your will power increases in intensity and you return to the disembodied state several rounds higher up on the spiritual ladder than before you entered your earthly prison of flesh.

This, I see, you immediately assent to as a matter of course, given the conditions. But I will request you to ponder it well, for therein lies the secret of all spiritual development as I shall now proceed to show you.

First of all, in order to make my point clearer, I will call to your mind the situation of a tightrope walker traversing an unfathomable chasm underneath. It is his will power alone that enables him to perform his task. If, in the middle of his perilous journey, he should become frightened (which is another name for loss of control by his will power) he would certainly fall, never to live again in the same embodied form. This simile exactly exemplifies the position the onward striving Life is in *at all times!* This will bring home to you the great difficulty of this onward progression and the great necessity we all of us must ever be under to keep our eyes ever focussed on the straight, narrow line ahead which, in our case, does not terminate after a few minutes of strenuous equilibrium, but stretches far up beyond us from one pinnacle to another of spiritual perfection until our understanding fails us and we stop trying to grasp higher perception of Truth Everlasting and Eternal!

Just as the tightrope performer must ever for safety keep his eyes riveted on the line ahead of him, so is it with us in spiritual matters. *We must ever and everlastingly, and looking neither to the right nor to the left, keep our gaze fixed upon the narrow Path ahead of us.* And let no one of us, confident in his or her superior dexterity, or perfection of development, think that this admonition is not for him! For, just so surely as he slackens in his strenuous desire to push forward, just so surely does he lay himself open to the thousand and one pitfalls that lay ever ready to engulf the unwary ones who, too sure of their easy equilibrium, allow themselves to be lured into exploring all sorts of alluring looking bypaths, in the hope of finding an easier way out of the severe duty of the present.

The severer the duty, the harder the conditions, the more they should welcome them! For then they are sure they are on the right road and that their exercise of their spiritual nature is being so purified by the exercise of their highest qualities in supreme degree, that the reward in attaining higher spiritual station will be far beyond their expectation or their earthly power to conceive of.

Before we leave this instructive simile, I would call your attention to the fact that only a few tight rope performers undertake their journey entirely without aid. Most of them carry a balancing pole by means of which, *on condition always that they keep looking straight ahead of them*, they are enabled to perform their journey with comparative ease and safety. Sad to say, humanity far too often ignores the balancing pole which is thrust into its hands at every turn and refuses absolutely to accept the aid it offers, with the result that there is far too much and unnecessary loitering on the way, a loitering which, by the relaxation of the will power it presupposes, exposes the individual to all sorts of spiritual dangers, the greatest of which he must perforce be unaware of, as they generally transcend his power of perception at the time being.

What is this wonderful balancing pole? You ask; which we do not perceive although we are constantly in touch with it.

My friends, this carries me to the very gist of my subject, as you will presently see. In order to explain myself clearly, I shall have to take up a few matters which lead up to the point in question and without a clear understanding of which the main truth I would bring home to your consciousness would not strike home with the vividness and reality which is necessary in order to stimulate you to action rather than to self-complacent meditation.

You know, all of you, that there is a wonderful power activating each body, which we call the inner soul. You know also that the voice of this inner soul is the voice of our conscience telling us with unfailing accuracy, according to the spiritual level we have attained, whether our conduct is according to and in harmony with the spiritual law of our development or whether we are erring from the narrow path of duty to ourselves or to

those around us. Further than this, you have, many of you, become so closely in touch with your real selves as to actually hear this voice with your bodily senses, instead of experiencing only a vague impression. This advantage you have gained through having concentrated your attention on the whole vast subject of spiritual development and spiritual light. Some of you have been able to rise beyond this stage and acquire still further psychic power. This refers solely to power which the Life possesses already, so that the only acquiring done is that by the body to interpret readily and accurately the impulse it receives from the Life within.

Right here I wish to correct another misconception which has grown up among many, namely that you are any of you able to report such great spiritual progress during the short span of your one little lifetime as many of you have oftentimes expressed or imagined. If, during the span of your short life, you have moved up a small fraction even of one round of the long spiritual ladder before you, you have done exceedingly well. Each of these rounds is marked by a new spiritual phase as it is called, and these phases, very numerous as they are, are classified for more convenience into seven main subdivisions, the entrance into which can only come after passing a searching test showing the Life clearly free from the special series of development faults corresponding to that phase. These faults range from indulgence in the lower animal propensities up to giving in to the higher purely psychic weaknesses such as avarice, ambition, etc. and their attendant brood.

You will thus see that at the close of your earthly activity, your spiritual station can not have changed very much since you were born into this troubled world.

The reason for this is found in the fact that, during life on earth, each Life gets involved, so to speak, even by the very bodily tendencies it inherits from its bodily ancestors in one special rut of objective activities, which, however great may be the experiences brought by them, can, even in the most favorable case, only cover an infinitesimal part of the immensely broad field included in the conception of perfect spiritual development.

In earthly life we speak of a young

man beginning his career and we forgive many mistakes to hot-headed youth. Then, later, we speak of a man being in his prime and respect him as being one of the active agents for the preservation and progress of human society. Still later we refer to decrepit old age and, while admitting the former ability of the individual under consideration, we classify him in our thought, even if involuntarily, as a back number to be left out of consideration in the problem to be solved next.

We see the same process going on in all animal and plant life and, upon mature consideration, we perceive that even the very rocks themselves have a progressive development corresponding to youth, manhood and old age. What lesson does mankind generally deduce from these well known facts? I will tell you. Not seeing below the surface, taking the evanescent, temporary form for the reality, they conclude that it must be even so with everything, that everything is doomed to perish and undergo utter transformation, thus losing all individuality.

Hence that numerous class who call themselves exultingly materialists, and challenge proof as to the exactitude of their conclusions.

I will now bring forward another time honored simile. You all know that a certain larva turns into a caterpillar and the caterpillar into a butterfly. If the breadth of our experience were less, on meeting each one of these forms, we should by analogy consider them as perfectly distinct animals and conclude that each one is born, lives and dies to disappear individually as all other forms on the earth plane seem to do.

The only fault with the materialists is ignorance, shortness of vision, lack of broad perception.

Next comes the atheist who will admit as much as a materialist and even something more; for his vehement denial of the existence of a Supreme Being half admits the possible truth of this assertion. Consequently his range is a trifle greater than that of the materialist.

Next come the thousand and one religious sects ranging from the fetish-worshipping African to the most exalted believer in a Grand, Eternal, Spiritual Existence animating every mortal human body and using the same as a means

of progression toward its sacred goal.

Just as we have analyzed that part of the whole truth which underlies materialism and atheism, we can perceive, underlying the teachings of each religious sect, another portion of the whole truth that underlies them all.

They all recognize in some form a life beyond this earthly sojourn we are all familiar with. This very fact presupposes logically still more advanced forms of existence, the most advanced of which perceivable to us, is accordingly worshipped as the Almighty Ruling Power above, according to the degree of development, or, if you please, breadth of perception of the particular religion in question. The fetish worshiper exorcises his wooden idol, the sun worshipers prostrated themselves before the great rising orb of the day. The Greeks and Romans, with their pantheism, worshipped many gods to whom they gave human form. The Jews rose to the perception of a Single Almighty Personality, but decked him out with many weaknesses of character which precluded logically his almighty. Confucius, Zoroaster, Brahma, Buddha, the Christ and Mohammed came successively, among many lesser lights, to spread pure teachings to the world which their spiritual perception revealed to them in varying degree. In each case their followers have fallen far short of realizing within themselves the true and far reaching purport of their message and, today, we see great systems of social machinery in the form of religious governments, reared with great pains through the centuries upon their spiritual teachings, prostituted more or less as the case may be, to the interests of the chosen few and used more or less as means of abasement and thralldom against those very ones they would protect and uplift to the higher level beyond.

It was the perception of this great need humanity has for more elevated and satisfying religious teachings, which should bring home to the inner consciousness of every one the realization of their absolute truth and force it home as by a thunderclap, that roused the spirit within me to action when I was lately with you, with the result that I poured out on your behalf the teachings as revealed to me and thus opened a way for many to greater spiritual breadths.

You see thus that, however pure the source may have been, all religions, as exemplified at the present moment on earth, have been dragged back in greater or less degree toward materialism and are for that reason not filling the great yearning of the human life for a teaching that shall uplift it to a higher level, toward a brighter goal. They have lost all trace of the essential balancing pole that would hold them safely in equilibrium, thus leaving them the full benefit of their energy to devote to onward progress.

What is then this balancing pole?

My friends, you all know it. You all have felt this power for safety. You all admit its potency, but only seldom take it in hand, as if just to be sure it be still there in case you should really need it.

Here is the lesson most of you must learn, namely not to toy with the dictates of that inward *Voice of Conscience* which is the *voice of the Life within!* Not to use it only when it may suit your convenience or that of others and discard its warnings at other times!

I would that you would follow the dictates of your conscience absolutely and to the letter. I would that you enjoy that happiness on earth which is the portion of all of us who, in everything, realize by acts that we do only as we would be done by. I would bring home to you all that accepting a pleasing theory and living the spiritual law by our daily life, are two widely different things and that the latter is absolutely indispensable to our spiritual progress.

What is the Spiritual law? I hear you ask; and, How are we to know it? We, each one of us, know it well! You know it as well as I! It is, just as I said, to do unto others as you would have others do unto you, meaning thereby that, in so doing, you continually broaden out until you realize little by little in your own perception the results of the perceptions of those you come in contact with; reaching thus up ever higher and climbing ever with greater speed until that grand moment when, having run the gamut of all human experiences, you stand before the Universe a spirit freed from all the clogs of human development and enjoy at last the full sense of your identity with Universal Life.

This great underlying law of spiritual development holding its inexorable sway

just the same in the embodied as in the disembodied state, for these are both but successive and complementary states of spiritual life, becomes gradually unfolded in greater and greater perfection to each life as it rises gradually further in the scale of spiritual progression. Each life is conscious of that degree of perception of this fundamental law which corresponds to the phase in which it lives and, in the mortal state, it is what we call the voice of conscience which reflects this consciousness.

Thus then we mortal souls come to know the spiritual law: Not by following the rules laid down by others, not by casting around for a prop to support us, but by inquiring what our own perception has taught us and by having confidence in ourselves; by following the lessons our conscience tells us we have assimilated in our onward development. The only help we can receive from without is that of showing us what our conscience tells us to be the truth! The acquisition of the consciousness of still higher truth is *only possible by our own unaided efforts!* In this way alone does spiritual progress unfold itself! In this way alone can the permanent strengthening of the will power through ever higher perception take place!

You see thus that we all have within us the knowledge of the path immediately before us and also the means of knowing instantly whether we are straying from it or not.

In the disembodied state this law of spiritual development works, so to speak, automatically. For there can be no covering up of issues unless through undue and sinful influence of one personality over another. In this state, however, in which you are for the moment, being an entirely objective period where the life's perception is tremendously curtailed as compared with the disembodied state, in order to make spiritual progress, which is the sole reason for your being born on earth, the life must fight long for mastery over the body. During youth the body is predominant and it is generally when middle age steals upon us that the life's call from within becomes imperative and loud enough to force recognition for itself, backed up as it is then sure to be by the results of recent earthly experience.

When this time comes, if the mind

has become stiffened by prejudice, born of narrowness of vision, it is almost hopeless to expect any improvement in spiritual development while the Life still dwells within the body. This state of prejudice may be the result either of want of pliability of the body to the needs of the Life within, which may come from many different causes, or it may come from want of will power on the part of the individual to overcome the resistance of the body. The result is the same whatever the cause. In the former case the body is out of harmony with the Life and, in the latter case, the Life is out of harmony with the body and belongs necessarily in one of the lower spiritual phases.

Here we see clearly that the true and great mission of the spiritual teacher on the earth plane is to bring about this control of the Life over the body, is to bring them into harmony with each other so that the body, having the benefit of the direct perception of the Life in its contact with this practical, objective world, will enable the latter to assimilate the teachings to be derived therefrom while yet in the earth phase and thus conduce to a much more rapid spiritual advancement than if the Life had to wait until long after death to retire within itself in its subjective state and then only get the benefit of its previous earthly experiences by analysis and assimilation of the truths conveyed in them.

This earthly sojourn then is a school for spiritual advancement and, as you all know that experience is a hard teacher, we may presume that it is a good one. In the person of him who is delivering this message to you, you will find a teacher fully equipped to aid you in gaining as full a control over your bodies as your individual cases will permit. This view of the case, I see, is new to most of you and awakens within you a great desire to know more about how this is to be brought about.

You have studied hard, read a great deal, meditated long and followed many rules that have been brought to you by travelers from the East, yet you are in considerable uncertainty often as to which of your tendencies belong to you and which to your body and you have no certain feeling of there being an able helmsman ever at the wheel. Otherwise

you would not keep looking backward to teachings meant for entirely different conditions than those you are under, but become living incarnations of the welling Truth within you which, bursting its bonds, as it ever must in such cases, would thus be carried by you with fervor to the outside world and proclaimed in such clarion tones that your influence for the uplifting of Humanity would be irresistible and a new era would dawn upon the groping human race!

I repeat to you, the Truth, or even any part of it, is not confined to one clime, to one point of time or one set of men. If any one comes to you either making such an assertion or implying it, namely that there is any difference whatsoever at any time, at any place, in the relations of the Powers Beyond toward any set of men or toward the humblest creature that walks the earth in human form, know you he is deceiving you and, in most cases, deceiving himself, for he has not been able to perceive the spiritual law which compels each spark of spiritual energy journeying onward in human form to pass through the same successive stages of development and, they all having started from a common source, decrees that they shall all ultimately be folded in the bosom of the Ultimate Source whence they came, after having attained the same great spiritual elevation where the harmony is so sublime that all differences of degree between individualities have been rendered impossible unto all eternity!

Hence I repeat to you: Look within yourselves for the Truth that is within each one of you. Search and you will find it. As an ever greater and greater
To be continued.

Waiting

Waiting in the shadow is not drear;
Waiting in the morning is not hope,
Waiting at the eventide when the day is done,
Does not bring the slumber hour or the coming dawn.

Waiting with decision for the goal you choose,
Waiting with clear vision for the bud to burst,
Brings the day-dream nearer and the sweet repose.

Effa E. Danielson.

The Spiritual Law of Service

It is written that the Law of Service governs in the domain of Spiritual Substance. This means that potency in things spiritual has as one of its prerequisites the attitude of serving. To use the words of Jesus: "Whosoever is great among you he shall be your servant." At the material pole of life greatness is associated with the power of acquiring. These two stand as positive and negative aspects of synthetic Being. The Spiritual pole is positive. It is its nature to pour forth, to give out its force. The material pole, on the other hand, is negative and accordingly its nature is that of absorbing; that is, taking into itself of the force and substance poured forth from the spiritual pole. Synthetic Being, consisting of the union of these two, and the balance is maintained. Nothing is lost. In the course of time, the material pole, becoming filled with the force and substance poured forth from the positive or spiritual pole, becomes spiritualized and the cycle moves into a return action.

Man is a microcosmic replica of the macrocosm. Thus he is both spiritual and material. But his sense of Egohood must be centered in the one pole or the other. We speak of a man as spiritual when his sense of self is centered dominantly in the spiritual pole. He does not cease being material. Simply his consciousness is centered in the spiritual pole. He does not discontinue the function of receiving, else he would lose embodiment. But his consciousness is dominantly identified with the function of giving forth. He centers himself in the process of building, in the creating, in the willing, in the initiating; in a word we may say, in the process of putting forth the effort. He leaves to the Law the fruiting on that effort. In obedience to the Law he will accept such of that fruiting as will come to him in its time, but his thinking and planning is not concerned with that. His business is to think of and plan for the action and then leave the rest to other instruments of the Law.

It is clear that the servant of all must be great. Confusion concerning this is apt to come from associating service with the function of the paid menial. Such confusion misses the real heart of service taken in the spiritual sense. Such serv-

ice may assume the menial form when the need is for that, but it is in no peculiar sense identified with that form of functioning. It marks all giving forth positively without the seeking for reward. Such giving may mark the work of the street cleaner all the way to the functioning of a king or high priest. The work of Martha, as Jesus made evident, no more peculiarly represents the spirit of spiritual service than does that of Mary. One becomes the servant of all, not because he performs humble tasks, but because he gives forth where he perceives need and has power to give and then moves in his consciousness to the next opportunity of positive functioning. Of such are the really great and powerful. Of such are those who are great in the power of command, for they are gates in the reservoir of universal power. They are not unconsciously giving forth in obedience to commands of nature that cannot be denied. All forms in manifestation do that, since all forms have also a spiritual nature. Their consciousness is centered on the plane of positive action, hence they give consciously and in a less or greater degree have become creators and therefore God-like. Thus they are great.

The inner essence of sound is highly spiritual. Accordingly, the key for unlocking the resources of power contained therein rests in becoming one with the Spiritual Law of Service. And that is the centering of consciousness in the giving forth rather than in the receiving.

—Franklin W. Wolff.

After the Struggle

There come to each of us moments when all is all but lost.

Then, out of the silence the voice speaks. We see, we feel, and seem to hear in vibrant tones

From shore to shore.

We lift our heads and look about, We know that in us lies the power of Omnipotence.

No fear exists for us, for in the mind chamber of our life.

There burns a fire whose love consumes the darkness of the night;

And on our lips there comes a song of Peace,

Which brings Good-will to all mankind, For we are Brothers still, no matter what the strife has been.

—Effa E. Danelson.

Knowledge Is the Staff of Life

The Living Life Made Manifest through Growth, The Revelator of Life; breaking the old crust, sending forth new life daily. The curtain of night is not to shut out the light, it is only that the lesser lights might shine until all the worlds are bathed in the effulgent light of full Life. Each life is a world, and does not differ from another, only in the outward garment, which is the crust protecting the casket that cradles it. You have come from a perfect seed, therefore you cannot sleep, you must go on or be trampled down to rise again bruised and bleeding from the wounds of your own lack of energy. You can retard your own progress but you cannot stop the growth of the races.

Nations of Earth, break the shackles of the Holy Land and bring forth perfect life from every land, through the education of the individual, that each life may bless all other lives. We have no need of creeds or boundary lines; are we not all people of one great Law, flowers in the garden of the world and are not all equal? Then indeed one must not set up his kingdom to rule over another; all are kingdoms in form but that form must give life, not destroy it. You are many threads woven together; does the hand say I am greater than the foot, or the heart, or the head? We are all one family but many members. Each life is a law and a tributary of the Fountain of all Life.

Bloodshed and war will continue until the individual is brought out of slavery by his own hand. To do this the power lying dormant in each life must be brought forth, as the acorn puts forth with power to break the crust of the earth, fulfilling its life. Come forth, Humanity, break the crust of Ignorance that has held you back; whether your garment be broken or whole, the life must clothe itself. Come forth! Cry out! And your own life will respond and power to live will be manifest to you; your storehouse is filled now, break the lock and enter, why stand at the door of another and lament? Why bow the knee or look in shame upon your rags? You were not always thus, have you not been robbed of your rights and torn from your throne?

Arise; gird anew yourself; and march forth to conquer; not in pitiless warfare but in power to live and grow. Cease your whining and whimpering, and know that in you live all the attributes of life that any other life has; that all nature is a part of you and you are the whole. You are the King sitting in judgment of yourself, there is no other judge. You are the God of Hosts mighty in power if you will awaken from your sleep and behold your wonderful city, how long shall it wait for the coming of its King? Behold the hour has come when all must be ready to stand upright! No longer shall the knee bow in fear to a mighty monster whose nostrils are never satisfied except they are filled with the stench of blood or the incense of burning flesh (sacrifice). He that has eyes let him see; he that has ears let him hear what the prophets have said and are now saying.

The time is ready; all humanity must answer to the call of Truth, for Truth is Growth. No longer shall you lament and hide behind false gods or bow the knee in shame in the dust of the earth, for every eye shall see and every ear shall hear the melodious voices of their loved ones, for the sting of death has lost its power, and no more shall large sums of money be paid for the dead. Never more shall the burning Hell hold you in fear, or the promise of Heaven keep you weak and blind, each life must work out its own salvation and every step is a step in that salvation.

Awake, awake the hour of repose is past; dead men's shoes are empty and their clothing is in tatters; give of the storehouse of your own life the oil of knowledge, that the lamp of your life may be fed and in its splendor of Light all lurking forms of evil be cast out into the bottomless pit, never to return to harass or strangle the onrushing stream of energy. Go forward, nothing can retard your growth, no prejudice or fear, pomp or vainglory; go forth in Service to Life and proclaim the mighty power in a mighty throng and walk only as men. Awake and know your strength.

Answer the call of loved ones and set free Life.

—EFFA E. DANIELSON.

PSYCHIC EXPERIENCES

VITAL QUESTION OF THE MOMENT

Death—Birth

By Effa E. Danelson

My first Psychic experience at a death bed was in 1904. The lady at whose home I was living at the time had other people also. One elderly gentleman was taken ill and she came to me to know what to do. I had had some experience in nursing and it is natural for me to care for sick people. I went with her to his room; the moment I stepped to the bedside I knew death was not far off and I told her to call a doctor, which she did. He confirmed my statement and left. I remained at the bedside giving what relief I could. It was at this death bed that I discovered the necessity of dying intelligently. The man was a stranger to me. I found out what I could about his people, telling him gently but frankly that he must prepare for death. I explained as best I could at that time about the journey and the country he would find. His mother was dead; I saw her plainly; he recognized her and it comforted him to know she was near. I also saw a wife and child. As I described them to him his face lighted up and all the worry and care left it. He said: "I believe you, and you have taken the sting of death from me forever even though I should get well."

But he could not get well for the engine of the body was slowing down. As the hand of death gripped him he smiled a smile of satisfaction, reached out his hands to loved ones, the eyes and mouth closed in silence. One word more; just as the muscles relaxed the writer saw a form arise from the flesh body and heard a sound like the crack of a whip and the flesh body fell back on the bed. This form which arose from the ashes, so to speak, of all that was flesh, arose, circled around the room and passed out through the open window accompanied by those I had seen him greet.

This man was prepared for death; he came to me afterward and thanked me for making his journey safe and pleasant, telling me how he had much to learn and many things to overcome which he had done through his ignorance of the law of life.

How to be prepared for an intelligent death should be one of the things taught by those who have absolute knowledge of life after death.

Genevieve Finley was the name of a little girl eleven years old who was taken suddenly ill, hurried to the hospital and operated on for appendicitis. She did not recover from the shock of the operation. She was an only child and her parents were grief stricken. I did not know the family but went at the solicitation of a friend of theirs who thought I might be able to give them a ray of hope.

I found myself at a loss to know just how to approach them and had about made up my mind to go home again when a voice sounded in my ear. I listened and heard these words: "Don't go." I obeyed and remained. Just at that moment the father of the girl came into the room, beside himself with grief; he was cursing God because, as he expressed himself, He had taken his only child. I went to him and as I spoke to him something in my voice attracted him. He stopped his pacing and looked at me. He told me afterward he did not know whether to strike me or order me out of his home as he considered me an intruder. I held out my hand and he grasped it; as he did so he became calm for he felt the touch of his little daughter's hand through mine. He looked at me and said, "Do you believe my beautiful little daughter lives?" I answered him: "Yes." As I spoke I was attracted to the casket wherein the body lay. The features were drawn and haggard. I said to him, "Come, let us look at her; perhaps she needs our help." At my suggestion we stepped to the side of the casket. I called for the mother. As we three stood there I saw plainly that the child had not recovered all the elements from the flesh body which it needed for its further travel. I talked to her mentally and watched the effect on the corpse. The father and mother were watching also; I stood between them, holding their hands. We all three witnessed the change gradually taking place. I should judge we stood there about ten minutes when my hands tightened in theirs and they both realized their daughter's presence at the same instant. The father and mother both exclaimed, "Look, the features are no longer drawn"; and as we watched the smile creep over the face we all knew there was nothing more to the body lying there. The life had gathered all the elements and stood resurrected with the parents. They dried their tears and became calm. Their friends marveled and said, "how strange." The child manifested again on the following day at the grave when the body was buried and on the following Sunday when the parents went to visit the grave they were met by the child on the way and she said to them: "There is nothing of me here; I am with you in the home." They turned back and the child walked between them and they were conscious of her presence all the way home and were in daily communication with her.

The reaper, Death, garners. Loved ones mourn for a season and go on again unmindful of the great law. The fear of death kills more people every day than actual disease. In our next issue we will tell you about a man who spoke at his own funeral.

The Mystery of Life

What Is It But Lack of Understanding?

To one who understands the control of the engine there is not one mysterious part, yet it was made by many hands. Through understanding the several parts and their relation to each other all mystery that might have existed is removed; yet, had that engineer learned only of one part, he could not have carried the engine forward in safety. Science and clergy are inefficient engineers, for they master parts of life condemning that which their limited capacity of understanding will not allow them to master and it is their inability to see another's right to know, that hampers their own understanding of life as manifested in the present hour, whenever that may be; in the year one, or two thousand or more.

Man has ever stood in his own shadow because he insists on leading the light. What is this great mystery that men fear to penetrate? What is it that holds strong men from allowing the Stream of Life to flow in its swiftly running current that the human race may know its source and do the bidding of the Great Master in each soul?

Who wrote the book of laws of Moses as recorded? The prophets that preceded him. Who interpreted the law of this book? The needs of the people of that time. Who created that need? Kings and rulers of that age. Why was the need created by them? That they might bring forth the people in bondage. Man's power over man has caused all the books of bondage to be written; they are still being written today, the ending of the year of 1923. But no longer shall the cry of the unborn be heard; and the wail of the born shall pass away for we shall arise out of our bondage from ignorance, placed upon us, and enter our own City a free people.

Who is your God, and what have you brought forth because of Him? Has He bound you down with the fetters of mysticisms or has He loosened you to activities of understanding; is your light leading you or are you leading it?

Mystery blindfolds, Knowledge gives sight. Mystery in anything begets weaknesses and is the worker of charms. Knowledge begets strength and is the worker in salvation for the races. Mystery is the hand of bondage. Knowledge is the liberator of slaves. He that is filled with mystery fears the beast of the jungle, but he who has knowledge goes forth to conquer.

The message of Spiritualism is the message of the Living Life made manifest to all. Through knowledge and understanding the Monster, Mystery, must yield its throne; then the Lamp of Wisdom may be filled and, burning brightly in every life that it may grow strong in power of thought, becoming the Master of its own Temple. This message of the Living Life has always been in the world, but the messengers have always been put to death, and man has created for himself power to rule over other lives not his own. He has brought

forth gods to satisfy his thirst for lust, sacrificing all life on the altar of passion called Love; seeking revenge when meeting opposition; holding power through fear of sacrifice and war. The message of Life, the herald of Knowledge, the Prince of Peace, who shall rule with the mighty hand of wisdom in every life, has come among you and is opening the prison doors. The kingdoms of earth shall fall and a kingdom in every life shall be set, and every soul shall stand upright in his kingdom ruling his own life and with one voice shall every mouth proclaim the mighty name of Peace.

Come forth, the shackles are broken, realize your power and claim your possession.

O death! where is your sting—O mystery! where is your silence?

Realize your duty to yourself and loved ones who are constantly advising you and giving you comfort. You have been blessed through your knowledge, tell the story, tell it again and again, let not the sun go down without some wayfarer being led to the altar of Knowledge.

Sincerity

"Every being has a definite vocation, and his vocation is the light which illuminates his life. The man who disregards his vocation is a lamp unlit.

He who with sincerity seeks his real purpose in life is himself sought by that purpose. As he concentrates on that purpose a light begins to clear his confusion—call it revelation, call it inspiration, call it what you will.

It is mistrust that misleads. Sincerity leads straight to the goal.

Every soul is born with a certain purpose, and the light of that purpose is kindled in his soul."—*Herald of Light*.

A call has been sent to 500 leading American Jews for a conference in New York City October 7 to consider the condition of Judaism in the United States and to strengthen its religious and cultural institutions.

Among the subjects to be considered are a lack of teachers with proper training, dearth of good text books and improvement of seminaries for the training of educated rabbis and Jewish teachers.

It took those Jewish leaders 75 years to find out that there is something wrong in the teaching. I wonder how long it will take them to find out what's right. Suppose they invite a few psychics of proven ability to give them some messages from their loved ones in spirit. How quick they would find out what's right.

PSYCHIC POWER

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ELEMENTARY PSYCHOLOGY

PART VII

By CLARENCE H. FOSTER

*Your Financial Requirements**Point Three*

1. There are now innumerable books advertised, which teach the use of psychological principles, and which propose to teach ways and means for gaining financial wealth, through the use of these psychological principles.

2. When we consider such writings, which appeal only to a desire for money, let us ever remember that, in the greater scheme of things, such teachings are for the purpose of arousing interest in the study of psychological and universal laws.

3. Let us also realize that it is necessary that each one study and learn of the practical application of these laws, so that he may actually "demonstrate" their truth to himself.

4. But, that each, in time, will pass beyond the definite, deliberate use of psychological laws, when used for the sole purpose of gaining wealth.

5. This does not mean, at all, that it is *wrong* to use any psychological or universal knowledge for financial gain. It is perfectly proper for any one to do so, until he can clearly see something more worth while, on beyond.

6. However, one should *never* attempt to gain wealth by psychological or any other method, unless he is willing to put forth effort, in some way, to repay Nature. Please note, that we are required to put forth effort to repay Nature, not to repay man.

7. The only way that one can attract financial plenty, and keep it, and have happiness from it, is to work and put forth effort for it. He might put forth his effort in "concentrating" eight hours a day, but this would also be working for it.

8. It is further necessary that one give something to the world to keep the balance even. He may give money, he may give labor, he may give ideas.

9. Having recognized that one must work for what he gets, and that he must give something to balance that which he receives, we will observe the basic, simple points whereby psychological instruction teaches how to better one's financial status.

10. We have already noted that the Subconscious is made up of an aggregation of all manner of impressions, or ideas, among which are—

- a. Wealth and plenty.
- b. Poverty and lack.
- c. Confidence; d. fear.
- e. Superiority.
- f. Inferiority.
- g. Love; h. hate; etc., etc., etc.

11. We have also touched upon the fact that the *composite result* of the constructive and the destructive ideas in the Subconscious, is perfectly reflected in the external circumstances of the life.

12. And, therefore, an obvious method of approach, is through the use of psychological principles, whereby the negative and destructive ideas in the Subconscious may be overcome, and positive and constructive ideas may be implanted in the Subconscious. For, as the assemblage of ideas in the Subconscious changes in character, so also will the external reflection in the daily life.

Think for Yourself

We are now going to go directly over a point, which we have previously discussed in this series.

In connection with the meeting of your financial requirements, from a psychological standpoint, the first and prime point to have worked out within yourself, is whether or not you are going to establish your own money psychology or whether you will be just one of the sheep.

For, if you have not courage enough, and individuality enough, to stand on your own two feet and decide for yourself, and within yourself, what your possibilities are, then do not expect some mystic power to bring you the blessings of life and place them in your lap.

The world offers its greatest, only to those who have nerve enough to stand alone if need be, to think for themselves, to have a thought or a picture, which does not have to meet the exact views of the mass.

Any one can be one of the sheep—and all sheep jump over the fence exactly alike. All of the other sheep are jumping over the fence, so each one thinks that it is the proper thing to do.

If one is determined to be one of the sheep and wait to see what the other sheep think about his ideas and plans, then he should not complain, because the world does not treat him like a ram.

The greatest achievement one can make in development is to reach the point where he can think for himself. When one stops to wonder, what others think of his abilities, he accords them a position as Supreme Judges—and they are but common folks.

Now, assume that those, who form your closest circle, see and think of you on a certain financial plane. Then, when you try to elevate your own money psychology, each time you meet one of these associates, you realize that they know better, they know that you are just a common person.

Surely, you are just a common person, and it is just to common persons, that Nature brings all things, if those common persons have nerve enough to step straight forth into darkness and expect to find the way prepared.

The first and most difficult point of attainment is to disengage from what your associates think can be done, and think for yourself.

If you are going to let others decide for you, then quit trying—be a sheep—take the easy, broad-paved highway—complain because the world does not bring you what you wish—engage in self-pity, etc.

You are either going to think for yourself and establish your own financial plane, or you are going to let those about you do it for you. You need not be noisy and boisterous to fix your own visions, simply do the opposite and keep your silence.

Subjective Meditation

Please reflect upon this number.

One is taught, in various teachings, different formulas for intensive effort toward development, all of which are good. Yet, there has not been sufficient emphasis given to the immeasurable aid and benefit to be found in simple, silent, subjective meditation.

Subjective meditation is just what the term implies. It is meditation, which is reflection without effort, and which induces a state of semi-subconsciousness, or subjectivity, when one is closer to the inner planes of self.

Its benefits and blessings will accrue to one in any walk of life, and in any stage of unfoldment. The student of most elementary truths, and the deepest mystic will find their greatest aid, from simple understanding to the elixir of life, while in the hours of silent and subjective meditation.

It is necessary that one be alone. It is necessary that one be disengaged from confusing and distracting surroundings. It is necessary that the body be relaxed. And, then one simply settles down for an hour, or so, of silent reflection or meditation, upon that which each has to reflect upon. No two persons would spend their time in meditation along the same lines, yet each would derive equal benefit.

The hours in subjective meditation are first helpful, in that they serve to disengage one from the confusion and stress of the daily round. One's body becomes relaxed, his consciousness at peace, and his perspective of his life becomes uncolored and more true.

To one, who is seeking to accomplish some great end, the hours of quiet, subjective meditation are as helpful as those other hours spent in more intensive Concentration.

For, in his subjective meditation, he is close to the planes of all knowledge, and he may easily and simply work out the details of his Vision, not with effort, but just by letting them come to him in the silent meditation.

If one seeks to know whether he would succeed or be happy in some future or possible situation, he need only turn to the hour of subjective meditation, and there imagine himself in all details, actually living in, or being in, the proposed situation, and then by observing whether his inner reactions to those subjective pictures are favorable, or otherwise. This never fails.

In connection with the daily problems of life, one will

find the greatest aid in the hours of silent meditation, where, with clear perspective and without effort, all angles will present themselves.

In one's inner unfoldment, also, one will find that in the hours of inner, disengaged meditation, all will clarify and crystallize, new thoughts and new realizations will come.

And, as one proceeds upon the Way that is Eternal, he finds, at last, within the silent self in quiet meditation, the glimmer of a beacon light, which shows the way, and in the depths of that silence comes the Entrance to the Way.

Subjective Meditation is *not* Concentration. It is quiet meditation. Forty hours a week spent in Subjective Meditation will repay one more than any other use of the time.

To old or young, beginners or evolved souls, the hours of inner silence bring Communion and Peace.

Point Four

1. You have already recognized that, to bring any desire into fruition, you must first have a definite objective in your mind. You must certainly know what you want to do before you can make any progress in any way.

2. Further, that your desires must be unified and in one direction. If your desires and aims are in many different directions, naturally you will make no progress in any one direction.

3. Your aim must be clear-cut and distinct, and when you are working to acquire money, you absolutely must have in mind the purpose for which you wish the money. It is more essential that you keep in mind the purpose for which you need the money, than the thought of the money, itself.

4. Your desires and purposes must be unified, and there must be one outstanding end toward which you are working. For, when your desires are scattered, your thoughts and energies will likewise be scattered.

5. When you have one outstanding desire or purpose, your thoughts and energies are automatically turned toward the fulfillment of it—and you have a constant driving force. This will induce a continuous automatic state of Concentration, which will break down, or surmount all obstacles.

6. Unified purpose and desire will make it a very easy matter to carry out the first essential step toward the attainment, which is—Visualization.

7. Before any result can be made manifest in outer or objective circumstances, it must first be completely created within you as a definite, clear-cut, visual image.

8. Before you begin to practice Visualization, be sure that your object is either to serve society, or to develop your own senses and faculties. Otherwise, your Visualization may lapse into common phantasy, or impractical day-dreams.

9. The fundamental of Visualization is so very simple, as to need little comment. Visualization is the creation of a mental picture.

10. If you can visualize well, you can create a clearly defined, and clear-cut, mental picture of a result or situation, which will be as real to you as though it were actually existent in outer life at the moment.

11. When you build a definite pattern, or mental image, or picture within yourself, you are *creating* that situation upon the Etheric Planes—and this objective world of creation utterly and absolutely reflects the composite pictures created upon the Etheric Planes.

12. To visualize, you work out a mental picture of exactly what you wish to become true. You build this mental picture as earnestly and in the same detail that you would hope to see it in outer life. And, in direct ratio, as you *are* able to visualize the picture definitely and clearly, the result will come in outer life. How clearly you will visualize will depend upon how much time and effort you put into it, and this, in turn, will depend upon how greatly you want to do it. So here, as in all life, you get what you work for.

Concentration

In many of the various forms of psychological teachings are found formulas for Concentration, which are to aid one in acquiring financial wealth, etc.

This method is used by the one, who "seeks and prays."

Concentration for material gain will produce real and tangible results in the external world, *unless*, in some form, one is violating some law of nature, or, unless one's motive is so entirely selfish as to attract greater pain and unpleasantness than the benefit gained from the Concentration.

The same standard may be applied here that holds good in considering the use of any deeper knowledge of life, or of nature's laws.

If the motive is to enable one to better serve humanity in some way, or, to improve, develop and evolve one's own creative senses and faculties, then intensive Concentration may be used without hesitation or restraint.

But, if the motive is for purely selfish, personal gain, or for egotistical self-elevation and vanity, then one will be inevitably punished very painfully for the use of this, or any other psychic powers, or forces.

Some persons should not attempt intensive Concentration, until they have reached a greater degree of freedom and safety. Extremely high pressure neurotic and hysterical persons should not attempt intensive Concentration for personal gain, for the reason that they do not benefit by entrance into the subjective state and it rather aggravates their general nervous condition.

Concentration is, indeed, an intensive form of prayer, which not only builds and attracts upon the subjective planes, but also acts as a very powerful Suggestion to the Subconscious Mind. This repeated and intensive Suggestion builds a state of confident expectation in the Subconscious Mind, which is continually attracting the circumstances to fulfill the end, for which one concentrates.

Sometimes the use of Concentration is taught under one name, sometimes under another. It is taught by teachers, who charge many dollars for the instructions leading up to the use of Concentration.

It is advertised under various names as "formula," "secret," "key," etc. Where you find any teaching which purports to give you one secret means of gaining financial wealth, you may be sure that the inner secret taught is the use of Subjective Concentration. And, one and all, they teach the same thing, even though they cloak it in many different ways. You will find that all of these teachings, giving the use of Concentration for material gain, give you just these fundamental points—that the process of Concentration for any result, consists of—

- a. Physical Relaxation.
- b. Mental Passivity.
- c. Focalizing the attention upon the Idea, or object, or desired situation in life.

Analyze all the different teachings of Concentration and you will find that the entire structure of their "formulas" and "secrets" lies in the three fundamental points just listed above.

Since there are so very many books available, which explain in detail the use of Concentration, it seems unnecessary to say anything further here, than to call your attention, again, to what the basic points are.

Point Five

1. Let us realize first that any psychological truth may be qualified or influenced by a deeper metaphysical realization on the same subject. This may be very readily illustrated here.

2. Inspirational or constructive psychology teaches that the predominant impressions or ideas in the Subconscious Mind will be exactly reflected by external circumstances of life. Now, please read this paragraph again.

3. It is true that external circumstances will exactly reflect the state of the Subconscious Mind, *in that every phase of the Subconscious Mind will attract its due.*

4. *But, it is not true* that the predominant ideas in the Subconscious Mind will be exactly re-created in external circumstances of life. And, herein, Elementary Psychology utterly fails to instruct the pupil.

5. Delusions of grandeur, excessive vanity and conceit, or extreme selfishness can *attract painful* circumstances of such great intensity as to completely overbalance all the helpful effects of a good "money psychology."

6. One might have a Subconscious full of Ideas of enormous wealth coming to him. (The paranoid type of insanity has just such delusions of grandeur.) Yet, even with the Subconscious full of Ideas of wealth, he might be conceited and vain, and the conceit and vanity, in drawing its punishment from Nature, might bring circumstances of utter poverty.

The first and most difficult point of attainment is to disengage from what your associates think can be done, and think for yourself.

If you are going to let others decide for you, then quit trying—be a sheep—take the easy, broad-paved highway—complain because the world does not bring you what you wish—engage in self-pity, etc.

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4. Your desires and purposes must be unified, and there must be one outstanding end toward which you are working. For, when your desires are scattered, your thoughts and energies will likewise be scattered.

5. When you have one outstanding desire or purpose, your thoughts and energies are automatically turned toward the fulfillment of it—and you have a constant driving force. This will induce a continuous, automatic state of Concentration, which will break down, or surmount all obstacles.

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9. The fundamental of Visualization is so very simple, as to need little comment. Visualization is the creation of a mental picture.

10. If you can visualize well, you can create a clearly defined, and clear-cut, mental picture of a result or situation, which will be as real to you as though it were actually existent in outer life at the moment.

11. When you build a definite pattern, or mental image, or picture within yourself, you are *creating* that situation upon the Etheric Planes—and this objective world of creation utterly and absolutely reflects the composite pictures created upon the Etheric Planes.

12. To visualize, you work out a mental picture of exactly what you wish to become true. You build this mental picture as earnestly and in the same detail that you would hope to see it in outer life. And, in direct ratio, as you are able to visualize the picture definitely and clearly, the result will come in outer life. How clearly you will visualize will depend upon how much time and effort you put into it, and this, in turn, will depend upon how greatly you want to do it. So here, as in all life, you get what you work for.

Concentration

In many of the various forms of psychological teachings are found formulas for Concentration, which are to aid one in acquiring financial wealth, etc.

This method is used by the one, who "seeks and prays."

Concentration for material gain will produce real and tangible results in the external world, *unless*, in some form, one is violating some law of nature, or, unless one's motive is so entirely selfish as to attract greater pain and unpleasantness than the benefit gained from the Concentration.

The same standard may be applied here that holds good in considering the use of any deeper knowledge of life, or of nature's laws.

If the motive is to enable one to better serve humanity in some way, or, to improve, develop and evolve one's own creative senses and faculties, then intensive Concentration may be used without hesitation or restraint.

But, if the motive is for purely selfish, personal gain, or for egotistical self-elevation and vanity, then one will be inevitably punished very painfully for the use of this, or any other psychic powers, or forces.

Some persons should not attempt intensive Concentration, until they have reached a greater degree of freedom and safety. Extremely high pressure neurotic and hysterical persons should not attempt intensive Concentration for personal gain, for the reason that they do not benefit by entrance into the subjective state and it rather aggravates their general nervous condition.

Concentration is, indeed, an intensive form of prayer, which not only builds and attracts upon the subjective planes, but also acts as a very powerful Suggestion to the Subconscious Mind. This repeated and intensive Suggestion builds a state of confident expectation in the Subconscious Mind, which is continually attracting the circumstances to fulfill the end, for which one concentrates.

Sometimes the use of Concentration is taught under one name, sometimes under another. It is taught by teachers, who charge many dollars for the instructions leading up to the use of Concentration.

It is advertised under various names as "formula," "secret," "key," etc. Where you find any teaching which purports to give you one secret means of gaining financial wealth, you may be sure that the inner secret taught is the use of Subjective Concentration. And, one and all, they teach the same thing, even though they cloak it in many different ways. You will find that all of these teachings, giving the use of Concentration for material gain, give you just these fundamental points—that the process of Concentration for any result, consists of—

- a. Physical Relaxation.
- b. Mental Passivity.
- c. Focalizing the attention upon the Idea, or object, or desired situation in life.

Analyze all the different teachings of Concentration and you will find that the entire structure of their "formulas" and "secrets" lies in the three fundamental points just listed above.

Since there are so very many books available, which explain in detail the use of Concentration, it seems unnecessary to say anything further here, than to call your attention, again, to what the basic points are.

Point Five

1. Let us realize first that any psychological truth may be qualified or influenced by a deeper metaphysical realization on the same subject. This may be very readily illustrated here.

2. Inspirational or constructive psychology teaches that the predominant impressions or ideas in the Subconscious Mind will be exactly reflected by external circumstances of life. Now, please read this paragraph again.

3. It is true that external circumstances will exactly reflect the state of the Subconscious Mind, *in that every phase of the Subconscious Mind will attract its due.*

4. *But, it is not true* that the predominant ideas in the Subconscious Mind will be exactly re-created in external circumstances of life. And, herein, Elementary Psychology utterly fails to instruct the pupil.

5. Delusions of grandeur, excessive vanity and conceit, or extreme selfishness can *attract painful circumstances* of such great intensity as to completely overbalance all the helpful effects of a good "money psychology."

6. One might have a Subconscious full of Ideas of enormous wealth coming to him. (The paranoid type of insanity has just such delusions of grandeur.) Yet, even with the Subconscious full of Ideas of wealth, he might be conceited and vain, and the conceit and vanity, in drawing its punishment from Nature, might bring circumstances of utter poverty.

7. It is all right to teach the beginner that as soon as he believes he is wealthy, he is—but it is *not* necessarily true. For, his conceit, vanity and selfishness may bring effects, which over-balance all his ideas of plenty.

8. Now—if there is not enough conceit, vanity and selfishness to bring pain, *then*—the Ideas of plenty in the Subconscious will, indeed, attract plenty.

9. If, then, one can impress the Subconscious with pictures and Ideas of “plenty,” without becoming conceited or vain over it, the “plenty” will appear in external life.

10. The Subconscious is attracting its own every hour of twenty-four, whereas, one can rarely spend a *great deal* of time in *Conscious* Visualization.

11. If there is not an excessive amount of conceit, vanity and selfishness present, the Ideas in the Subconscious will be exactly reflected outwardly, in financial and in all other matters of life.

12. The procedure, then, is to elevate the plane of “money psychology” in the Subconscious Mind. This is very simple and will be discussed shortly.

(To be continued)

“To come to the children. For them, even more than for their parents, it is important to have books ever at hand. As the sagacious Autocrat was wont to point out, ‘we are creatures of habit,’ and reading is a habit, a habit that if formed in early youth will take on strength with the years. To form the habit of reading, the surest way is to have a book always within arm’s reach. Even the abundant energy of childhood sometimes flags, and when play has ceased to charm, the book, if it is on hand, has its chance. And it is the character of early reading that to a great extent determines the literary taste of maturity. We do not for a minute mean to imply, of course, that it shapes the nature of future interest. The child who reads fairy tales in the nursery will not necessarily, or even probably, demand works of the imagination when he is of age. Indeed, he may well have no liking for fiction or poetry and derive the utmost satisfaction from economics or science. But if he has formed the habit of good reading through early acquaintance with a well-chosen library he will have formed all unconsciously a standard of taste that will help him to distinguish the gold from the dross in later adventures among books. Surround him with the proper books—and that does not exclude the sort that may be expected to appeal to the least studious child—and you have put the means to form the habit of reading in his way and fortified him against the chance of having no canons of merit. Wherefore we say once more: Own books. Buy them. Give them.”—*N. Y. Evening Post*.

The Good Time Is Coming

Look Out for It

Mrs. M. E. Williams

An inconsistent, vacillating, undecided mind is a sure sign of a weak one.

The bigoted and strong-minded person, who has decided that there is but one way to get heaven, and that is his way, is not a man to be trifled with; he has a mind of his own, and whether engaged in gambling in stocks in Wall St., or speculating in Western lands, you have to be on the lookout for him, or he will get what you have and keep what he has. He is severe, sensible and selfish and always consistent. His God, for example, is severe; he only lets a few of his kind into heaven and sends the balance of men, women and children to hell for all time to be the companions of his Satanic Majesty and his angels. His God has no mercy on those who do not subscribe to the thirty-nine articles of his faith. Neither does the average Presbyterian.

The bigoted church members who run the financial department of their respective churches, are men generally of mark and force. These subscribe to all the doctrines and make the thing pay.

These religionists have been for 75 years the opponents of Spiritualism, and consistently so from their standpoint; but it is not so with the rational religionists, for millions of church members have turned their attention to the manifestations of spirit return and this investigation has so increased until today we find not a church throughout the world which does not have more or less believers in the truth of spirit communication with the people of this earth.

Ten years more of investigation of spiritual manifestation and a study of its progressive thought, its philosophical research of the laws of nature and it will have choked out the weeds of bigotry and will liberalize every Protestant church throughout the land.

The good time is coming, and that very soon. Look out for it.

The Words of an Unknown Sage

“The Present is the child of the Past; the Future, the begotten of the Present. And yet, O present moment, knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say, ‘I am the progeny of the departed moment, the child of the past,’ thou hast become child of that past itself. Before thou utterest the last syllable, behold! thou art no more the present but verily that future. Thus are the Past, the Present and the Future the ever-living Trinity in One—the Mahamaya of the Absolute ‘IS’.”—*The Herald of Light*.

As I Go on My Way

By STRICKLAND GILLILAN

*My life shall touch a dozen lives before this day is done—
Leave countless marks for good or ill ere sets this evening's sun.*

*Shall fair or foul its imprint prove, on those my life shall hail?
Shall benison my impress be, or shall a blight prevail?*

*When to the last great reckoning the lives I meet must go,
Shall this wee, fleeting touch of mine have added joy or woe?*

*Shall He who looks their records o'er—of name and time
and place—*

*Say: "Here a blessed influence came," or "Here is evil's
trace?"*

*From out each point of contact of my life with other lives
Flows ever that which helps the one who for the summit
strives.*

*The troubled souls encountered—does it sweeten with its
touch,*

Or does it more embitter those embittered overmuch?

*Does love through every handclasp flow in sympathy's
caress?*

Do those that I have greeted know a newborn hopefulness?

Are tolerance and charity the keynote of my song

*As I go plodding onward with earth's eager, anxious
throng?*

*My life must touch a million lives in some way ere I go
From this dear world of struggle to the land I do not know.
So this the wish I always wish, the prayer I ever pray:*

Let my life help the other lives it touches by the way!

The Egyptian Zodiac of Denderah

Many of the constellations are very old. When man first raised his eyes to heaven he saw the stars, and to his gaze their streams and groups took outlines and were pictures of the objects in his daily life. Every race and every people created new constellations for themselves, or if they were not of inventive minds they learned them from their neighbors. Even more, almost every astronomer has a few private constellations of his own not found on any chart. Constellations come and go. The present is not different from the past in their creation: some new ones are outlined by zealous minds, and later on perhaps, are cast aside as useless or impertinent.

But through the changing centuries a few remain fixed, so fastened in the consciousness of man that they resist the destroying power of time. Their outlines often are forgotten for a while, but the place and name remain, and always, somewhere, they are reshaped again. These figures are the signs along the zodiac.

If you do not know them learn them now: Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, and Aquarius.

In the Egyptian temple of Denderah there was a great stone sky map, showing all the figures then in vogue. Some were of the seasons and some were local constellations. In the north there was the dog that gives the name of "Cynosure" to the pole star. The dragon sparkled there, as well, and Sirius was the Goddess Hathor, riding in a boat upon the rising Nile. There stood Orion in his strange Egyptian garb, and all the constellations of the zodiac were there exactly as today. The Egyptians were literal in their pictures, and when they drew the figure of a constellation as they did we may be sure that that was how it was to them.

Many of the constellations upon our present sky maps have degenerated into meaningless jumbles of criss-crossed lines. Each artist copied from some copyist and so in time the true shape was lost.

The zodiac was thousands of years old, even in Egypt, and sculptors then, as now, felt free to draw the figures as they

thought they ought to be. We, as well, should look upon the constellations as they best would represent the shapes they name.

Leo is a crouching lion, facing toward the west; Virgo is a maiden, Libra a pair of scales, Scorpio is a running scorpion, his claws held out before, with Antares for his heart. Sagittarius is a centaur with a bow, Capricorn a shape half goat and half fish, while Aquarius is a water pouter, with a fish beneath his feet. Pisces makes two fish tied tail to tail, Aries is a ram, Taurus is a plunging bull, Gemini are bright twin figures standing in the west, and Cancer is a crab.

Cygnus, a swan in appearance, is flying down the Milky Way; Hydra and Draco are, in truth, great snakes, while Urso Major gives the outline of a bear. Perseus is a warrior, his shield upon his arm, and his sword upraised, and in his outstretched hand he holds the gorgon's head.

In ancient times star lore was handed down from one nation to another. Where it started no one knows, for astronomy was the first groping of man for truth. Symbols for the sun and moon, the earth and planets, the same ones in use today, have been found among the relics of the old stone age, where even implements of polished flint were lacking.

Science Can't Solve Common Mysteries

Unable to Tell How a Whip Cracks or a Firefly Emits Cold Light

We have discovered radium, we see through the human body by means of X-rays, we have transmitted metals, and yet we don't know why a whip cracks, or, rather, why it makes a noise when cracked.

What cracks? Is it the whip or the air? A small problem, but a puzzling one.

As any man of science will tell you, Nature is full of puzzles and mysteries which are still insoluble to man. How does a firefly or glow-worm emit light? If man wants to make a light he has first to produce heat, remarks London Answers. The firefly and the deep-sea

fish, as well as many fungi and plants, can and do produce cold light.

Why are land birds so rarely white, while the great majority of sea birds have white plumage? There must be a reason, but it eludes us. Why are omnivorous animals so frequently striped or spotted while the grass and grain eaters have seldom such markings? Why are there no blue British moths?

Why is there no blue rose? These are color puzzles which take a deal of consideration. Incidentally, why is a purple blossom so common in poisonous plants?

A goldfish has been frozen in water at a temperature of twenty below zero, left for three months cased in solid ice then, after those twelve weeks in ice it has been slowly thawed out and found to be alive. A frog can bear freezing to 20 below zero, and a snail to 110 degrees. How is this?

Glass is queer stuff. Though so brittle and breakable, it is amazingly elastic. Take a hollow ball of glass with a hole in it, hold the ball in the hand and stop the hole with one finger, the ball flies to pieces through the mere warmth of the hand.

A vessel made of glass that has been suddenly cooled can resist quite hard blows from outside, but will be instantly shattered to pieces by a small stone no larger than a pea dropped into the inside. This is a very puzzling phenomenon.

Magnetism is full of mysteries. The ordinary magnet is made of soft iron, but the metal manganese has also magnetic properties. Tin has no such qualities, yet an alloy of tin and manganese does show them, as do quite a number of other alloys. A mixture of manganese, aluminum and copper makes a magnet as good, almost, as one of cast iron.

Put a little salt in a glass of water and it dissolves. Boil the water away and the salt reappears. That seems simple enough, but the catch is what has become of the salt while it is dissolved in the water? In a dilute solution of salt and water there appears to be little, if any, salt present. The water, it would seem, decomposes it into particles highly charged with electricity. For this statement we have the authority of Prof. Ira Rowson, who adds that other substances dissolved in water do not act at all as does salt.

Do the Dead Still Live?

By Kenneth Andrews

The first of a series of articles presenting the extraordinary psychic experiences of Edward C. Randall, well known Buffalo lawyer and financier, who believes that for twenty-two years he talked voice to voice with hundreds of dead people.

E. C. Randall believes the strange story of his experiences offers absolute proof that there is a life which follows death. His unimpeachably high standing in his community adds unusual weight to the dramatic evidence he offers. His disinterestedness and sincerity in offering it cannot be challenged since he would accept no compensation from this newspaper. His two books which were published by Knopf attracted wide attention, but he took none of the profits for himself.

Part I—Why the Remarkable Story Challenges Attention

There is not a human being on earth who does not wonder in his heart what lies on the other side of the grave. This is true today, and through all the centuries of recorded time it has always been true. That curiosity is the deepest passion of mankind.

What, if anything, lies behind that dark door through which every living creature must pass? Do we decay into nothingness when we are lowered into the grave? Through the centuries blood has been shed, empires have risen and fallen, thousands of books have been written in the defense of theories which have sought to answer those questions. Is science now succeeding in pushing its way ever so slowly through the hitherto impenetrable veil?

The story which this series of articles will tell is one of the most startling in all the vast literature on this subject in which all men have always been interested. The man who claims to have had the strange experiences attempts to offer direct, analyzable evidence to prove that there is a life which follows death, that a human being lives on in that after-world, retaining the same sensations, the same individuality and the memory which he has on earth. Is it conceivably possible to produce scientific evidence to prove this? Can the finite mind project itself out of the finite sphere and penetrate the spaces of infinity?

E. C. Randall of Buffalo, N. Y., claims that he has talked voice to voice with hundreds of dead persons. An investigation made by *The World* before the preparation of this series disclosed that

Randall is one of Buffalo's leading citizens. He has been in practice as a lawyer for more than thirty-five years, and has participated in some of Erie County's most notable cases. His high standing at the bar was attested by many of Buffalo's leading judges. Of recent years, it developed, he has associated himself with a number of huge industrial enterprises, and is regarded by his associates in these undertakings as a man of unimpeachable integrity. In the social life of the city his position is equally substantial, according to the statements of all those to whom the writer talked. His indisputably high standing in his community, together with the fact that he began his own investigation of psychic phenomena with the avowed determination of exposing their absurdity, add interest to his claims.

He says that he carried on his investigations for more than twenty-two years and that during that time he talked to many dead persons whom he had known in this life. He recognized their voices, he says, as unmistakably as he would recognize those of his friends who are still living.

Probably because his work was in no sense commercial, but was purely the investigation of an amateur, it has received little attention. But the phenomenon of "independent voices" is the most baffling of all the experiences which psychic students claim to have had—it is the heart of the mystery of death itself. Table tapping, automatic writing, materialization of faces, clairvoyance, clair-audience are all—so far as actual evidence goes—within the range of the skilled sleight of hand artist. Even "messages" which seem so intimate that they must be authentic, if repeated by the medium or some other interested person, can be explained on the basis of thought reading or suggestion.

"But if," Randall said to the writer, "your father had a pronounced British accent; if he spoke with a curious lisp due to the formation of his teeth, and if you heard that unusual voice whose mannerisms you had known all your life, coming out of the darkness, then you must stop and think." (He was referring to the father of one of his friends.) "If it is proved by ingenious tests, of the sort which a laboratory would accept,

that the vocal organs of the medium could not have been used to produce this voice; if it is proved that no mechanical device could have been employed; if it is proved that it could not have been a hypnotic illusion—then where did it come from? Surely, then, you have a question worth honest investigation. If I can prove that, with regard to the voices to which I listened for so long, then surely I have learned something about the great change called death. If the information I have obtained is reliable and my deductions are correct, a discovery has been made that takes from the human heart the awful fear of death. No subject in the world is so important, and none is less understood. Whether I have succeeded or not, you must judge.

"Let us make our investigation as thorough and penetrating as possible," he continues, "but let us be open minded and fair. Let us at the outset agree on a few simple things. Let us rid our minds of any preconceived notions of what is 'impossible,' or 'supernatural,' or 'miraculous.' Let us agree that there is a power of some kind which creates and sustains tiny forms of life in the obscurity of the ocean's depths. The same power creates and sustains the fabulously intricate form of life which is a human body and with its myriads of living cells, its network of veins and nerves all articulated and wrought into an organism that can think and remember and laugh and dream. The same power created the amoeba under the sea, and you. That it might also evolve a form of life as superior to you as you are to the amoeba is at least not unthinkable.

"Ten years ago you would have said that it would be 'miraculous' or 'supernatural' if you were able to take up a little instrument in your home and listen to some one singing hundreds of miles away—with no cables, no wires, no material link connecting the singer with you. The human voice can be raised in New York, loosed into the wind swept air above the Atlantic, and swiftly find its way to a listening ear in London. That would have been a miracle twenty years ago. It is a commonplace now. Is all progress to stop with Marconi? Those powers of the ether, mysterious even to science, have only very recently been

harnessed by man. Have we any reason to suppose that we have made anything but a crude beginning? Can we assume that there is to be no further progress? And if we progress as far in the next fifty years as we have in the last fifty, who can say what our grandchildren will consider 'miraculous' then?

"We should address ourselves to any investigation we make of this subject exactly as we would to any other investigation which we might in sincerity undertake. We should examine the evidence with a clear mind, free from prejudice. We should analyze the facts as they are to be found as a scientist would analyze his specimens in a laboratory, or as a lawyer would analyze the testimony of a witness."

This series will merely attempt to present Randall's evidence for such an examination. If it seems reasonable to believe that the people who vouch for the statements of fact are responsible and trustworthy, and that they are not the kind of people who would deliberately tell a falsehood, it may be fair to assume that they believe they are telling the truth. Then the question is if they were themselves deceived, and if so, by what means.

The articles will take the extraordinary statements, pull them apart, examine them, verify them if possible and discover if there is any way they could have been brought about except by the agency of living beings whom the world has long thought dead. They will go into the past of the medium and look into a little room where she is sitting with one of her old friends. They will describe how, out of the darkness, there suddenly boomed a powerful masculine voice. It was the first time, it is said, she had ever been able to evoke a voice. She screamed in terror and was not able to leave her bed for three weeks. They will tell how Randall, to guard against deceit, provided a small room in his own home so that no mechanical appliances could be used, so that no confederate from the outside could help the medium. They will describe how, according to him, once a week for nearly twenty-two years hundreds of dead people came to this room and spoke to him. They will examine the scientific formula by which Randall attempts to explain why this was possible. They will set forth the testimony of a former

servant girl who, when outside the house, says she heard the strong, clear voices of people whom she positively knew could not have been in the room where a sitting was going on. This woman is an orthodox Roman Catholic and does not believe in spiritism, but she testifies that she had this unforgettable experience. They will tell you how Dr. Isaac K. Funk, said to be the greatest psychic investigator of his time, put the medium to every test his trained ingenuity could suggest and was seemingly able to prove no fraud. They will explain how, according to Funk's report, the psychic twice risked her life to prove that her own vocal organs could not have been used to produce the voices.

To verify actual statements of fact there will be adduced statements by many persons of prominence in Buffalo, Rochester and Niagara Falls who, in any ordinary transaction, would be accepted as truthful and responsible. These persons also say they heard the voices which Randall claims to have heard; and in the beginning it is said they were as sceptical as you or I or Randall himself.

For instance, the series will recount such stories as the following and let Randall try to find a plausible explanation for them which will satisfy reason. He says: "In my work I have had to depend on the sound of the voice and the information which has been given me for proof of the identity of the person who is speaking from the other world. I have had in this regard some very remarkable proofs. I recall one incident that will serve as an illustration. I was one of my father's executors, and after he had passed on, and his estate had been settled, this familiar voice spoke to me one night. He told me that I had overlooked an item that he wanted to mention to me.

"I replied: 'Your mind was ever centered on the accumulation of money. Why take up the time that is so limited with the discussion of your estate? It has already been divided.'

"'Yes,' he answered, 'I know that, but I worked too hard for my money to have it lost, and there is an asset remaining that you have not discovered.'

"'Well,' I said, 'if that be true, tell me about it.'

"He answered: 'Some years before I left, I loaned a small sum of money to

Susan Stone, who resided in Pennsylvania, and I took from her a promissory note, upon which, under the laws of the State, I was entitled to enter a judgment at once without suit. I was somewhat anxious about the loan; so before its maturity I took the note and filed it with the prothonotary at Erie, Pa., and entered judgment, which became a lien upon her property. In my books of account there was no reference to that note or judgment. If you will go to the prothonotary's office in Erie, you will find the note filed and judgment on record, and I want you to collect it. There are many things that you don't know about, and this is one of them.'"

Randall told the representative of The World that this episode took place in 1902. His father had died in 1901. The reason that the note was not among the papers of the estate was because it was what was then known as a "shirt-tail" note—so called, because armed with such a document you could practically take the shirt off your victim's back. When you "entered it up" in the office of a prothonotary, as the elder Randall had done, it was necessary to leave with that official the note itself. There it was kept on file, and when it fell due it became automatically a lien on the debtor's property. That is why Randall, when settling the estate, found no evidence of this transaction. Much surprised at the unexpected information received in such an unusual way, Randall asked his brother, F. N. Randall, another of the executors, to go to the prothonotary's office in Erie as soon as he should happen to be in that part of Pennsylvania. He did so and did find on file there a note signed by Susan Stone, dated Oct. 21, 1896, and entitling the Randall estate to \$70. This money was collected on Jan. 15, 1902. "I question," says Randall, "if any one living knew of that transaction besides the makers of the note and the prothonotary at Erie; and it had come to his attention in the round of his duties six years before I received news of it from my father, who had been in the other world for a year. I certainly knew nothing about the note. The psychic present at that interview could not have known about it. There were only the two of us in the room. And I certainly collected the money. My father's voice was clearly

recognizable on that occasion, as it has been on hundreds of others."

Randall tries to sift minutely evidence in support of many such stories as this. If after his exposition it seems even remotely plausible that the voices actually belonged to persons who had died, it may be interesting to read their description, as reported by Randall, of "What It Feels Like to Die"; to read what they have to say about "Where the After-World Is"; to read about the bodies they say they have in after-life, about the houses they live in, about their reunions with those they had known and loved on earth; and of their further development there until they are ready to move on to the "next plane of consciousness" as they did from this.

The first question, then, in investigating such an extraordinary story is: What is the character and standing of the man who tells it?

Randall is president of the South Buffalo Terminals, Inc., president of the Niagara Terminal Buildings Corporation, president of the American Super-Power Corporation, a director of the Prest-Air Corporation and a director of the Eureka Croesus Development Company. It is a coincidence that at present the Super-Power Corporation is promoting a vast project which aims to utilize the water of Niagara to provide electric power for New York City and parts of New England. So when interviewing some of Buffalo's prominent men about Randall, it seemed legitimate to imply that it was that dream of his which was being investigated. The confidential statements which were secured established beyond any question that Randall is a prominent lawyer and successful business man of unchallenged honesty and practicality.

Two pieces of information may—or may not—be pertinent. The president of one of the leading banks said, in connection with the power project: "Of course he has been accused of being a little ahead of his time before this. He paid taxes on some land in South Buffalo for years. It was a terrible drain. But he's collecting now. He believed he could develop industrial sites out there, and he's done it. And I'll say this, that in the past his other ideas, that people thought were wild, have all come true."

And a man holding a high position in the government of the city: "This isn't the first time he's tried to develop Niagara in this way. The first time every one—but a few—thought he was crazy. Among the few who didn't was what we call the Power Trust. They fought him to a standstill and finally smashed his syndicate—but he has organized another more powerful than the first."

Another bank president said: "He is a leading citizen of Buffalo, married into one of the city's finest families, and has always moved in the best social circles. There has never been any question about his honesty."

Another said: "His word on financial matters has always been taken without question."

Another: "He's done business with us for twenty years. We've loaned him considerable sums of money and he's always taken care of it promptly. He's regarded by us—and every one else, so far as I know—as reliable and honest, and he's thoroughly sound financially."

The representative of *The World* talked to the leading judges and lawyers of the city with whom Randall has been associated in his law practice for thirty-five years. They were unanimous in attesting to his irreproachable record in his profession.

The statements of all these men indisputably stamp Randall as a man of the highest character and standing. If he came with any ordinary proposition most reasonable men would be ready to give him a hearing. He does not seem to be the type of man who would tell a deliberate falsehood. On the testimony of those who have intrusted large sums of money to him, if he represented a thing as a fact he would honestly believe it to be a fact. On the testimony of two of Buffalo's jurists who are known throughout the country, Randall, when a practising lawyer, was never asked to "show his papers," his word was always taken in court; which is unusual even in the case of thoroughly reputable lawyers. This preliminary investigation made by *The World* seems to establish the vital point that Randall reports what he sincerely believes to be actual facts, and that, if there was deception, he was himself deceived. But it should be pointed out that it establishes that, and nothing more.

The next thing of importance is the character of the woman through whom he believed he was able to have these experiences. She, as will appear, was the only person who could have deceived him. Was she the type of woman who would resort to conscious fraud? Mrs. Emily S. French, the medium with whom he worked for more than two decades, from all one can learn today, and from the statements of those who so ruthlessly investigated her while she was living, seems to have been an old-fashioned gentlewoman, simple, retiring, delicate in health. She belonged to the American branch of the Pierrepont family, one of the most noted families in the State of New York. She was a relative by marriage of J. P. Morgan. "She had in her favor," says Dr. Isaac Funk, "the verdict of the jury of the vicinage where she had lived over three score years. This rightly counts for much in one's favor." She received no money for her psychic demonstrations. Until she met Randall her sittings were made up of a few of her own intimate friends. She was, according to them, as curious and mystified as they over the strange power which seemed to develop in her presence. There was no apparent motive for fraudulent practices. Randall, in the beginning, was a thorough sceptic. He began his researches, as has been said, to expose the profitable flubdub which the unscrupulous practiced on the credulous. In the long course of his weekly sittings he tested her in every way he could think of. He brought to Buffalo professional investigators of international standing. They resorted to every known means for detecting fraud, but seem to have been unable to find any evidence of it.

It seems unlikely that such a woman as Mrs. French would wittingly practice fraud on her own friends, for no gain, for thirty or forty years. But it is possible to go much further than that, and see that if she was a fake she was one of the most interesting fakes who ever lived. Whether her powers were authentic or not she was certainly a marvellous woman about whom the world knows nothing; "who didn't have," as one of her friends said, "the disposition to let people know about her."

—*The World Magazine*, July, 1, 1923.

Psychic Adventures at Home

The American Supplement to My European Expedition: A Sitting with Ada Besinnet

By J. Malcolm Bird, Associate Editor, Scientific American, and Secretary of Scientific American Psychic Investigation Committee

While he was in New York in April, Sir Arthur Conan Doyle suggested that he might be able to arrange for me, with some of the better American mediums whom I should have difficulty in approaching directly, a few informal seances of the same sort as my English ones. He was encouraged to do this, and presently I had a wire instructing me to meet him in Toledo on Thursday, April 26, for a sitting with Miss Ada M. Besinnet. Miss B, as I shall call her for economy's sake, is regarded by spiritualists as one of the world's foremost mediums.

The seance was held in the dining room of Dr. John S. Pyle's residence, at 1064 Prospect Street. Dr. Pyle is one of Toledo's leading medical practitioners. He has known Miss B from the age of twelve, and has watched her mediumship develop from its earliest stages, with an interest which seems to be in equal parts friendly, professional and scientific. Of the other members of the group special mention must be made of the Rev. Horace Westwood, pastor of the First Unitarian Church of Toledo, who has for some time been interested in Miss B's mediumship and who was one of those who defended her against Mr. Black at this time last year. Mr. W. W. Roche, of the *Toledo News-Bee*, is known to our readers in this same way. Save for myself, in fact, all the sitters were close friends of the medium and fairly frequent sitters with her; so from the spiritualist viewpoint a brilliantly successful seance could be anticipated.

The party assembled early; Miss B likes a bit of social contact beforehand, to get an atmosphere. The Pyles live in a thoroughly typical detached cottage of the sort found in the outlying residence districts of American cities—"villa" is the word for my European readers. Considerable preparation was involved, in which all hands joined. I watched carefully for evidence that certain tasks were done by certain people, that furniture was placed in particular spots, etc., and found nothing whatever of this sort of suspicious doings.

Miss B requires total darkness. The two windows were sealed by means of dark curtains, fitted close to the glass outside the conventional dark shades. The living room, wide open to the street through a door and numerous windows, could not well be darkened. It joined the dining room through a wide open doorway. The big rug that carpeted the dining room was taken up and hung in this opening. Along one side of the rug was a series of loops, with nails to match along the wall above the frame of the doorway. The rug was adjusted with complete success, cutting off all light from the front of the house. I was informed that while seances had been held at the Pyle house before, they are by no means so frequent as this preparedness might lead one to suppose.

The dining room contained an extension table, a smaller table in one corner with a vacuum-tube radio outfit on it, a large china closet, and a cabinet phonograph. Of these articles, only the phonograph was moved from its permanent place. The dining-room chairs were supplemented from other rooms.

Miss B's controls demanded a "solid" table. The extension table, whether the leaves be left in or taken out, has one or more joints which violate this requirement. So it is opened as though several leaves were to be inserted, and the operators accept this as the equivalent of two separate "solid" tables. The medium then sits, not really at the table at all, but at the opening in the table. Obviously this would give her better access to all parts of the table and circle than she would have with a more conventional arrangement. The extent to which she could circulate in and out of the well in the center of the table is, of course, entirely problematical. The "runners" along which the table slides and which hold the two ends together would hinder this in some ways, and I suspect in others they would facilitate it.

Miss B has phonograph music throughout her sittings; and since her controls insist upon their familiar and favorite airs, she carries her own records with her—she even carried them to England. Their unpacking was delegated to me. From a large suitcase I removed some fifty large and small records of the disk type, two tambourines, a sectional trum-

pet of cheap leather or heavy cardboard, a writing tablet, a pencil, and about ten yards of rope in two pieces. All this was piled indiscriminately upon the table, then Miss B sorted the records out into three groups—vocal, and loud and soft instrumental.

The phonograph was at the medium's left, where there was barely room for it between table and china closet; it seemed an effective barrier against her moving about in that direction. The privilege of tending it during the seance was offered me, and declined on the ground that it would take too much of my attention. On the whole this was a wise decision, but there were moments when I wished I were at the machine, and in a series of sittings I should take this position at least once. The duty was finally assigned to Mrs. Lee. There was no physical obstacle against the medium's moving about to her right, but Sir Arthur and I observed no evidence that she was ever doing so.

Miss B's controls are two in number: Pansy, a little girl, and Black Cloud, the inevitable Indian. Pansy speaks in a lisping childish tone; Black Cloud throws in two or three words at a time in staccato grunts. Both are apt to rap instead of speaking, if what they have to say is covered by the code. Like a good Indian, Black Cloud is hard to amuse, but he finds white squaws more to be laughed at than the generality of things; and he laughs at them by gently shaking the table.

Hands were placed, flat and unjoined, on the table, and we were assured that the controls would rearrange them whenever they wanted them rearranged. The white lights were replaced by a single red bulb; this was extinguished, and the seance was on. At intervals, one of the sitters would ask, "Are you here, Ada?" After perhaps five minutes the question failed to elicit an answer; so someone asked, "Are you here, Black Cloud?" The answer was "Yes," in very faint raps.

Before the medium was thus marked as having gone under, lights appeared, quite bright and of considerable range and speed of travel. I was told that this was usual. After the controls had taken charge, the lights continued for some time to be the only phenomena.

presently we began to get vocal effects. These were confined to singing and whistling. A tune or a song might be played through on the machine without incident; but always there was the prospect that the whistler would join the tune, or any one of numerous singers would add their efforts to the song.

These voices were altogether extraordinary. They came clearly from the well in the center of the table. On one occasion the large end of the trumpet was presented for me to put my ear to, verifying that the voice was not in it; and most certainly it was not; without exception the voices had the touch of personal characteristics; thus, one female voice had a distinct Irish lilt. There was a prodigious rich tenor, sufficient in volume to fill a cathedral. This particular singer has a name—he is Dan, and he attends all Miss B's sittings. Collectively the voices ran the gamut of the piano range, from the tinkliest treble to the deepest and most goose-fleshy bass. Even if one were prepared to believe that Miss B could produce Dan's colossal voice, one would stumble over the assumption that one person could have such a range. And I have never heard a tune carried so well by any other whistler as tunes were carried by the whistle that came from the center of the table.

Mrs. Lee had the phonograph records piled before her, and it was her duty to keep the machine wound and supplied with records. On the second or third record attempted, the music was cut off immediately it started. Mrs. Lee denied having done this; Black Cloud explained, in answer to questions, that he wanted a softer record. Throughout the seance when a record was stopped, the motor wound, the lid raised or lowered to alter the volume, or a record put on or taken off, Mrs. Lee would state whether she had done it or not. Usually when she entered a disclaimer, Dr. Westwood was able to assert that he was in contact with both her hands. Quite usual was stoppage of the machine and rejection of a record that had been put on without consulting the controls to see which sort of record they wanted. Once we had something fairly evidential, the motor was wound "independently" when the medium was clearly marked by contact with me as being in her seat. The handle was on the side away from her, and it seemed

unlikely that she could reach it, or having distorted her arm to reach it, turn it.

Toward the end of the seance we got trumpet voices on a small scale. The trumpet would be presented directly to a sitter, and the message given in a whisper that was quite inaudible to the others, and almost so to the one addressed. There was also a performance with the tambourines. One of these had a spot of luminous paint, by virtue of which one could follow it as it travelled about above the table, in and out over the heads of the sitters. While thus traveling it played an accompaniment to the phonograph tune; one of the ladies remarked that she had not realized that such good music could come from a tambourine, and I was inclined to agree. The tambourine and the lights in their travels covered space above the center of the table, to which it was difficult to see how the medium could take them by hand without getting tangled up in the lamps and arms of the chandelier.

While this medium does not sit tied as does Powell, the ropes play a part in her performance. The control announces that the medium is to be tied, and after an interval of five or ten minutes requests that the red light be turned on and the work examined. The medium is found in apparent trance, with her hands and feet roped in such fashion as the furniture makes convenient. She is supposed to be tied in a way that she could not have accomplished herself, unaided; for while one hand and arm could have been used in tying the other, the second arm presumably could not have been tied without external aid. The medium is freed in the same way in which she was tied, (after a lapse of time depending upon the pleasure of the control. Other phenomena may or may not occur during the interval.

McKenzie, originally vastly impressed by this performance, ultimately learned that it was done by means of a trick tie. The right hand was tied, honestly, using the left; the left wrist was slipped into a loose noose in the rope, which was then twisted in such fashion as to give the impression, to any other than a most painstaking searcher, that it was properly tied. McKenzie did not charge Miss B with conscious or even unconscious trickery. He insisted that Black Cloud had been playing pranks on his own account, to

have sport with the investigators.

If a trick tie were used last year, I cannot testify that it is still used this year. Black Cloud announced that the tying was to be done, and the ropes were trailed across the hands of several of the sitters, while one could hear whipping sounds as they were passed around and drawn tight. When the job was completed, the red light was ordered and we were invited to examine the work. With McKenzie's findings in mind, I thought I should have been able to identify the trick tie if it were used; but I was unable to do so.

Before the tying had commenced, Black Cloud got Sir Arthur and me to exchange seats, bringing me into the place next the medium. My left hand was then picked up, brought in contact with Miss B's right, and it was to this hand of mine that her right was tied, rather than to any of the furniture. No question arises as to the honesty of this tie, for her hand was in my control, regardless of whether the tie were a valid one.

When the light was called for, my freedom of examination was somewhat hampered by my being thus tied to the medium; I could not pass around behind her and examine her bound left hand from all sides. This hand was tied to the longitudinal member of the table along which the two ends slide—the runner, I shall call it. The rope passed several times about this, and several times about the medium's wrist. Her wrist lay tightly against the runner, with a large, complicated knot in the rope between. None of the loops of the rope passed clear around the wrist and the runner in one turn; every loop passed about the wrist alone, or the runner alone. So far as I could determine, every loop actually passed into the knot, and I could not see that any two consecutive loops passed about the wrist. If these observations were accurate, all the orthodox ways of making a trick tie from which and into which the hand could be slipped at will are covered.

While the ties were being examined, Dr. Pyrie produced a handkerchief and suggested that, before she was released, something be done with this as clinching proof of her non-participation in the actual work of the seance. Black Cloud accepted this idea, and when the light

was extinguished the handkerchief lay, open, on the table near the medium. Almost at once the tinkle of a tambourine was heard, and Dr. Pyle announced that the handkerchief had been brought to him in the tambourine, neatly folded. Then it was gone: and after perhaps two minutes the control called for the light. When this was turned on, we had to look about quite a bit before we located the handkerchief, tied tightly around the medium's face and neck, over her mouth.

My first thought was of her left hand, and I looked again at it. So far as I could judge, the rope was arranged just as it had been before. The extreme speed with which release and retying would have had to be accomplished, in the light of the facts set down in the preceding paragraph, not alone lend some force to the argument that release and retying could hardly have been done: they likewise make it highly improbable that these operations could have been done with so little disturbance of the rope as to escape my eye.

Examination of the state of the handkerchief was, for the moment, quite staggering. This I could do with excellent effect, for the knot was on my side of the medium's face. The kerchief was smoothly and neatly folded as it passed over her mouth and around her cheeks. It was drawn so tightly that the flesh of her cheeks overflowed very sharply over its edge: and it was with difficulty that I could slip a finger under it, at the expense of the flesh rather than of the cloth. The ends were properly and firmly and unmistakably tied, at the back of her neck.

I must confess that I was tremendously impressed. But subsequent thoughts brought forth one suggestion which indicates that a natural explanation is not quite so hopeless as it seemed. Tight as it was, the handkerchief could doubtless have been pulled around, moving the knot from front to back and vice versa. If the medium had a free hand, the handkerchief could. I am quite confident, have been tied, with that hand and the teeth, and with the knot in front; and then pulled around and tidied up a bit, in the position where we found it. And this not alone throws the handkerchief trick right back upon the question of whether the medium really had a hand free, but gives

a suggestion that maybe the teeth were used in tying the left hand as well. I don't know just how they could have been used; but obviously they constitute a tool which we have not yet mentioned, and with an additional tool the medium, if she be a sleight-of-hand artiste, could obviously do more than without it.

The very obvious explanation of confederacy I am afraid will have to be thrown out; if this medium does her stuff by trickery, she does the tricks herself. She has never given this handkerchief performance before, so far as I know, but everything else that she did for us on this evening parallels what she has done for McKenzie at the British College, and for Sir Arthur at his home in Crowborough. None of the sitters of April 26th was present at the College, and of these sitters Sir Arthur himself is the only one who was present at Crowborough. This rules out confederacy; and I would point out that the stage magician does most of his stuff with the aid of not one, but several confederates, all over the house and all over the space back-stage. If he were left wholly on his own resources, he would have great difficulty in giving so creditable a performance as the one I am describing.

After the light went off again, Black Cloud got an inspiration of his own. He called for soft instrumental music, and the whistling voice joined in from the center of the table as usual. While this went on, the medium's right hand carried my left to her mouth. The avowed purpose of this was to enable me to verify that the handkerchief was still in place. But my hand was held, back against this handkerchief, long enough for me to make two other observations of prime importance. One was that the medium's head was unquestionably in the place where it belonged while the whistling came from the center of the table. The other was that while the whistling proceeded, the medium was breathing through her nose—gently, regularly, and not in time with the whistling.

The suggestion has been put forward that Miss B's independent voices are on her phonograph records. It is a very natural plea, under all the circumstances. I will not meet it by insisting that the voices come from another point than the phonograph, because, as it happens, I can

do better than that. Some time ago Miss B held a series of test sittings, at which a very good friend of mine was one of the investigators. In the medium's presence and without her knowledge, records were played; and nothing was found on them that did not belong to her. Had I not known this, I should have asked permission to play one or two of them after this seance.

Well along in the seance we had another remarkable demonstration in connection with these records. Mrs. Lee now alone and now with the aid of the controls, has been feeding music into the machine, now from one pile and now from another, ever since the beginning. Of the records offered and rejected, some must have been restored to the "live" piles, since these would surely have given out otherwise. Some tunes apparently were so restored after they had been played, since they were later rejected. In the original sorting, Miss B took the records just as they came. It seemed, therefore, quite out of the question, even if by a feat of memory she knew their order in the several piles to start with, that she could have kept track of the condition of any of the piles.

A record ran out, and Mrs. Lee replaced it. Before she had it completely on the machine, and hence before it had played a note, Pansy objected that she didn't want that one. Mrs. Lee asked her, with a trace of impatience, how she could tell whether she wanted it before she knew what it was. Pansy replied promptly and in unusually good voice that she knew quite well what it was, that it was "The Tale of the Roses," and she didn't want it and wouldn't have it. It was laid aside for identification, when the light should be restored, being placed upright in Mrs. Lee's chair, behind the lady's back. Presently, forgetting that it was there, she leaned back and cracked it. At the end of the seance, this broken record was found to be the one that Pansy had named. If we admit the good faith of Mrs. Lee and the impossibility of Miss B's knowing by memory what this record was, we have here something that comes perilously close to passing the bounds of telepathy and falling in the field of pure divination.

From time to time various of the sitters announced carresses or other touches

those that came to me were just about like the ones I had felt in previous seances, and call for nothing beyond the mere chronicling.

That two voices never appeared at once I am quite certain; also that no two objects were moved about the table at the same time. It is my impression that several times we had lights and voices simultaneously, but of this I cannot be absolutely certain.

Several of the sitters at one time or another announced the cold breeze so characteristic of the seance room. Once Sir Arthur and I got a powerful blast of this; there could be no mistaking its objective character, or the fact that it came from the direction of Miss B.

Toward the end we had a gorgeous example of table tilting. Black Cloud announced it in advance, and called for all the hands to be placed in light contact at the very edge of the table. My left was an exception; it remained well out on the table, with the medium's right beneath it. Knowing what was coming, I purposely bore down as gently as possible; and twice, for my pains, I had my hand pressed more firmly upon hers, by what I took to be her left hand. Aside from this, her left was unaccounted for.

The table gave a few premonitory shivers, and then rose to everybody's very positive belief, entirely clear of the floor. Suspended in the air, it gyrated in a curious back-and-forth, up-and-down fashion, which I can describe no better than to call it a figure-of-eight motion. Presently it settled back to earth.

I handled the table considerably during the clearing for action, and I judge it weighs fifty pounds at least. I am perhaps not as strong as the medium, being built along the general architectural lines of a drink of water; but I could not come within forty miles of juggling the table as it was juggled, if I had two arms and two legs to work with, from a well-balanced position. The suggestion has been made that only the top of the table was levitated; but the top displayed no tendency to come away when we hauled the table around to free the rug—and besides, I don't believe that Dr. Pyle has a conjurer's table in his dining room.

The grand climax of the Besinet seances, spiritistically speaking, is the materialized faces. Here a word of ex-

planation is in order. Mr. James Black once poked the finger of scorn at this medium, because one of her materializations turned out to be Miss B herself, out of her seat and lying over on the table. Had Mr. Black known a little more about the subject, he might have pointed the same finger of scorn, but from a different direction. It is admitted by the medium and her supporters that the "materializations" are not always independent of her own physical form. The claim is that when the power is good she gives off sufficient ectoplasm to form a complete face or even a complete figure; but that when the power is less, she can only produce enough of this substance to be used as a mask or veil, over the foundation supplied by her own face. Her face is then thought of as having been "molded" ectoplasmically into a resemblance to the features which it is desired to present.

Now of course this seems ludicrous to the scoffer—but the spiritualist understands that, if he has retained his balance. Maybe it is ludicrous. But it will never be demonstrated to be ludicrous by simply calling it so; a reason for its absurdity must be produced. Until this is done, Miss B's good faith cannot be attacked by the mere demonstration that some of her materializations are, or could be, her own face in disguise. So I shall not bother to discuss this possibility at all; I shall merely describe what happened.

After the seance had been under way for a half hour or so, there occurred what the regular sitters recognized as an attempt at materialization. A psychic light was produced of different character from those that had gone before. It was more static and brighter, standing quietly in one place. A short distance away, in the direction toward the left hand of the sitter facing it, there appeared a vague object of some sort, illuminated by the light in question. To me with my lack of prior knowledge as to what it was supposed to be, the first of these objects seemed quite without form. They continued to occur, at intervals, with the light ever brighter and the illuminated object ever better defined; until I was able to assure myself that an attempt was really being made to delineate the human face.

The lights accompanying these "faces"

were, at their best, of considerable illuminating power, once or twice actually making one of the sitters visible faintly to his neighbors.

One who has sat with Miss B has expressed privately to me the opinion that these lights are from a small electric torch. They did not so impress me—principally, I think, because the illuminated region did not show a definite circle; also because the luminous entity itself impressed me rather as a surface than as a curve like the filament. But they do not last long, and one's attention is directed at the accompanying "face" rather than at the light; so such a verdict should be put forward with much reserve.

The illuminated objects themselves, as I have said, ultimately got to the point where one believes they are meant for faces. There the thing halted for some time. Sir Arthur made desperate attempts to identify the materializations, asking again and again to have them repeated. Ultimately he satisfied himself that one was his nephew and another his mother. Sitting next to him, I saw these particular ones almost as well as he did, and it was my own best judgment that they were not sufficiently clear to be identified at all, save by a liberal contribution of desire and imagination on the part of the sitter.

Had some convulsion cut the seance off half an hour earlier, I should have carried this impression away as a final one. During the last half hour, however, I was forced to revise it. From six to a dozen faces were within this period presented, either to me or to an immediate neighbor, which were startlingly clear and which lasted long enough for one to get them in one's eye. While all of these seemed in a way to be types rather than individuals, yet I was pretty sure that if any of them were the face of one known to me, I should be able to identify it. Some of these faces were female and others male types. All, I believe, had the eyes closed; repeatedly a sitter would plead "If you would only open your eyes I believe I should know you." They were quite diverse, and I did not feel that they could all be the medium's face without make-up of some kind—ectoplasmic or otherwise, as you prefer. All of them were, to my best judgment, quite

generalized in appearance—lacking entirely, for instance, such personality and character and distinction as I had noted in the singing voices. And herein, I think, lies the danger of claims to identification.

Concerning the structure or apparent structure of the faces I should want to see more. Some if not all were surrounded by fabric-like structures similar to the "ectoplasmic arch" which Sir Arthur finds on most psychic photographs. As regards the features, my best impressions would be rather unfavorable to the suggestions involving a textile fabric of some sort. All the faces were singularly reposeful in general effect, and had the corpse appearance.—*Scientific American*.

The Aura

As Given Through the Organism of T. A. McGoey, by a Spirit Who Signs Himself Percy Holmes

The Aura is a subject very few people know anything about. It is the only vehicle of human nature through which a correct impression of a person can be obtained.

The Aura itself, as seen through the Psychic Eye, is a thin transparent substance like gelatine, of various colors and thicknesses. The Aura starts at the crown of the head, without touching it, comes down over the forehead and face, then branches out and covers the shoulders: then it goes straight down to the ankles where it ends.

The Aura shows a man's Spiritual standing, what phases of the Psychic Eye he has, and what line of work he must follow to be a success in this life.

The Aura's thickness varies from one thousandth of an inch to an inch. The colors are as follows: White, silver, gray, light blue, sky blue, dark blue, purple, lavender, green, yellow, red, crimson, slate, brown, and black. The Aura may contain three different colors but not more than five, including tints along the borders, and it also may be speckled, striped or checked. There are lumps, circles, cavities and other irregularities by which occupation is deciphered. The slope from the forehead, and the angle formed by its projecting over the body,

all have their meanings, as well as the part over the head.

The predominant color of the Aura shows how you stand Spiritually, and whether or not you are leading a good moral life. The colors are just in the order in which they are named. White, the highest, and black the lowest. Lavender is the center color and denotes indifference; neither good or bad; and is the color most commonly found. In studying the Aura it is advisable to know what colors precede lavender, what colors follow it, and in what order they come in order to know the exact moral standing of the client to whom you are talking. Each shade of every color mentioned shows the degree of growth the person has reached.

The colors of the head show the mentality and reasoning powers. These colors either appear in the fringe or in lumps or cavities over the base of the brain. A dark blue lump over the brain base denotes good business ability, and blue from there downward shows how good the person is in business for themselves. Mentality, reasoning, ability to barter are shown in the color of the fringe over the head. The higher this color reaches the greater these qualities are developed. This denoting color starts also from the dark blue, thereby making red the indifferent color.

The colors of the fringe around the face and body show the general activity of the person, whether fast, slow, sluggish, lazy etc. and start with the white. A person who thinks and acts fast and with precision generates a white border. Lavender in this case is the medium or indifferent color. The color over the heart shows whether the person is true and steadfast in matters pertaining to the heart. Here white again is the strongest color, and lavender the indifferent one. A separation of life's mate by death is shown by a small furrow running up and down over the heart. A separation or divorce by a furrow from left to right. A disappointed love affair is shown by a mere dot in the upper right corner over the heart.

Thickness and shape go together. A thin and round formation over the head shows fair mindedness, broad mindedness, unselfishness, liberality and self consciousness. The thicker and squarer

the Aura is over the head, the greater bigotry, selfishness, narrow mindedness, hatred and jealousy it shows. Over the face a thick square Aura is good. This signifies a person who thinks twice before he speaks, honest and truthful in what he says, reliable, and one whom anyone can take into his confidence. Whereas a thin round Aura over the face indicates untruthfulness, a gossip and story loving person, unreliable as to words and actions, and commonly called a trouble maker; usually an unrefined person. The shape over the body means nothing as that follows the lines of the body. A thin Aura over the body shows a healthy and active person, whereas if it is thick it shows weakness. The Aura may be thick only in spots or very thin all over, according to whatever the ailment may be.

The phases of the Psychic Eye shown in the Aura from the right shoulder to the center of the breast and up to the left shoulder. Those that appear on the right shoulder should be developed first.

Any sickness or infirmity a person may have are also shown by the Aura. The part or parts afflicted are seen in their relative positions. Also just what is wrong and the cause of it. What will cure the sickness or infirmity is also shown. A doctor or healer who can see the Aura and interpret it can be greatly benefited by such a gift.

The angle of the Aura over the head at its junction with that covering the face, has a special significance. If these two portions meet and form a gradual slope the person is very good natured and has an easy going disposition. The steeper the angle the more gentle the disposition. If it forms a right angle, the person is stubborn but still can be reasoned with, but if it forms an angle smaller than a right angle the person is not only stubborn but has a quick temper. The smaller the angle the more unreasonable such a person is.

The way in which the Aura stands out from the neck to the shoulders denotes whether the person is a leader or one who looks for some one to lead him. If this part stands out straight and forms straight angles, the person is a leader and will take orders from no one. He is the boss and master and can succeed when left alone. He is also very brave and headstrong. If this joint bulges out

the person is likewise a leader, but he will follow orders from the one higher up, provided however such orders are given as gentleman to gentleman; but he resents what is commonly called being bossed. On the other hand if this joint goes in toward the body, the person is one who cannot succeed without supervision and without the boss. The last is the most common I am sorry to say.

Down along the right arm is shown just exactly what kind of work a man is doing, doctor, lawyer, bookkeeper, nurse, etc., and on the left hand it shows just what a person should be working at. Thus it can be seen if a person is at the work they should be doing, or if they are out of place.

A circle over the navel shows that the person would make a good husband or wife when they find the proper mate. A person with a square over the navel should never marry. This case is very rare. When happily married and to the correct mate this circle over the navel has a light red spot in the center of it. Other colors from red down denotes the person's success in obtaining the correct partner for life.

Checked and speckled Auras may be favorable or unfavorable. Any good color, that is, from lavender up, speckled with another or checked with another good color is very good, and the colors from lavender upward speckled or checked with colors below lavender is fair, but low colors speckled or checked with other low tones, make not a good, but a very poor Aura.

The back of the Aura has no significance except that it shows as on the front any sickness or weakness with the cause and cure for the same. It always has the same colors as the front.

Fear of Public Opinion

Man is suffering from the fear of Public Opinion. It seems that men are mortally afraid one of the other. Man, who has overcome the fear of wild or ferocious animals, who has conquered them and driven them from his habitation, who has succeeded even in chaining and utilizing the forces of nature, is still helpless in the presence of his fellow-man. In former days, man was afraid of his neighbor's javelin and axe; now he dreads his neighbor's opinion. What will his neighbor think of his conduct, his dress, his children, his home, his gait, his speech, is the question which dominates the individual of today. Public Opinion, not intrinsic merit, seems to be the motivating factor of society.

Unfortunately, too, the standard of public opinion is set up by the man of wealth. We all know that the rich man has no advantage in wisdom or spirituality over any other of his fellow mortals, and yet it is he who, by reason merely of his riches, is the leader of society, and it is he whom the rest of the world is trying to imitate, and ingratiate itself with.

And this adoration and aping of wealth is exceedingly costly. The desire to appear wealthy has ruined countless homes, the fear that poverty may be suspected has undermined the peace and health and happiness of countless lives. I am not among those who preach that poverty is a blessing; it would perhaps be a blessing for those to whom wealth is a curse, but it is by no means a blessing to those who feel its brunt and its oppression. But poverty or a lack of abundance is by no means a shame. Why a pretense of wealth when wealth is lacking? Is a man less wise, less moral, less sincere, less decent, because he has no superfluous riches? Does lack of wealth in any way affect the qualities of manhood? Why, then, instead of looking upon poverty as merely a discomfort, does one act as if it were a disgrace that must be covered up at any cost? Many a man (and particularly many a woman), will, in the fear of appearing poor, deprive himself of absolute necessities, even undermine his health, or go into debt, in order to acquire the things that will disguise from those wealthier than he, his actual condition. The imitation

of wealth, as well as the craving for wealth, is becoming so potent a factor in human nature, that man will violate not only the basic rules of society, but also the finest propensities of his own soul in order to reach that petty goal.

The desire to secure the good opinion of the world for oneself leads also to many vanities and not at all harmless foibles. Man is too eager to retain the period of his youth. Youth is actually worshipped; and where it cannot be retained, it is imitated, often in ridiculous fashion. Why do we fear to grow older? Why do we strive to appear youthful when that glory has fled? Every period in man's life has its beauty and its particular strength. Childhood has its innocence, youth its ambition, and maturity its wisdom. Every stage is beautiful when it comes; to endeavor to prolong one period at the expense of another, is a failure, on the one hand, to comprehend the fundamental principle of existence which is a progressive onward movement, steadily advancing from one height to another; and a lack, on the other hand, of the realization that the power of nature is mightier than the will of man. Man may deceive his neighbor and even there he is not always successful, but he can never deceive the law of nature. The current, time, carries away everything that may be placed to obstruct its course.

It is more becoming to man to advance in age, and endeavor to live up to his age, than to advance in years and conduct himself as if the current of his life had remained stationary. The chief reason why men and women fear to lose their youth is that maturity implies seriousness, and they are unwilling to regard life seriously. All that is necessary to youth is to feel, to crowd the days and years with all manner of pleasurable sensations. A steady flow of excitation and emotion replaces the need for actual thought and a serious perspective of life. But such a process, in those of maturity, is a futile self-deception. We may not be willing to walk with time, but we are carried just the same. The fear of appearing old, which is absurdity, will give place to pleasure at the advance of age, if only man will himself advance with his years.

In many further fields of human rela-

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tions than we have treated, does the fear of public opinion lay its grip. If men would fear the admonitions of their own conscience as they fear the censure of their neighbors, what a perfect world this would be in which to live.

—*The Jewish Science Interpreter.*

Ella Wheeler Wilcox, Dead, Still Guides Me

By Dorinda Adams

One evening last winter—it was shortly after the witching hour when graves give up their dead, as the saying goes—I was at one of Broadway's favorite cabaret palaces, with a party of friends.

The group about the table consisted of two girl companions from the Follies and two young men, one the son of a well known New York business man, the other a prosperous Wall Street broker who, I believe, has since been caught in the bucket shop net. Be that as it may, the boys had plenty of money—and they were spending it. Wine flowed as freely as the water under Brooklyn Bridge so that, before two o'clock in the morning, the festivities were at their height. Tailors make hip pockets high, wide and handsome these days.

You've often read of automobile accidents in the wee sma' hours of the morning, and usually there's a "couple of couples" in a car when it rolls down an embankment, hits a tree or telegraph pole or bumps violently and fatally into an innocent Ford. I thought of these things when, shortly before dawn, one of the boys proposed a run up to a roadhouse along Pelham Parkway, several miles out of the city proper. In fact, such roadhouses are so far from the "city proper" that they are sometimes referred to as belonging to the "city improper."

The two other girls, their gentlemen friends were the two young men I have mentioned, were strong for the motor car expedition—but I demurred. Not through any disinclination to "take the air" but rather because there came to me, in a moment, a premonition that I could not disregard. It swept across me like a wave and I was so affected by it that I was obliged to leave the room for a few minutes to recover myself. I had had such feelings before and I know

only too well what they presaged. I would not have gone on that ride for anything in the world, and I went back to try and persuade my friends not to go—but by the time I returned to the table they had left and though I ran out into the street, hoping to catch them, I was too late. I saw their car disappear up Broadway.

Needless to say, I went home and laid awake the rest of the night, unable to sleep, knowing deep down in my heart that my friends must have met with a mishap.

My premonitions are so certain that I was startled and shocked, but scarcely surprised, when I received a telephone call from Roosevelt Hospital early the next morning saying that my girl friends had been in a terrible automobile accident and that they would be lucky to get away with only marred features for the rest of their lives. The two boys had suffered broken bones, and the life of one was really despaired of. Fortunately he recovered.

So you see, I was quite right in not taking a chance on that party—and the reason I knew I was right was because of a promise made to me by one of the most remarkable women the world ever saw—Ella Wheeler Wilcox.

I was quite a little girl when I first met Mrs. Wilcox at her country home in Branford, Connecticut, but I still remember her by many kindnesses to me and the many times she took me for a walk through her dear, old-fashioned garden which was one of the show places in the vicinity.

The poetess was a lifelong friend of my mother's and I truly believe that if it hadn't been for her I should not now be in the Follies. I would still be earning ten or twelve dollars a week in a New Haven department store. It was Mrs. Wilcox who advised my mother to let me follow my own career—the one I had chosen—for, as she said to my mother one twilight evening in her wonderful home while her beloved husband, Robert, sat near us:

"Dorinda will be safe enough in anything she elects to do and she will be successful. She has a mind of her own and, like myself, there is a psychic element about her that will protect her like a veil of steel. Let her have her own way." (I

was born under the same sign as Mrs. Wilcox.)

So I really owe to her whatever I enjoy, or ever will enjoy, in the way of success on the stage. So far I have every reason to believe that what Mrs. Wilcox said was true—for I have had, and am having, a wonderful time which, with the help of Mrs. Wilcox from beyond the great divide, will be even greater. I have every confidence in that.

Premunitions which occur to me right out of the blue—come from her I am sure. More than once I know she has directed me in the right path and saved me from going the wrong one, just as in the instance I have mentioned.

Often when Mrs. Wilcox had a party at her home—and for the most part she entertained either very quiet, sedate neighbors and friends or else she has noted celebrities for callers—she would send over to New Haven for me and as it was a half hour's ride on the trolley to her home, mother always permitted me to accept, dressing me in my "Sunday best" for the occasion.

I was introduced to her guests as "my dear little friend," and during the course of my visit, which ended much too early in the evening, she would ask me to dance and sing for her guests, which I did—to their amusement and delight. Mrs. Wilcox would then see me to the trolley car herself so that she was certain I had an even chance of arriving home safely, and she would always throw me a kiss as the car moved away.

It was to Mrs. Wilcox, rather than to my mother, who I knew would disapprove, that I confided my cherished ambition—to go upon the stage.

We were in her garden at the time and she was reading one of the latest novels while I teased her husband by making believe I was going to pull up his favorite hollyhocks, the delight of his life. Mrs. Wilcox languidly dropped her book and called me to her.

"Child," she said to me tenderly, "you are full of the joy of living. You can make it a blessing or a curse to you. What do you intend to do with your life?"

I told her I wanted to go on the stage. The average girl hasn't much chance to meet the right kind of fellows, especially in a small city—and in a city

town she has to be *openly* careful I should say. A certain well known case which developed recently in New Haven, in which a dancer and the son of a wealthy aristocratic New York family were involved, proves that. So you can't blame my mother for being careful of me—and you can't blame me for wanting to spread my wings and seek larger fields of accomplishment than working at a soda fountain for eight dollars a week.

When I told Mrs. Wilcox that I wanted to go on the stage I thought she might talk to me the same as mother did and tell me I shouldn't try to do it. But she only clasped my hand and looking deeply into my eyes she said:

"You ought to have a wonderful career. You have everything worth while ahead of you and I will help you with my love and encouragement which is all I have to give you."

When I was fifteen years old I fell in love for the first time. I have fallen in love since—but there's a first time to everything, even to love, and that was my first—my very first.

When I told Mrs. Wilcox about my "love affair" she was kind and sympathetic. We were sitting on the porch of her home at the time. She took my face between her hands and she said, "Dorinda, you don't know the meaning of love—yet."

"Tell me, then," I said, "what is the meaning of love?"

"Do you see those flowers beside the walk?" she pointed out a bed of asters to me—beautiful, large specimens of the horticulturists' art. "Love is like that—a thing of beauty that lasts but a day. Do you see those storm-clouds gathering in the sky? Love is like that—tempestuous and terrible. Do you see those rocks in the field yonder? Love is like that—eternal. Love is beautiful, terrible, and eternal."

That, I think, is the best definition of love I have ever heard, and I never forgot it. I wrote it down just as Ella Wheeler Wilcox told it to me—and I have quoted it word for word.

Of course my youthful love affair didn't last long, but it taught me a lesson I was glad to learn early—that she

who loves and runs away may live to love another day.

It was shortly afterward that I ran away to New York to go on the stage—my ambition being a place in the Follies, the dream of every girl who thinks she is good looking.

I have always believed that blood will tell. It had to tell with me, I can tell you now, on that first joust with the city. I had to keep in mind the fact that I am the great-granddaughter of John Quincy Adams, fifth President of the United States, to serve me to do the thing I had to do—heard the Ziegfeld lion in his den.

The first week I was in New York John Quincy and I had a tough time of it.

It isn't the easiest thing in the world to see Mr. Ziegfeld, as you may imagine. His office is besieged with girls who would give anything to get into the Follies—girls who come back time and again and never, never give up so long as there remains a single chance that Mr. Ziegfeld will see them.

Then, one night, while I was lying awake in my room, trying to figure out a way by which I might attract Mr. Ziegfeld's attention—the big idea came to me. It came to me so suddenly and so definitely that I could not but realize that it was from Ella Wheeler Wilcox.

The night about which I am telling you I dreamed that Ella Wheeler Wilcox came to me and handed me a slate on which was written, "Mr. Ziegfeld will see you at three-fifteen tomorrow. Do not fail to be near him at that hour."

Since then I have learned that Mr. Ziegfeld was looking for a girl of exactly my type, just at that particular minute, a phone message having informed him that a girl who fitted a part exactly having quit the show in a temper for some reason or other, or for no reason at all. Stalking through the outer office, I caught his eye and an hour later I was engaged for the Follies.

So, in a certain sense, I feel that I am a protegee of Ella Wheeler Wilcox—a wonderful woman who has had a greater influence for good in my life than any other. Under the loving guidance of her star I feel secure and happy—confident that I will rise to the desired heights in my chosen profession.

It's All in the State of Mind

If you think you are beaten, you are;
If you think you dare not, you don't;
If you think you'd like to win, but you
think you can't,
It's almost a "cinch" you won't;
If you think you'll lose, you've lost,
For out in the world you find
Success begins with a fellow's will—
It's all in the state of mind.

Full many a race is lost
Ere even a race is run,
And many a coward fails
Ere even his work's begun.
Think big, and your deeds will grow,
Think small and you fall behind,
Think that you can, and you will;
It's all in the state of mind.

If you think you are outclassed, you
are;
You've got to think high to rise;
You've got to be sure of yourself before
You can ever win a prize.
Life's battle don't always go
To the stronger or faster man;
But sooner or later, the man who wins
Is the fellow who thinks he can.
—Author Unknown.

A Creed

There is a destiny that marks us
brothers;
None goes his way alone;
All that we send into the lives of others
Comes back into our own.

I care not what his temples or his
creeds,
One thing holds firm and fast;
That into his fateful heap of days and
deeds
The soul of man is cast.
—Edwin Markham.

How Are the Dead to Be Helped?

By Otto Burggraf, of Germany

Everybody with occult scientific knowledge knows that at the moment of dissolution, generally called "death," the never dying nucleus, the soul, is not lost, but returns to the level where it belongs.

On dying, the ethereal and the astral bodies separate from the physical body. The delicate band, at first clinging together in a restless way, along with the astral body is, however, purified after some minutes, owing to rapid cosmic vibrations, and visibly forms a vaporous cloud-like shape, more and more assuming the shape and features of the deceased one. This process of transformation, or death, is a sacredly sublime act. It is, therefore, foolish to grieve aloud at the death of dear relatives and it is wrong to send after them sorrowing, that is negative thoughts; instead of furthering and harmonizing the marvelous process of purification by thoughts filled with love.

On leaving the physical body souls of all degrees pass on to the astral plane. These just deceased, after awakening on the astral plane, often will not believe that they have died. They want to speak and to act and are deeply depressed, when they notice that no one pays attention to them, but keeps sorrowing for them as dead. They become troubled and excited instead of remaining calm. Thus each one sees his earthly body interred; he cries out, protests, and tries in vain, to get back into his earthly body. It is not until weeks and months, sometimes only after some years have passed that owing to supernatural supporting influences, he regains calmness and finally recognizes that he has been removed from all physical participation in earth life.

His awakening in the other world takes place the more rapidly, the more mentally active and refined he has been in physical life.

Thus, we may note the importance of a conscious and just passing away for all, the happiness of this passage for the theosophically enlightened ones whose life was active love, and the misery of those poor beings entering without experience the astral plane, often still fully

enveloped in their mean passions and impulses.

Our dead are in and around us. We are not separated by space but by the state of vibration of matter. Thoughts, wishes, and actions of our earthly life we take with us into the astral plane. In the astral region there are the same struggles going on as in earthly life; the joys, however, which we have taken with us to the other world throughout our transformation are, in the astral region, more intense and more blissful. The deceased one will, at first, busy himself, in the astral region, with the same passions, problems and interests, as on earth. His good actions will advance him more toward the higher regions; passions and immoderate desires, to the lower ones. Here he often, for long years keeps up the struggles in the same old way.

We who live should endeavor, especially before going to sleep, to enter the temple of our souls with light in order to oppose the dark powers who might, perhaps, trouble and affect our dreams in an unfavorable way. Our thoughts before sleeping should be devoted to the welfare of our fellow men, but should also reach such regions where spirits are waiting for their release.

Astral beings who have devoted their lives to sordid passions like, also in their astral state, to visit the places of vice; while others, having already on earth aspired to light and in their astral state having reached higher spheres of light by their ownself, help and by that of others, like to enter the places of noble culture. Clairvoyants therefore, are enabled to perceive in churches and artistic entertainments many of those striving ones who, owing to their power of illumination and the harmonious vibrations issuing from them, are able to raise heavenwards those still living in the flesh.

Hence, many people learn to recognize the sense and value of harmonious mutual effect in artistic manifestations; that is, not only do we thus become strengthened, satisfied and released from sordid daily cares, but also beings of the other world, invisible to us, benefit the same as we.

Every earthly thought has a corresponding form in the astral region. The various motives of the suicide or the criminal pass into astral consciousness.

There, the possessor of the astral body becomes aware of them in their strength and distinctness. Thus a suicide, not being satisfied with his state in the astral region, always tries to commit suicide again until after many vain attempts and by help of higher beings he becomes aware that a transformation of his body has occurred. As a rule the passions, vexations and obstacles which, when alive led him to suicide keep on increasing. These miserable beings sometimes keep wandering about, sorrowful and lamenting restlessly, for many years. The sadness of their state is increased through antagonistic thoughts of earthly relatives, focused upon them. We, therefore, even after years should never send a bad thought to a suicide, as the deceased is feeling this much more intensely than we are able to imagine.

It is the same with the late murderer and criminal. On undergoing the death transformation, his actions pass, quick as lightning before his soul, and with great distinctness. It is only after thought of intense perception that he recognizes the importance of his life deed. If, on earth, the murderer or criminal has escaped his punishment, he becomes more conscious of his crime in the astral region. Only at this point when it is too late does he understand the fatal eternal misdeed. But it is also so with all criminals. Some always want to murder and to commit fresh crimes struggling blindly against all good forces. It takes more than a decade before they awake and realize the uselessness of their struggle.

Higher beings seldom reveal themselves in spiritist seances. Spiritualists are often astonished to find their "kind genius" so wicked and mean.

Get moral and noble-minded thoughts full of illumination power. Help the poor beings both in this world and in the next, by good active thoughts, by thoughts of love, instead of thoughtlessly depriving them of their peace of mind.

Every disciple of the Holy Grail must therefore insist on the abolishment of capital punishment; for, by sending the criminal compulsorily into the other world, damage is created often beginning the foundation for still greater crimes. The criminal, killed in that way, will do mischief in the lower astral regions where

he is condemned to vegetate and seek after natures congenial to his plans. Many a crime is to be considered as an act of revenge of a deceased criminal who, by his demonic influence, made a weak man his instrument.

Our principle of the Holy Grail is this: Love and Unselfishness towards all beings of the Universe, both in this world and in the next. Rays of pure and sacred love will conquer, bless and free all worlds.

Eternal welfare to all beings!

The Self

We would have you fix your attention upon the Self; not the personal self of temporality and limitation, but the Great Self of Reality. All Selves are contained within the Self of *You* even as you are an atomic part of All Selves. This must be comprehended as more than a metaphysical abstraction or a philosophical premise; it must be known as a vital fact of Life Itself which emphasizes the oneness of all Being—of all Manifestation.

Try to incorporate this truth within your organism which must act as an intelligent thinking unit; build it into your substance in such fashion that when *you* express, *it* also must express. The conception of the manifested Universe as a Form body, made up of its various differentiations or vehicles to carry its Life force and uniting to produce an orderly and harmonious working atomic part in a greater Form of Manifestation is a conception quite possible to the human mind. This idea must be materialized—built into *mental form*—within the human mind which today is largely material, before its materialism can be transcended and from the plane of Form, the Egoic Self raises its instrument of active expression, the personality, to the Plane of the Formless—relatively speaking.

The Great Self is composed of its numberless little selves, each of which must be trained to work in harmonious adjustment with each other and to finally unite in the Great Whole. The Supreme Consciousness is composed of numberless points or units of consciousness (humanity) each one of which must expand and unify within the Supreme Consciousness.

The physical chemist works in his laboratory with a variety of chemical constituents. He makes various experiments and combinations, always endeavoring to produce a perfect whole, a perfect compound or substance; that is, a compound sufficiently perfect to produce a certain desired and necessary effect, an agent of perfected use. Some of these constituents show a natural affinity for each other, some are antagonistic. Their effects must be changed—neutralized—by different treatments and tests.

Precisely the same processes go on in the evolutionary laboratory working with human constituent atoms or parts, where the Great Chemists combine and test and experiment, subject their human substances to combinations, pressures, heat, cold, friction, etc., until in Time and beyond Time, shall be produced a perfected, harmonized Whole. Such truth may be grasped by the study of analogy and correspondence.

All are matters of Vibration and Synthesis. The component atoms of a whole which in their present condition are de-harmonized and of antagonistic vibratory rate and quality, must be moulded, changed, from this frictionizing rate to one of harmony; they must be made to vibrate—through natural evolutionary processes—at rates which are affinityized to each other, and synthesized in the Perfected and Unified Whole.

The Christie Cycle now in progress is primarily a Cycle of Synthesis, during which certain definite stages of progress and fulfillment must be attained. The spiritual vibratory Force outpouring in ever increasing degree must necessarily bring much spiritual development and upliftment, much enlightenment, but only as this influx is balanced by Discrimination and illuminated with the Light of Reason as well as warmed by the Fire of Love, can it result in the Synthesis Unity aimed at by the Guiding Law.

Study Vibration; seek to align the vibratory rate of the lower personal self in harmony with the vibratory rate of the Great Self in Reality, which is the Synthetic Christie Self, the Master Force of this Solar System. A fundamentally simple concept as all fundamentals are simple, yet so difficult to the materialist whose idea of *Self* is that of SELFISH

SEPARATENESS instead of SELFLESS SYNTHESIS. See you the distinction between these two? It is clear; it is the difference between the *selfish* man and the *selfless* man; the human man and the spiritual man; the man of earth unharnessed, uncontrolled, and the Christ, the Man of Mastery.

Study the dual aspects, the pairs of opposites, of opposing vibratory rates, pertaining to the personal and the spiritual, the human and divine. The slow vibratory quality of the lower pole of manifested human expression, the personality, must be changed, sublimated, into quickened vibratory quality of its Higher Pole, the Egoic Self. By this means, the harmonizing of vibratory rate, the Christie Quality of Synthesis is attained, transmuting and merging the little atomic selves into the One Great self. Opening, expanding the unit consciousness; unifying the unit consciousness with other units of consciousness in group Consciousness; blending Group Consciousness as a unit into the Christie Synthetic Consciousness, is the present goal of human and Spiritual Attainment.

—The Herald of Light.

Abdul Baha Says:

To live the life is—

To be no cause of grief to anyone.

To be silent concerning the faults of others—to pray for them—and to help them, through kindness, to correct their faults.

To be a cause of healing for every sick one, a comforter for every sorrowful one, a pleasant water for every thirsty one, a heavenly table for every hungry one, a star to every horizon, a light for every lamp, a herald to everyone who yearns for the Kingdom of God.

Consider the candle how it weeps its life away drop by drop that it may shed its light.

Smoked Glasses

Some wear smoked glasses

To look at an eclipse,

And some wear them

To look at Life.—Helen II.

Sir Oliver Lodge Says There Is a Natural Explanation for All Spirit Phenomena and that Science will Find It.

By Ernest Brennecke

London, Sept. 3.

"We shall soon discover just how it is that human minds send messages to one another, how they can talk to each other without using any of their physical organs—without writing, speaking or sending electrical communications. We are gradually probing those mysterious means provided by nature whereby even the minds of 'dead' people can talk to the minds of the living. I have devoted my life to the investigation of these means, and we are all learning more about them every day."

Such was the topic broached by Sir Oliver Lodge, England's eminent scientist and investigator of psychic phenomena, when I consulted him yesterday in order to learn how the pure, practical, "cold-blooded" science of our phlegmatic, materialistic modern age could cope with such "unscientific" things as spirits, astral bodies, ectoplasm and life beyond death.

How could a real scientist believe in "ghosts," and, if he did, what reasonable explanation could he give for them? This was the question to which Sir Oliver gave me his answer.

"As an exact scientist," he said, "and as one who believes in an adequate reason for everything that exists, I know that every effect must have a cause, and that no phenomenon, however unusual or miraculous, can occur without a reasonable explanation for it. Every physical occurrence must have a physical cause. Here all scientists are agreed. And also, every spiritual phenomenon must have a spiritual cause. Here all the spiritists are agreed. In these fundamental principles both the scientists and the spiritists are unquestionably right; if they were not, we should have to throw all our reasoning faculties into the discard as useless. But it is when we try to study that tremendous domain where material and spiritual things are intermingled that we find hopeless chaos and confusion. When matter produces spirit-stuff, when the body with its brain produces thought, and when spirits or minds be-

come material, that is, audible and visible—then it is up to us to find out the altogether new and miraculous laws by which such things do occur. For there is no longer any doubt that they do occur.

"Now, there are two classes of phenomena which have always baffled materialistic scientists. These are the so-called 'thought-transferences' between living persons, and the messages which we receive in great numbers through mediums from the other world. Scientists, who can find no explanations for them in their established laws of physics, deny that they exist. But such things are occurring so frequently nowadays that it is quite useless to shut our eyes to them. Every day we read items that tell of a man in America receiving a message from a relative in Africa, a message which a subsequent letter confirms; and many others besides myself have actually talked with our 'dead' friends."

"How, then, do you account for these things?" I asked. "Can one human brain send out brain waves, to be received by another's brain? Or do our bodies radiate a kind of high-frequency electrical vibrations, which are then 'picked up' and read when those we know well get 'in tune' with us, just as a radio set gets in tune with a broadcasting station?"

Sir Oliver took thought. "That is, I daresay, an attractive theory. It may be right. But I discarded it long ago as quite impossible," he replied slowly. "A series of exact and delicate experiments convinced me that the vibration-theory was wrong."

I pressed him to tell me of the nature of these experiments.

"Well, I tried to find a set of laws that would govern the technique of thought transference," he answered. "I placed people whose minds were accustomed to communicate with each other in different positions and at different distances from each other. Now, if they read each other's thoughts by physical means, such as electrical waves or vibrations, the known laws of physics would govern the exercise of their powers. The brain waves would become weaker, for instance, the further apart the two persons were placed. The intensity of the signals, any scientist will tell you, would

vary according to the inverse ratio of the square of the distance of separation. But no such law was in operation. The transference takes place just as easily between people in England and people in China as it does between people in adjoining rooms. It must therefore be a spiritual, not a physical, method of communication.

"Furthermore, the electric wave or brain wave theory cannot hold good for such things as the communication with the 'dead.' For the spirits of the dead have no brains; their brains are decomposing in their graves. It is their immaterial minds, their discarnate, spiritual intelligences which survive death and tell us of the life they are leading on other planes of existence."

The time had come to bring Sir Oliver to the kernel of the whole problem. "Just how, then," I asked, "does one intelligence, dead or alive, manage to communicate its thoughts to another? What is your explanation?"

"There are four means of communication," he explained, "and we have much to learn yet about each one of them. In the first place, there is purely physical communication, possibly only between living persons whose bodies are close to one another. They can touch each other and speak to each other, making use of air waves which set the ear drums in vibration.

"In the second place, there is communication by means of light. We make use of light vibrations whenever we use our eyes to see. Here, however, we are already entering a domain full of miracles and mysteries. We don't yet know what light is, or how it moves through the ether. Its speed is always uniform, yet when two beams of light cross each other they do not pass each other with twice the speed of light, as two express trains, both going at a mile a minute in opposite directions, will pass each other at the rate of two miles a minute. Light, under such conditions, seems to move slower. So, you see, we are already out of the domain of the ordinary physics text book.

"Then there are the electro-magnetic waves in the ether which are used in wireless communication. Again we have new laws. But, as I have indicated, these are not the laws that govern direct

communication between mind and mind. The mind of a living person uses the brain as its instrument. The brain, indeed, is a precious and wonderful connecting link between our bodies and minds. But just how it changes thought into definite physical action—that we are still to find out. Here we have the great mystery of the human will, also. Here: I will to bend my finger, and the muscles of my finger obey, and my finger bends. If you can tell me how my will, which is part of my mind, and something spiritual and immaterial, can bend a bit of senseless matter like my finger, I shall be able to tell you how the immaterial mind of a departed spirit can make my ears of flesh hear its spiritual voice.

"Here, then, we have the fourth and last mode of communication, and its miracles are all around us every day. The human mind is a force which directs matter and bends it to its will. It is a spiritual, immaterial cause which brings physical effects into being. These mysterious forces, which we all have and which we may call 'mind waves,' then, are forces of which all our actions are evidences and demonstrations.

"Now, if mental force really exists and can make dead matter move as it directs, why can't it work upon itself without the intervention of matter? The fact is that it can! The mental force of one person can work directly upon the mental force of another person. Being independent of matter, it is not bound by the laws of matter, and can travel any distance instantaneously without losing any of its power. Thus it is that one mind can send its thought to another mind, no matter how many miles separate the two. And thus it is, also, that a mind without any material body at all, such as the surviving spirit of a dead person, can 'talk' to the mind of a person who still has a living body.

"There is the explanation of mental telepathy and of psychic phenomena, as far as any one can explain these things. We shall undoubtedly learn more about them in the course of the present century, with so many of our scientists seeking the true reason for the 'miracles' that constantly occur. The scientist must have reasons and laws. But he bases his laws on his experiences and the experiences of people whom he trusts. And so, with thousands of reliable people nowadays

getting psychic and spiritual experiences and recording them, there is no doubt that science will in time discover the how and why of thought waves, formulate the laws by which mental telepathy works and finally establish direct and certain lines of communication with the worlds of life that await us beyond the grave.

"We shall, of course, have to acquire entirely new ways of looking at things as we come to realize that the rules that govern our physical lives are not the same rules that govern our spiritual and mental world. Here, also, we are making progress. People like Einstein (who has really offered us only a new mathematical method, and not a new philosophy of life) as they become 'popular,' tend to loosen up our hide-bound conceptions of a rigidly run, material universe. Whether their ideas are right or wrong, they are doing us all a tremendous amount of good by liberating our minds from the ruts into which rough modern thinking has fallen."—*New York World*.

Adrenalin, the Drug of the Hour

Within the past few months the daily papers have been publishing news items with reference to the drug adrenalin and its remarkable life-restoring properties. Adrenalin has been hailed as the raiser of the dead. It has been endowed with most mysterious and wonderful properties. In fact, the publicity has been so strong and so widely distributed that people today must think of this "new" drug as a sort of preternatural substance, perhaps something like the famed alchemists' philosopher's stone or elixir of life.

The truth of the matter is first that adrenalin is not the new drug that people generally believe it to be. Its prominence in the day's news is due to the fact that certain physicians have lately experienced considerable success with its use in revivifying the dead, especially in bringing to life babies that were apparently born dead. But the properties of adrenalin have been known for at least 50 years and applied for at least 25.

Adrenalin was first discovered in the suprarenal glands by the French chemist and physiologist Vulpian in 1856. The suprarenal gland is a ductless gland, whose exact function in the human and

animal body has only been partly understood within the past few years. It secretes a substance known as adrenalin, epinephrine or suprarenine, which possesses most fascinating properties. It is a great energizer or stimulant, serving to contract the arteries and increase the blood pressure. For example if the brain is informed of some great danger threatening the body, or if it registers great fear, the impulse is transferred by means of the wonderfully swift and sure carrier nerves to the suprarenal glands and they are called upon to discharge their substance into the blood current to energize and stimulate the muscles into powerful action. Anger also results in activation of these glands and this is why the doctors tell us that anger is bad for a person with high blood pressure, for anger serves to accelerate the secretion of adrenalin which has the power of further increasing the blood pressure. This also explains the extraordinary strength of the insane.

Adrenalin was first prepared from the suprarenal glands of animals, such as bullocks and sheep, and the fact that it will increase the blood pressure was first observed in 1894. It was not, however, until 1900 that the distinguished Japanese physician and chemist, who recently died in New York City, Dr. Jokichi Takamine, succeeded in isolating the active principle of the suprarenal glands. This feat made it possible to study the physiological effects of the substance, and its real clinical history starts with Dr. Takamine's preparation of the crystalline substance adrenalin. These crystals are white, and dissolve with difficulty in water. Adrenalin solution has a bitter taste and is slightly alkaline. It is found in three chemical forms, and it is important that it be manufactured in the proper form, as not all have the same physiological activity.

At the present time there are two methods of preparing adrenalin. The drug is extracted from the suprarenal glands of sheep or oxen, or else it is manufactured synthetically from catechol, which is itself a synthetic product used as an antiseptic and in photography. In the extraction process the glands are properly disintegrated with water, containing a little acetic acid or muriatic acid, and an extract is obtained. The extract is concentrated by evaporating

off the water. Then alcohol is added to precipitate the impurities, the solution is filtered, evaporated further in a vacuum apparatus and treated with ammonia. In a few hours the adrenalin crystallizes out and may be purified by recrystallization from ammonia. About 125 grams of adrenalin are obtained from 112 kilograms of the fresh tissue. The synthetic process is quite complicated and need not concern us here, but it was due to the interest exhibited in the manufacture of this drug by chemical processes that its uses were investigated further and its application in what is known as "bloodless surgery" was developed.

The most recent use for adrenalin, wherein it is injected into the muscles of the heart, is perhaps the most startling of all the wonderful applications of this marvelous drug. It is claimed that the dead heart, especially in the case of the new-born babe, is so stimulated by the drug that it commences beating again. The heart is a powerful organ, perhaps the strongest muscle in the entire body, for it must work incessantly and must be able to respond at times to the most severe demands. It is built very strongly and it can endure rough surgical usage even beyond what may be expected of it. Nevertheless, it cannot be operated upon as freely as the other organs of the body, for there must not be any suspension of its functions. The use of adrenalin renders important aid not only in heart operations but in operating on adjacent organs. In such cases the heart has been accustomed to be artificially stimulated by the surgeon, who actually grasps it in his hand and squeezes it so as to produce a flow of blood through the body.

Adrenalin is also of great help in operating on the eye, the nose and throat, where it is desirable to avoid excessive flow of blood. An injection of adrenalin serves to drive the blood away from these parts, for it contracts the blood vessels and prevents a profuse flow. It also possesses the properties of an anæsthetic, especially useful in operations on the eye.

Adrenalin is a wonderful drug. There is no question about that, but it must not be supposed that it is a cure-all and save-all for everything. There is no such thing as a universal therapeutic agent. Then again, adrenalin is not a universal "raiser of the dead." It is only in exceptional cases and under very special circumstances that adrenalin has actually caused a dead heart to beat again. The medical scientists are well aware of its properties, and use it in many ways for alleviating diseased conditions of the organs. That some of them, more courageous than the rest, have now and then applied it in extraordinary ways and have produced really remarkable results with it only serves to emphasize that with a drug of this character no one is entirely familiar with all the effects that can be produced. Careful experimentation and trial may reveal still more wonderful uses for this strange substance.—*Scientific American*.

All evil thoughts must perish when released and no one is harmed.

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The Voice of the Sea Shell

Why sigh for "the touch of a vanished hand?"

Why cry for "the voice that is still?"
There's a hand that touches like a wand.

And a voice which thine ear would find

Then why not list to the gentle voice
and wait for that fairy touch?

'Twould make thine aching heart rejoice

And comfort thee very much.

The way of "the soul in the summer land"

Is a mystery unto thee.

There is still that touch of the waning hand!

There is still that voice from the sea

Like the voice of the sea-shell sounding low.

The voice of the soul comes near

And taps on the drum of thine ear—just so,

And calms thy tremulous fear.

Let the flood-gates pour their overflow

And hush at the dawn of day,

For the sun has risen—go, darkness, go!
Bid sobs and tears away.

For 'tis not his absence, but presence you feel

As you list for the voice of cheer,

For the touch of "the vanished hand" doth steal

As the touch of the hand that is here

And the "voice that is still" is sounding

As the voice of the sea in the shell.

To calm thy heart's wild rebounding.

And true stories of heaven to tell.

—Orlando R. Ryerson.

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A book of Travel in the Country of the Dead

Experiences of

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The Religion of the Future

By Mrs. M. E. Williams

A comprehensive, philosophical, scientific religion is the present need of modern life. It is quite time that all so-called conflicts between theology and science, between religion and philosophy, between evolution and special acts of creation should cease. The small, prejudiced minds have had their say, and their day, and must now go forth from the harvest fields, and men crowned with wisdom and inspired with divine truth from celestial fountains must take their places. No more valuable time must be wasted in discussions which amount to nothing and are of no practical value, and have no bearing whatever upon the questions that concern the welfare of the human race.

All truth harmonizes with itself and is divine. Self-constituted interpreters of what they imagine to be truth may, and do, differ, but small minds of still smaller men are not the lights that this age demands. The tide has risen far beyond their depth and they have neither compass nor chart to navigate the great intellectual ocean which now rolls round all the world.

"Let there be light"—light everywhere. All the revelations that science has made are God's revelations, and are Divine.

The grand discoveries in astronomy, in chemistry, in electricity, in mechanism, in geology and cosmogony, are so many pages unsealed and thrown open to man in God's great volume of nature, where He has embodied His wisdom, power, and love, and written himself out in unmistakable characters.

The world requires religious teachers who can teach—men who can grasp nature and be led logically up to the Divine mind pervading all things. We want blazing suns all aflame with inspiration to illuminate the world. There is a religion grand and glorious, which can satisfy and fill the human mind, which will be the true bread of life, and which will prepare man for this life and for the life beyond, and this is the religion that must now be formulated, organized, and put before the world.

Divine philosophy and Psychic Science have taken root, and will form the foundation of the grand superstructure

which will constitute the Religion of the Future. It will teach love and justice toward the neighbor, and kindly doing unto others as we would be done by: sympathy with the poor, the needy and unfortunate; loving kindness and self-sacrifice; preferring the good of others to our own—this indeed constitutes the basis of pure and undefiled religion. But to this will be added the great revelations of Science, a broad comprehensive philosophy with a constant flow of Divine inspiration from the celestial fountains delivered by exalted angels and archangels, harmonizing all things with the Supreme Intelligence that "is in all, over all, and above all."

These teachings illuminated by heavenly host, will so unfold and expand the human mind that men will realize truly that "they are indeed the sons of God." Antagonisms will cease because the Holy Spirit—the essence of God—will animate all alike, and all will speak and move by and through the direct inspiration of the spirit of truth. Creeds and forms will be replaced by spirit communion, so that longing for high places and power in the church will be superseded by a holy desire to "minister unto others" and to save them.

This Religion of the Future will rise logically from the known to the unknown, from the seen to the unseen, from the visible to the invisible, from Nature up to Nature's God. It will teach that the communion with Spirit friends is a fixed fact in the order of nature, and that there is nothing supernatural or mysterious about it. The angels have walked with mankind and talked with them throughout all the ages, and the Bible is one continuous history of such intercourse from Genesis to Revelations.

The Religion of the Future will garner up and treasure all that is good, pure, exalted, useful, and elevating to man, casting away all that lowers and depresses him morally. It will teach that "perfect love casteth out all fear," and that consequently man has nothing to be afraid of in all the universe of God—that death has no existence in reality—that the laying aside of the material body is a new and grand birth into the celestial world and a step forward on the homeward stretch towards our Father's House.

It will teach too, that all laws are loving and beneficent arrangements for us to attain great ends and precious blessings, and that the effects of our violating these laws either through ignorance, carelessness or design may be overcome by our patiently enduring the penalties of our acts and learning to avoid transgression in the future. It will teach us the true means to reach the ends desired. False views will no longer exist. Wisdom will rule in place of ignorance and superstition. No law could be changed, altered or modified without loss to ourselves, for each one is the result of infinite wisdom and love acting for our highest good.

Individual responsibility is the law of progress. There is no hardship about this. It is a wise loving and beneficent arrangement with an Infinite loving Father, with the divine philosophy of all His messengers, with the loving ministrations of angels.

Divine truth will not be sold in the temples of the future. Dogmatism and self-assertion will be supplanted by the sweet and loving invitation, "Come unto me all ye that are weary." Wise teachings will cast out all fear. Joy, gladness and happy exaltation will infuse and permeate the Religion of the Future. The change from the terrestrial world to the celestial home will be regarded as beneficent, and all fear of this change will be removed by wise teachings of our spirit friends who are constantly bringing messages of love and wisdom from celestial heights. The Religion of the Future will have the music of the future which will hold the human soul in rapt communion with the soul of the universe—revealing the joys and glories of the celestial world.

Truth will be the basis of the Religion of the Future—the voice of God in the human soul; and relief of credulism will be the wonders of our museums.

Indeed, the foreshadowing of this Religion are already across the threshold, and the signs of the times point to this fact from every quarter.

Men and women, and even little children, are already coming into their inheritance, not by miracle, but in harmony with law operating through the higher forces.

To the one who is in touch with the unseen forces and understands the action

and interaction of psychic law and its out-workings in the realm of human existence, the coming on of the new and better day is as clear as the rising of the sun in the East or the coming in of the tides.

The great error in all past religious teachings has been that a person or form was put forward to represent a principle and indeed, this error, though somewhat less pronounced, still continues up to the present day, and the Source of this error carries us back into the infancy of the race when men, like children, demanded images, and requires objective teaching.

But in the Religion of the Future all the puerilities and superstitious concepts that grew up with man's efforts to reach the light, will be eliminated, and Truth, crowned with the glory of the Everlasting, will shine, throughout the whole world, and be the light that shall lead the nations to knowledge, and unite the Race in the holy bonds of universal brotherhood.

Psychometry

By H. Addington Bruce

Answering a question regarding the use of the term psychometry by spiritualists, psychical researchers and other delvers into the occult, I would say that it designates a process whereby information is alleged to be supernaturally obtained through the handling of inanimate objects.

Suppose, for example, that a jewel has been associated with some tragic occurrence. If that jewel be placed in the hand of some one having the psychometric "gift" the latter may be given a mental vision, so to speak, of the tragedy relating to the jewel.

Or suppose that a person is missing and that all efforts to learn that person's whereabouts have failed. By taking to a psychometrist some article belonging to the missing one there may result an explicit and correct statement as to where the latter is to be found, alive or dead.

This, of course, sounds quite incredible. Yet the fact is that the annals of psychical research abound with instances in which the actuality of psychometry would seem to be established.

Many missing persons are reported

to have been found with psychometry's aid, and again and again psychometrists, handling jewels, coins, trinkets, pieces of clothing, etc., have narrated incidents connected with the thing handled, incidents concerning which they could hardly have gained knowledge by ordinary means.

So impressive is the evidence going to validate psychometry that few psychical researchers are today skeptical about it. But there is great difference of opinion as to the true source of the information which psychometrists dispense always more or less dramatically.

Some insist that the object held is veritably the agent by which the knowledge regarding it is conveyed to the psychometrist and by him transmitted to his "sitters." This assumes that the inanimate is capable of retaining and projecting all sorts of psychic images, an assumption so startling that it may well be said to challenge conceivability.

Among those deeming this assumption inconceivable but still feeling that psychometry must be accepted as proved, there are many who resort to telepathy as an explanation.

The information given, they theorize, is drawn not from the object held but from some living mind. On this basis psychometry would be reduced to a "tapping" of other people's thoughts.

When, however, psychometry gives information that would seem unknowable by any living person—as information relating to the whereabouts of some one who has wandered away and died in solitude—there are those who argue that telepathy is no longer an adequate explanation. Psychometry, in this view, must be attributed either to a species of clairvoyance or to the intervention of some spirit.

All of which, of course, is mere guesswork. Nor does it, for that matter, exhaust the theories that have been advanced as explanatory of psychometry. Considered together they bring into relief the ignorance yet prevailing with regard to it, even among savants who have most attentively studied the subject.

The one positive statement it seems justifiable to make is that psychometry itself is a fact—always remembering, to be sure, that not a few psychometric phenomena are reducible to non-occult ori-

gins, as in the instance cited by Charles Richet in his monumental work, "Thirty Years of Psychical Research."

"Elizabeth Denton, looking at and touching a geological specimen, was able to reconstruct the landscapes of the Silurian and Jurassic epochs. But one has to be very naive to be astonished at that. There is here only the result of a brilliant imagination on the part of this wife of a geologist."

By no means always, however, can the cry "imagination" be even plausibly raised where psychometry is concerned. If it could psychometry would no longer be the psychic riddle it assuredly is.

—*The Sun and The Globe.*

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Greetings to All Humanity

The veil of ignorance is lifting and you are becoming a free people.

The Lamp of Wisdom is filling fast with the oil of Knowledge. The light-house will soon blazon forth the Golden Light of Truth that will reach from shore to shore, leaving no boundary lines.

The glad song of Triumph shall wipe from all the earth the demons that have held all humanity in bondage and caused the blood of every age to flow and curse the land that gave them birth.

The old halls with their musty walls are crumbling; the graves are giving up their dead and causing the idols that have been worshipped so long to fall upon their faces, broken in their fall. Their fragments must be swept from the path of the youth and the maiden forever, that life may go on unhampered and untrammelled.

Depart ye workers in mystery and ye despoilers of the youth. Wisdom is the Lamp, Knowledge is the Oil through which it is fed.

Awaken all ye People, break the bonds of superstition born of Fear and Faith, bask in the Sunshine of Wisdom's Lamp. Behold the open door.

Arise Humanity from your cramped position and your crouching in fear and agony of Soul. Come forth into the path of Light born of knowledge and love. Know your loved ones live and it is their voices calling that you hear and this is their message and their greeting: I live, it is we who bless you with our power of Life.

Extracts from The Chart of Mind by John Bertrum Clarke

Relation to the Winning Health and Great Aims with Waves of Mind Power

Fifth Day

Today I dismiss all ideas of limitation. This is a day of conscious growth, of unfoldment of latent power, of expression of Love, Joy, Peace and Happiness. All Power dwells within myself and becomes active through my own initiative. All barriers are being removed from my road today and I have perfect reliance on my ability to realize the Inner Vision. I am a conscious Cosmic Center of Positive, Intelligent Power, and the drawing vibrations radiating from the True Self within bring into my life the ideal desires of my heart. I am attaining to heights today and no longer fear the shadows of the valley. With the goal in sight all doubt of winning the Great Aim disappears, the inner forces are aroused into action and the Infinity within meets the Infinity without and blends in harmony.

Eleventh Day

Today I am doing my best in everything I plan. I focus my faculties with sufficient intensity on whatever I do that no environal influence may delay the accomplishment of my purpose. My determined concentration increases my self-confidence and there becomes a reason for forming the habit of thinking everything will turn out right. This is the secret of the winning power. With correct thinking and true application I gain new courage and perseverance, and despite discouraging conditions I maintain my faith and turn defeat into achievement. Through an occult law the keeping of an expectant attitude attracts the thing we long for. The Unseen Forces aid us when we are worthy of aid and I desire to win in all things worthy. Thus ever does the presence of the Ideal inspire us with the winning aim.

Twelfth Day

Today I am giving the attention required for physical welfare. Without a strong healthy body it is impossible to gain complete concentration of mind. I am doing everything that repeated experience has shown to be of value to gain

health for the body and harmony for the mind. Increasing the vibrations of body and brain my Higher Self comes in contact with mighty Unseen Forces. With this new inspiration I gain strength, courage, self reliance, and the power to win others to the Ideal. I become a natural Cosmic Center of attraction and send out vibrations that win a response from all who are attuned with the active Infinite Intelligences. I am becoming free from all pettiness and irritability, and all those weaknesses which would interfere with the attainment of personal power and magnetism.

Thirteenth Day

Today I am inspired by the knowledge that all adverse conditions may be changed by the transforming power of the Occult Forces. I give a due proportion of my thought to concentration for the health of my physical body. Without harmony and health in the physical there can be no harmony and progress in the psychical. I now realize that my physical body is an organization, a confederacy, of atoms of Perfect Substance. Disease in the absolute sense is impossible. The Substance and Law of which I am an expression are from the absolute viewpoint, perfect. When the confederacy of atomic cells which I know is my physical body is out of harmony with the Inner Ideal, I am pained by the discord, for I, the True Self, the Immortal Atom of Substance, which is my True Individuality, an Immortal Harmony.

Fifteenth Day

Today I am gaining Mastery over those influences that tend to retard my progress. I am filled with new energy and there is a sense of victory achieved in the mind that is prophetic of material prosperity and attainment. I am becoming willing to give time and concentrated action to make the Ideal Real. There is a growing faith that in all advancing minds there is a divine plan ever and ever extending its domain. Thus mind responds to mind and dreams that we have not even dared to hope might come true are certain of realization. Thrilled anew with this new evidence of the Omnipresent Power of the One Great Aim we are tireless in our effort to add our resources to the Winning Plan. Hope long deferred is again awak-

ened and our strength is restored by the vision of the nearing goal.

Eighteenth Day

Today I am one with the source of all life—the Infinite and Eternal Being. I am undaunted today. I enter the Silence and open my mind and heart to all the beneficent influences of the Infinite Intelligence about me. I am fixing in my consciousness the realization that I am an Immortal Atom of the One Infinite Substance. I contain all within my soul. I feel no lack nor sense of separateness, for within and around me there is the joyous feeling of the presence of the Infinite Spirit of Life. I am filled with a great unbounded love. I am lifted up in spirit and sense the latent power within to draw unto me from the abundant storehouse of Life all that my desire goes forth to meet. With the evidence of potential power and plenty within I am inspired to renew my efforts to win the goal.

Twentieth Day

Today I am altogether free from fear and worry. I am letting the kindness in my heart go forth in thought, word and deed, that it may attract kindness in others toward me. Forever co-operating with the ever-present power of the Infinite Intelligences, I am gaining perfect poise and serenity of mind, I am entering the Kingdom of Infinite Life here and now. Through the power of Truth I can have all things for which I have a true desire. Prescient Wisdom dictates my every act, and prosperity is coming to me in unlimited abundance. I call into action today all those latent powers which are mine to use in fulfilling the Law and Truth manifest through me. With the Ideal ever extending its domain the faltering soul is revived and enters again on the way that leads to the realm of life.

Twenty-first Day

Today I am conquering all opposing influences. I refuse to admit into my mind that I have a lasting enemy in all the world. The mighty force behind the universe is Love—and from Love comes desire and creation. Today the Infinite Intelligences, forever creative and desiring perfect beauty, perfect harmony and love, inspire me on to the fulfillment of higher ideals. Today love creates

within me the passion of noble desire, the fervor of joy, the fire of idealism and faith. I can be that which I desire. My soul stands firm against all that opposes, and the whole universe is open to the Inner Vision in its search for Truth when Love Illumined is the torch that lights the way. Of all the desirable attributes I am gaining I value most that conscious or unconscious intelligence resulting in the birth of Love.

Twenty-second Day

Today I lose my self-consciousness in planning the welfare of others, and by this loss of the thought of self I am led to the secret of abounding happiness and harmony. I am gaining for myself today all those inward qualities that constitute a desirable personality and with the new attractive power I am armored against all adversity. My concentration every day in the Silence opens up the way from earth to heaven. By its aid I grow into the divine state, to that goal where awaits all the fadeless glories of Love and Truth. Becoming awakened in the spirit, I also become active in mind and body and gain the triumph of initiative. I strengthen myself to climb the heights by arising in the previous hours of dawn and opening my mind and soul to the inspiration of the Infinite Spirit of Life and Love.

Twenty-third Day

Today I am living the true life. I am patient and persevering in constant vigil that I may prevent adverse influences and forces from entering the secret depths of my being. I am ever on my guard lest other than the right thought, the right impulse, the right desire find place in my mind. With an unflinching faith and purpose directed by the inspiration of the Infinite Intelligence, I am becoming in harmony with the Great Law and no longer strive against, but with, the Universal Life, the Eternal Ideal. It is the silent thought forces expressing outward that conquer the without and bring all things into reality. To keep all adverse thought from my mind I ever think of Boundless Love, of Uni-

versal Welfare, of the realization of the Ideal. With the vision of the future comes Present Wisdom and the victory is won.

Twenty-fourth Day

Today I am careful of what thoughts I send forth. Thoughts are things, and realizing that my thoughts are silent, subtle forces that are forever objectifying themselves in the outward material world in kindred forms, I am thinking strong, clear-cut, positive and hopeful thoughts that they may have a stimulating effect upon my outlook, energy and activity. "All we are is the result of what we have thought." The holding of mental images of what we wish to attain while entering the silence of sleep has a specific influence in the formation of the inner character of our mind, and "Character is Destiny." Whenever the inner vision becomes dim and we lack this ideal guidance, wrong thoughts are created and wrong conditions are produced tending to cause the things we fear to come upon us. I am free from fear today.

Twenty-sixth Day

Today I am becoming what I desire to be. I am true to my Inner Self and meditate upon the divine realities which my soul desires while in the Silence it reaches out to the Eternal Verity. The secret of all growth in spiritual life and knowledge is the meditation on, the contemplation of, the Ideal. Following the Inner Light I grow in self-control and patience, in knowledge and power. I ever find a resting place in the glowing warmth of the Eternal Heart. Even like a drop of water that has wandered far from the ocean returns again to lose itself in the silent depths of the sea, so even I return again to the Source of All Life and rest myself in the Infinite Sea of Love and Harmony. Thus again finding my oneness with the Eternal Spirit is reached the goal of highest attainment.

Twenty-seventh Day

Today the Spirit of Love falls on me like dewdrops on a rose. I open my heart to the Divine Inflow and my soul again beats in tune with the Great Heart of the Infinite. For me is prepared gardens of eternal abode watered with rivers of silver. Looking out with the eyes of faith the earth is changed into another earth, and the heavens take on a new lux-

tre. I see again the hand of the Infinite and Eternal bearing all desirable gifts, uplifting the fallen, dispersing all darkness. Every day I receive anew the same inspiration of the Infinite Intelligence and my life is a continual expansion of the heaven within. I keep a dauntless faith in the Inner Divinity and ever give out thoughts of inspiration, love and kindness, and the mind waves radiating into the distance return laden with all I desire.

Twenty-eighth Day

Today I am guided by the Inner Vision that it may lead me to the attainment of my true aims, to the opportunity where the inspiration of my desire may be transformed into active reality. I am gaining an increased mind power, the affirmation of constant initiative, a poise, ability and efficiency. I no longer allow myself for an instant to harbor a doubt of my accomplishment of all the desirable things of life. Through the cumulative, magnetic effect of holding in my mind the thought that I am going to win prosperity, health, happiness and a kind response from others, nothing in the within or without has power to keep me from the realization of my ideals. I am gaining first the knowledge that Love is the Law of Attraction of the One Being in its search for Perfection and in fulfilling the Law it always comes to me.

Thirty-first Day

Today through sympathy I am given back that which I receive from others and being lifted up in heart and soul I am drawing others toward me. "Sympathy is the key that unlocks the door of every heart." I am becoming in tune with those I wish to come to me and thus receive my vibrations, thoughts and inspiration. Coming into perfect harmony and aim with the Infinite Spirit of Love all my desires are transformed and attract the living Ideal, the true, and the beautiful into my life. I give thanks every day that the Great Law of Attraction may find full expression through me until the Ideal becomes the Real. The beginning of Present Wisdom is finding the Source of all Love, Light and Power within. Let us enter the Inner Kingdom and garner therein all the precious gifts of Love and Truth.

The Lost Atlantis

History or Legend?

By Edwin Hayner

Was there a race on this planet 12,000 years ago, which was further advanced in knowledge in some important respects than any subsequent race ancient or modern?

According to a voice from behind the veil, such a development was attained by the inhabitants of the lost continent of Atlantis. So great was their advancement in science that they were able to employ secret forces of nature to actuate mechanisms, whereby results were obtained which recall the wonders recited in the tales of the "Arabian Nights."

The most noteworthy account of Atlantis is a fragment written by Plato, the Greek philosopher (B. C. 400) from data drawn from an Egyptian source. In this fragment a high state of civilization is attributed to the Atlanteans who occupied an island continent of a continent near the west coast of Africa, which was destroyed by a great cataclysm and engulfed by the sea.

Some years ago Ignatius Donnelly, best known as an advocate of the Baconian theory relating to the plays of Shakespeare, endeavored to prove that the brief account of Atlantis by Plato is veritable history and not fable as it had been usually regarded. In this volume, which is a work of great erudition, he does much in support of his hypothesis; that it was on the lost continent that man first emerged from barbarism, and that from this source were derived the civilized nations of Africa, Asia, Europe and North, South and Central America. Subsequent discoveries tend to confirm his arguments. Recently evidences were found of an ancient race in Central America, which had attained a high state of culture in medicine and other sciences, and in metaphysics. American archeologists are preparing to make further explorations of the remains of this ancient race.

Youth Said to Have Acted as an Amantienus for Discarnate Power

The voice came to Frederick Oliver, a youth of 17, living at the time (1883) at Treka, Siskiyou county, California. He was the son of Dr. Wing and Mrs. Mary E. Manley Oliver. The declara-

tion is made by him that he simply acted as an amanuensis for a discarnate personality, representing himself as having been an inhabitant of Atlantis about 12,000 years ago. Owing to his youth, he possessed little knowledge of the subjects treated in the narrative, involving as they do an extensive acquaintance with physics and other departments of science, and with occult doctrine. As regards his mentor, he says: "I was always conscious of the presence calling himself Phylus and sometimes saw him, as well as heard and spoke with him, although vision was rare. The communications were given in such an eccentric manner that often I almost had no idea of the significance of their contents. They were given at intervals of a few weeks, sometimes of months; sometimes only enough to fill a sheet of paper, at other times as many as eighty sheets or more. Not infrequently I was awakened at night to take dictation by lamp light or in the dark.

The work was completed in 1886, at Santa Barbara, Cal., where young Oliver was at that time employed as telegraph office on the Morning Press. At the time of his death he was residing in Los Angeles. His mother, who is a woman of intelligence and refinement, is still a resident of that city. She has a vivid recollection of all the circumstances of the production of the manuscript and affirms that all her son said concerning it is strictly in accordance with the facts.

Mother Says Son Was Too Young to Know What He Wrote

"My son was too young to be a scholar," she said, "and that he evolved the contents of the narrative from his own consciousness is inconceivable. Dr. Oliver and I were frequently present during the dictations, but of course to us the voice was inaudible. We read the communications as they were received. Often when I went to his room in the morning before he had awakened I found the floor strewn with manuscripts where he had written in the dark. No changes were made in the text after its completion in 1886 except to correct verbal errors and to improve the punctuation.

"During this same period he delivered several addresses to a small circle of friends. These discourses were on scientific subjects and of a quality far beyond his acquisitions. During their delivery

he was apparently in a normal condition. He was told that the lectures were inspired by scientific specialists, near on another plane of existence. Some of the lectures were written down and preserved.

"In my opinion he was under the influence of discarnate beings earlier than this period, although probably unaware of the fact. When only 14 he wrote a brochure on a new chemical theory. In this paper he accounts for the variants in matter by the specific speed of the atoms composing them, and contends that when elements are combined the speed of the atoms of each element modify each other and produce a new substance. Boy-like, he was impractical enough to wish to read it at school as a composition, but I persuaded him that it was too technical to be understood even, perhaps, by his teacher. There is a mass of material in manuscript form, enough to make a volume, and containing much relating to further developments to take place on our planet. Some of the forecasts are very remarkable."

The author says of himself that he is a Theo-Christian adept, one of a class of men who know and can explain some of the mysteries of the universe. In the narrative he gives incidents of his career in Atlantis and of his subsequent reincarnation in the United States, and of his experiences on other planes of existence and upon the planet Venus.

The narrative was arranged for publication in 1895 under the title, "A Dweller on Two Planets," and recently reprinted by a Los Angeles printing house. However the contents may be regarded as to their verity, they furnish much food for thought to the philosopher, the scientist and others.

Strange Narrative Describes a High State of Civilization

As recounted in the narrative, Atlantis had attained greater advancement than was recorded in the historical fragment of Plato. The government was a limited monarchy, with the emperor elective, and a council composed of ninety members, also designated as Princes of the Realm. There were many public utilities conducted by the government, including the water supply, sanitation, lighting, heating, elevated railroads, aerial transportation, crematoriums and

extensive irrigation systems in the great valleys devoted to agriculture. The royal city covered a great area, was forty miles wide, and contained a population of 2,000,000—a great city for that ancient day. Electric power was universally employed by them in the mechanical arts and industries. They had a process of tempering copper, which they used extensively. Their greatest achievements were procured through the employment of what are termed night side or negative forces of nature, applied largely to mechanisms, but apparently not generated by any mechanism. More than once it is asserted that the use of these secret forces will be rediscovered by American investigators, and greater inventions developed than any known to the Atlanteans.

Rapid transit was afforded by monorail elevated roads, the suspended cars actuated by a power as yet not rediscovered; also for short journeys by small aerial vessels, which could be called into service by wireless telephone as conveniently as the taxicab of today is summoned. Buildings, residences, archways, tunnels, streets, parks, wherever lights were required, were illuminated by vacuum tubes and cylinders without the use of filaments or wires. The distribution of heat from centers of production was one of the public utilities. The industrial plants of large centers of population were segregated. They were operated largely by private capital but subject to regulation under a code of labor laws, of which provision for profit-sharing was a salient feature.

An account is given of a voyage in an airship to South Central and North America and Mexico, all of which are said to have contained people derived from Atlantis. The countries of the western hemisphere were materially different topographically, climatically and otherwise, from what they are today. The Amazon Valley was populated and that great river was controlled by levees. In South America where vast areas are now covered with dense forests there was extensive cultivation of the soil. In the western part of the United States there then existed great inland seas in which there floated icebergs, derived from great glaciers on their northern borders. Mention is made of a landing being made on

the top of one of the Three Tetons in Wyoming (in Idaho in 1886,) whereon stood a structure built of granite. The ruins of such a building were discovered by Prof. Hayden, the geologist, who estimated from the detritus that it was erected at least nine thousand years ago.

Sound and Images Said to Have Been Transmitted by Wireless

A wireless instrument for the transmission of sounds and images was one of the achievements of the inventive genius of Atlantis. It was called a naim, and consisted, in part, of a large mirror suspended by two copper rods. Behind the mirrors was arranged a series of metallic cords resembling those of the modern piano, many wires and other mechanism. This device was an instrument of communication, approached in a degree by the modern telephone, but very different in its operation. Some one of the many wires behind the mirror was vibrant to every inflection of the voice and what was said was conveyed without material connection to any distance required or in any direction. At the same time there appeared in the mirror an image of the person addressed, who in his turn saw in his instrument a reflection of the person speaking. The voice was in full volume and the image was such as would be reflected in a mirror without reduction. Although the interlocutors were thousands of miles apart it was almost as if each were in the presence of the other. An instrument in the possession of the emperor is referred to, by which could be seen and heard, at the time of its occurrence, a storm on land or sea, a volcanic eruption, or other event. The results obtained by the naim, according to the account, were not derived by the use of wires or etheric waves, but by the use of earth currents, then under control of man, and elsewhere designated as negative forces. In the description given it is implied that central office, or exchange, with telephonic girls and calls, and all the delays and vexations incident thereto, was not required by the ancient system.

To revert to the naim, an instrument is mentioned in connection with it, called, in modern parlance, a vocaligraph. No description of this device is given further than that there was employed a metallic disc, capable of reproducing speech, pre-

sumably after the manner of the phonograph! Reports of occurrences of public interest were received through the naim at a news office, impressed upon thousands of discs and distributed through the realm. Obviously, the system, great as its merit was in advance of the printing press, was vastly superior to the modern newspaper with its telegraph, radio and cable service around the world.

Airship Said to Have Been Very Highly Developed

Greater interest attaches to the airships of the Atlanteans than to any other invention. The modern airplane wonderful as it is, is insignificant by comparison. The airship of old Atlantis was called a valix. Its wonderful achievements were due to its being actuated by the negative forces alluded to, always operative and apparently limitless. No planes were required, no propeller, no gas, or other fuel.

The vessel was made of several standard lengths, one twenty-five feet long used in the cities and for short journeys to the suburbs and outlying country; after the manner of the automobile of today; another was eighty feet in length, a third 150 and the largest 350 feet long. All were spindle shaped, pointed at each end for the obvious purpose of minimizing atmospheric resistance. They were constructed with an outer and an inner shell of aluminum. Crystal windows of great resistance were arranged along the sides after the manner of port-holes on sea-going ships, and some were placed at the top and in the floors as a provision for greater observation. An airship of the middle traffic dimensions was 15 feet in length and fifteen feet and several inches in diameter midway between its fore and aft extremes. Great passenger valixi were luxuriously furnished. Decorations adorned the walls, and the saloons were musical instruments singing birds, potted plants and flowers. Naims were provided whereby passengers could see the image of and converse with a friend anywhere. Any event of interest on board was communicated to a central news office. Air of the proper quality for health and comfort was supplied and an agreeable temperature maintained at all times, whatever the altitude. Negative forces of nature are given as the in-

strumentalities, wherewith all this was accomplished, but no mention is made as to how they were applied. These forces appear to have been under perfect control. The operator pressed a key and the ship ascended perpendicularly or obliquely as desired, and by pressing another key it proceeded on its way at a speed only short of that which would produce combustion of the shell by atmospheric resistance. It could be poised indefinitely in any position at the will of the operator. As a precaution against accident, the key of repulsion could be set so that the vessel could not descend below a desired height. On account of the power being derived from currents running around the earth, coincident with and parallel to the equatorial zone, less speed could be attained in going north or south. In making remote points, north or south, greater speed was gained by tacking on lines oblique to the equator. Valixi of the larger dimensions were so constructed that they could be submerged and made to travel under the sea. During submergence buoyancy was counteracted by closing the key of repulsion, or levitation, and setting its opposite to procure a degree of attraction to the terrestrial center of gravity greater than that of water.

Producing Sound from Light One of Achievements

It is declared that the Atlanteans developed properties of light unknown to modern science, one of the discoveries being that it could be made to yield sound. Some substance, the voice said, under vibratory impulse following sound, emits heat and then light. The first color produced is red, then successively orange, yellow, green, blue, indigo and violet. Further augmentation gives pure white, more gives gray, still more extinguishes light, and so on through an ever-increasing voltage until the realm of vital, or psychic force, is attained.

A great organ, in the temple at the Royal City, is described as producing music of transcendent excellence. In vacuum tubes of this instrument the rays of many-hued lights, some brilliant, some as soft as the radiance of the moon, played from point to point, and as the colors changed so did the notes of music, for every ray of light, it was said, is a pulsing choral note if properly de-

veloped. Light, the author says, is not alone a reflection, refraction or force from a substance, but a prolongation of every substantial form, that is, light from Arcturus, for example, is a prolongation of that star; and that upon the discovery of modern scientists that light can be made to yield sound depend some most astounding inventions.

The Unfed Fire Which Produced Perpetual Light

In the temple at Caiphul, and presumably in temples in other cities of Atlantis, there burned the Maxin Light, or Unfed Fire. This was posted over a great granite altar, but unattached. Nothing mentioned in the narrative is so mysterious as this self-maintained fire, burning without fuel, of transcendent potency, perpetual. Under the laws of the country the disposition of the bodies of the dead was by cremation. They were brought to the altar and upon being placed in juxtaposition to the unfed fire utterly vanished. There was no flaming, no smoke, no tremor of the mysterious light. The body instantaneously disappeared.

Reference is made to another discovery, the account of which, as that of the unfed fire, seems like a phantasy from the house of sleep. This was a method of wielding magnetic forces for the destruction of opposing armies so effectively that projectiles and explosives were dispensed with as weapons of defense.

An Electric Water Generator One of Their Scientific Wonders

Another invention referred to was an apparatus for condensing water from the atmosphere. This device contained many square yards of metal plates, arranged in banks like the gills of a fish, inclosed in a metal case. An air current admitted at one end of the case came into contact with every part of each side of the plates before emerging at the outlet. The plates were made cold by the use of the negative forces, so frequently employed, with the result that moisture was condensed from the atmosphere.

Among other minor inventions mentioned were an electric rifle, a small photographic instrument for locating mineral deposits. A more important device hinted at was one for the transmission of a photograph, or other pictorial representation, to a distance.

A brief account is also given of a

method of reducing crime by curing criminals, to their permanent benefit and that of society. The process included an examination of the cranium of the delinquent to determine his abnormal tendencies, the treatment magnetically, at their locations, of the mental qualities of the subject which through their prominence tended to warp his moral nature, for the purpose of giving the operator the power to induce a cessation of error through suggestion.

Predictions of a Very Startling Character Made

It is averred that the Atlanteans after centuries of study arrived at the conclusion that there was only one substance and one energy and that these two primal forces were externalizations of Deity. The general prophecy is made that when scientists approach nature from the Godward side the world will again have all that Atlantis possessed.

A prediction of great import was added to the manuscript by the amanuensis and signed by him at Los Angeles under date of October 14, 1899. An almost verbatim copy of the text is reproduced:

"A subject not specifically treated by Phylus, but not forbidden me by him, was mentioned at Reno, Nev., while I was there on a vacation in the summer of 1886. He stated to me that inside of fifty years, scientists will have discovered and applied electric forces to the astronomical telescope. He said that electric currents, unimpressed with vibrations, such as produce sound, heat or light, until resisted, would be superadded to the light vibrations constructing the image beheld through the telescope. This would be accomplished through the media of well-known, so-called, chemical elements, whose as yet unrecognized higher powers remained to be discovered.

"The result was described as awe-inspiring past earthly dreams. Stellar bodies, he stated, so distant that hundreds of them seem a faint speck through the most powerful telescope, to this electro-stellarscope would, by proper amplification of electro-luminous waves, be made so plain that objects would be easily perceptible on a stellar body, however remote from the beholder."

As to the nature of the inventions predicted to follow the discovery that light can be made to yield sound, nothing is

said except that they will be marvelous.

High-grade explosives were employed for a much wider range of accomplishments by the Atlanteans than by moderns, it was said, and the intimation is given that a way of causing them to yield their force gradually will be rediscovered so that it can be used as a motive power of great efficiency. This today, is, of course, inconceivable since the force exerted by these compounds is attributed to the sudden expansion of the gases generated by ignition, or impact, under certain conditions.

The prediction of greatest importance made in the narrative is that the valix will be rediscovered, which implies a knowledge of and control of the limitless natural force by which it was actuated.

Some of the predictions made in the mysteriously derived narrative have been fulfilled in a degree.

The conveyance of the voice long distances by the naím without material connection is now accomplished by the wireless telephone. A French investigator recently announced that he had invented a telephone attachment whereby each person communicating sees an image of the other. This television, to use modern term, may be somewhat similar to that produced by the ancient device, but is doubtless obtained by a very different method, and under much more limited conditions.

The claim is made that the long-lost art of tempering copper has been recently rediscovered.

It is reported that Gustave Lentner, an Italian inventor, has constructed an apparatus whereby the static electricity of the earth and atmosphere can be transformed into dynamic currents which can replace the costly electric power plants now in use.

A German engineer, Herr Von Ulrich, claims to have discovered a way of dividing the atom and producing light and power in unlimited quantities.

The assertion that it would be discovered that light could be made to yield sound, incredible as it seemed, was verified in a laboratory way about two years ago. Further experiments may result in the production of music by colored lights, and then may follow the other inventions, said to be dependent upon that discovery.

What formerly seemed impossible of attainment is now an accomplished fact—the reproduction of photographs and rough drawings at a distance by electrical mechanisms. This art has been so far developed that so delicate an instrument as light is an important agency.

Inventors are active as never before attempting to extend the application of the little known forces of nature. A Los Angeles inventor declares that he has succeeded in using atmospheric air as a motive power in an engine. He asserts that after he has started his mechanism with electricity or a gasoline motor, he can dispense with this generated power and depend upon air alone. A demonstration of his device is to be made to government officials.

A chemist recently announced that he has derived power from a certain form of oxygen obtained from the atmosphere, and that a practical application can be made of his discovery in furnishing power, heat and light inexpensively.

A young inventor in the State of Washington is credited with having invented an instrument containing coils of fine wire, which developed forty-five horsepower under test conditions. The nature of the power and the manner of its application is not explained.

In the belief of a California inventor, he has made a far greater discovery than any of the foregoing—greater than any discovery hitherto made. If not in error, he has discovered one of the secret or negative forces of nature which are so often said to exist by the mysterious voice, for the power obtained is derived from the interstellar spaces, through the employment of a simple instrument constructed without wires and requiring no mechanism except for control.

An airship equipped with such instruments, and requiring no propeller, or other propulsive device, would be the valix rediscovered, or would be equal to it in every respect. Within the vessel light and heat could be generated by electric dynamos, actuated by the same force. It would be incomparably superior to the airplane with its gasoline motor and propeller.

The instrument with its capacity to draw upon an unlimited, constantly operating force could be applied to all forms of transportation in the air, and

upon land and sea, and would effect great changes in the industrial world. Many other uses of the discovery could be made. The inventor contends, such as the production of light, as an agency of destruction in war, and still other uses, marvelous in their results and of great benefit to society.

It would require a long story to relate what is told by the communicating intelligence of his observations in a sphere of existence the other side of death and of his experience upon the planet Venus.

The Value of Flowers

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

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

The table round which the members of the circle sit should be free from metal. The chair upon which the medium sits must be cane or wood, as already said, free from all cushions and upholstery.

HERWARD CARRINGTON, Ph. D.

My God Everywhere

By DR. T. WILKIN

I sit in the depth of silence as the busy world goes by,
And I lift my soul sublimely to elysian fields on high;
I see my God in the flower, in the brooklet and the trees;
I sense my God in the stillness, I feel Him in the breeze.
I hear my God in the wildwoods, in the songs of happy birds,
In the sweet and peaceful twilight I hear His gentle words.
I feel His loving life-breath inflate my very soul,
I find Him in the pulsing of the great Eternal Whole.

Russians Find Substitute for Church Ritual

Communist Rites Take Place in Family

Moscow, Sept. 15.—Love of ceremony is too human a trait to permit of its abandonment even in Russia in the three principal events of family life—birth, marriage and death. Certain communist rites are therefore finding their way into the family lives of Russian peasants and workmen as a substitute for church ceremonies.

These conclusions are brought out in an article by Leon Trotsky, the Russian war commissar. In some cases they contradict the previous ruling that, as Trotsky puts it, "the workers' state had disclaimed church ceremony, having announced to its citizens that they had the right to be born, marry and die without any ceremony whatsoever."

"The life of a laboring family is too monotonous for this, and the monotony reacts upon the nervous system," Trotsky writes. "Therefore there is a craving for the church and its ceremonies. The workers' state already has its holidays and processions, its sights and parades, its new symbolical pleasures, and the new state theater."

Instead of naming their children after some saint, many workmen now are choosing names indicative of revolutionary ideas, or after personages. "Octoberina," after the October revolution, and "Ninel," which is Lenin's name spelled backward, are two of the new names for girl babies. In place of christenings there are now "half joking inspections" of newborn babies by factory committees, and special protocols are drawn up including the newcomer among the free citizens of the soviet republic. The entrance of a pupil into school is also marked by a special holiday in the worker's family, with the participation of trade unions and guilds.

So far as marriages are concerned, Trotsky says "life does not want to content itself with the mere marriage, the ritually unadorned."

Cremation is the proper system of disposal of the dead, but there must be ceremonies, for "the requirement for outer

appearances of feelings is both mighty and lawful."

Trotsky advocates the development of moving pictures as an antidote for both the church and the saloon.

"Ghosts" Bombard Farm; Soldiers to Guard House

Palmyra, Mo., Sept. 15.—(United Press).—The farm house of Emmett Swisher, near Philadelphia, Mo., was protected by armed guards tonight following nightly ghostly manifestations for the last three weeks which have aroused the countryside.

Sheriff Bender assigned deputies to surround the premises and a large number of volunteers were stationed at frequent intervals about the place in an effort to solve the mysterious developments.

Each night Swisher's house has been bombarded with rocks, potatoes, tomatoes, and chunks of coal, despite a guard which surrounded the home firing hundreds of shots in the direction from which the missiles were hurled.—*Des Moines Register*.

"Mother, can the new maid see in the dark?"

"Why, I don't see how she could."

"Well, she told daddy last night in the hall-way that he needed a shave."
—*Black and Blue Jay*.

Fill the heart so full of love

Evil thoughts cannot creep in.

Then will sorrows flee away.

And the soul's new life begin.

Darkness then will turn to light,

And life's pathway will be clear

So for guidance every day

We the Father's voice can bear.

—Martha Shepard Lippincott.

He who says he has realized the Divine within himself, yet only as power for his own upliftment, and who uses it only for his own upliftment, has never even approached that realization.

—Curtiss.

"I SEE not a step before me

As I tread on another year.

But the past is in God's keeping.

The future His mercy shall clear.

And what looks dark in the distance

May brighten as I draw near."

—Mary G. Brainard.

A Prophecy Fast Being Fulfilled

Robert Ingersoll

A vision of the future arises. I see a world where thrones have crumbled and where kings are dust. The aristocracy of idleness has perished from the earth.

I see a world without a slave. Man at last is free. Nature's forces have by science been enslaved. Lightning and light, wind and waves, frost and flames, and all the subtle powers of the earth and air, are the tireless toilers for the human race.

I see a world at peace, adorned with every form of art, with music's myriad voices thrilled, while lips are rich with words of love and truth; a world in which no exile sighs, no prisoner mourns; a world on which the gibbet's shadow does not fall; a world where labor reaps its full reward, where work and worth go hand in hand.

I see a world without the beggar's outstretched palm, the miser's heartless stony stare, the pitious wail of want, the livid lips of lies, the cruel eyes of scorn.

I see a race without disease of flesh or brain—shapely and fair, married harmony of form and function—and, as I look, life lengthens, joy deepens, love canopies the earth; and over all, in the great dome, shines the eternal star of faith.

Mental Healing

"This universal truth is what makes possible the fact that mental healing has been known and very extensively practiced ever since the dawn of history without your ever hearing of it until recently. Yes, it was the first method of healing practiced by mankind. In comparison with its age, the art of physical medicine is a new-born babe."

—George F. Butler, M.D.

Mind Power Plus.

"My first wish is to see this plague of mankind, war, banished from the earth."

—George Washington.

No manuscripts will be returned unless accompanied by self-addressed, stamped envelope.

Attention

The Psychic Power Healing Center has secured a four-story building for its future need.

The demand has become so great in the past year that we are unable longer to care for these worthy needy ones in our present quarters.

This building must be remodeled and equipped so that proper care may be given these cases, under the protection of the State law. Fifty thousand dollars is needed to do this. It will be the first Center of its kind and fill a long time need.

WILL YOU HELP?

In our long service to suffering humanity we have found that fifty percent of the ills of the human family are the results of outside influences affecting the nerves which carry directly to the mind chambers and react on various parts of the body. Then again another class are suffering from unconscious obsession by those who are dead trying to make them hear. Another dire affliction which is very common and often times called obsession is the result of the diabolical influence of those still in the flesh using their powers to rule or ruin those who will not serve them.

If you are interested in this Center send in your name and the amount you wish to contribute. The same will be published from month to month until the desired amount is obtained.

Thanking you, we remain,

PSYCHIC POWER,

Effa E. Danelson, Publisher.

Psychic Power Healing Center

conducted by Psychics, the only Center of its kind in the world; write us your needs. Address all communications to the Psychic Power Healing Center, 1904 N. Clark St., Chicago, Ill.

A Dweller on Two Planets or The Dividing of the Way

By Phyllos, The Thibetan

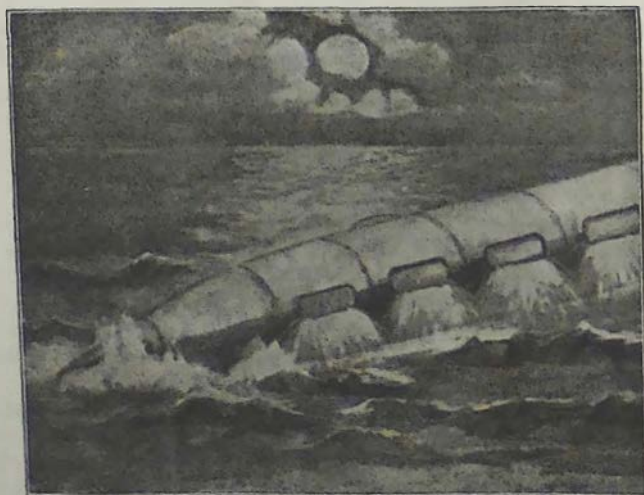
A BOOK written by the hand of Frederick S. Oliver who became clairaudient in 1883, and upon hearing the voice became the amanuensis for a discarnate personality, representing himself as having been an inhabitant of Atlantis about 12,000 years ago and giving his name as Phyllos, the Thibetan.

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

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

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

How They Traveled 20,000 Years Ago



Aerial-Submarine Vessel Entering the Water

Every advanced thinker, scientist, or inventor cannot afford to be without this book. As a practical and valuable demonstration of clairaudience it is unexcelled.

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

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

Owing to the tremendous increase of mail sent to this department we have reached a point, when we can not longer continue this useful work without the service of a special secretary. This necessitates an additional expense which must be covered by the patrons of this department. For this reason we ask you to enclose a self-addressed stamped envelope and 10 cents in coin or stamps, when asking personal questions. Write with ink to prevent delay. The request to donate toward the maintenance of this department is not directed to those who ask questions of general interest to be published in the magazine.

Thankful.—I advise you to stick to the business you have on hand. If you invest the same energy and money in the business you handle now, as you intend to risk in the new enterprise you will meet with much greater success.

Unhappy Wife.—Conditions in your home are very dark at present. It's all a deplorable misunderstanding. Just a little more patience and you will be relieved from your main worry. Don't take things so serious; you have many years to live yet and things will come out very bright for you.

A. Fowler.—Return the necklace, because it was not he who broke the engagement. Do you intend to wear it? If so, its vibration will remind you continually of the wrong. If you sell it you become a thief. While you are wavering, your future happiness is in the balance. Return the necklace, and all will be well.

Free Service Department for Readers

Developing Medium.—If your guide advises you to sit for the other phase, give it a fair trial and watch the development. If it does not work then you cannot rely on your guide and that's bad. Nevertheless, I believe that he is all right and that you are doubtful and impatient.

Poor Working Girl.—Do not despair. Right now things are changing for you to the better. Your mother will forgive you and you will get the money that belongs to you.



THE ANSWER MAN

Widower.—If you feel so lonesome you should marry again. You are too young to stay alone for so many years to come. You were not afraid the first time and with the experience you have you should not be afraid to marry again. I know a lady who married four times and is preparing herself to marry again. There are no marriages over there so take advantage of this sacrament while you are here on the earth plane, if you feel you ought to marry again.

A Friend.—Your letter is highly appreciated. If my advice has helped you, give credit to yourself for heeding the warning. Many seek advice and then do whatever they please.

Love.—Love is governed by law, just as much as is electricity, magnetism, gravity, etc. A study of the law of attraction will help you gain the love of the intended person. If you wish to be loved you must learn the mental makeup, the disposition, ideas and ideals of the other party, so that you will be able to attune yourself to these conditions. As soon as you discover that you cannot acquire the required qualifications essential to reach the intended aim, you will also set into vibration a curative force that will change your entire mental state of mind and your unhappy feeling will turn into peace. On the other hand, if you are convinced that you can put yourself in harmony with the existing conditions of the other party, you will succeed in reaching your aim by trying to become attractive to the other party.

Sceptic Reader.—Mary Baker Eddy was a spiritualistic medium before she founded the Christian Science religion. When you read her book, "Science and Health," and compare its ideas with those of Berkeley and Swedenborg you will readily discover the source of her inspiration. The Christian Science teaching needs some radical modification to hold its ground among the followers. The tremendous increase is no proof of its merits. People are eager to investigate and to give each idea a fair chance. But they are also apt to change their belief as a man changes his shirt. The growing inroads which Christian Science made among the rest of the churches is due to the tremendous advertising the church does, and because many people cannot much longer tolerate the old, worn out pagan teachings of the orthodox churches. Affiliation with Christian Science does not always include the acceptance of its teaching. In many cases it is done as a protest against the old church. When people begin to see that Mary's patent, "There is no sickness," supports more than ten thousand healers who cure diseases, "which do not exist," they will look for the exit.

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Clairvoyant Reader.—The Spirit world communicates with us mostly in the language of symbols as the most convenient way to convey a message; especially, when there is no other means of expression. In the Bible we read that God spoke to His prophets in symbols.

A familiarity with the dictionary of symbols is as essential to a spirit medium as an English dictionary is to European immigrant who wants to make a success in America.

Every word expresses a thought; but a symbol expresses quite often a chain of thoughts. I don't hesitate to say that symbols are to our expression of thought what shorthand is to the stenographer.

Right here we find the urgent need of an education along these lines. There are many gifted mediums who really see these symbols very clearly but don't know exactly their meanings and thus fail to give the proper message.

In cases like that, it is of advantage that the medium describe the symbol in detail and leave the interpretation to the person concerned who in many cases will be impressed as to the true nature of it and which generally has some bearings on things he has in mind.

Sometimes we see symbols which signify names, like Rose and Lily; or a crowned person for the name King.

Years ago I visioned a large cornfield. I could not give the interpretation of it; but when I described what I saw my caller exclaimed with great surprise: "Why, my name is Cornfield." Having seen a very large field, it meant that the family was a large one.

Dreamer.—The wild beasts you saw in your dream threatening you are symbols of thoughts you had given too much food and time. Don't worry, and things will turn out all right. Don't delay your duties and do all you can to square up things. The beasts did not kill you, they only threatened you. Therefore take heed and do the things you are obliged to do.

Suffering Woman.—I am tired of answering these divorce questions. The same old trouble and the same anxiety to remove the imaginary obstacle. I am afraid you put yourself in hot water. Men are no angels and when you marry the other fellow you will find faults with him too.

Believer.—You have remarkable mediumistic powers which need development. By attending seances you will awaken other phases of mediumship, still dormant within you, and therefore, I would advise you to wait with your idea of doing work along these lines. We will give you all the information you seek and if you follow our advice you will be successful.

Life Sick.—Get a little common sense in your head. If she ran away with some of your money to please another man you ought to be glad that you discovered her insincerity before it was too late. Forget her and—keep your eyes open—and some other good spinster will gladly fill the gap. Your heart is not broken, that's only your temporary frame of mind that makes you feel that way. Let her go to heaven. Forget and be careful the next time.

J. L. H. H., Johnstown, N. Y.—The spirit that appeared to your Aunt was her own father. By calling to her husband and having a light brought into the room she so raised the vibration that the spirit could no longer manifest, but if she had remained calm and talked with this Spirit she could have found out who he was and also obtained a message.

Old Timer.—Automatic writing certainly does come and very frequently. As long as you do not sit with pencil and paper at all sittings it will not come at all. Consistency and patience are big factors in development. Writing may begin to come at any sitting, and you should never sit without it if you wish to develop this phase.

R. C. G., Wheatland, Calif. Do not mind this person you mentioned, as he is not suited to your disposition.

Wait just a short time and the real person will be brought to you; and in such a way that you will readily recognize him as the right party.

H. D. L., Brooklyn, N. Y.—I find that you let others do as they please, and take the advice of others before you follow your own inspiration. Use your own head a little more and listen to the voice inside of you and I feel confident that you will chase the Jinx.

Astrological Department

Owing to Miss Cromley's serious illness this department has been temporarily discontinued.

Those who have sent letters to Miss Cromley are kindly requested to have patience.

We hope that this department will be in serviceable condition within the coming month and for this reason correspondence is heartily invited.

EFFA E. DANIELSON.

Publisher, "Psychic Power."

A Friend.—The color of the Aura has quite a significance in relation to one's ability to become a medium. There is an old saying: "Like attracts like." If we do not lead good moral lives and consequently have a poor colored Aura, we attract the kind of Spirits that like that kind of an environment. We find that such Spirits cannot be depended on to tell the truth. Consequently many messages given thru such a person would be very false and often mislead a trusting person into trouble by such advice. Furthermore, there have been many mediums who started out with a good color in their Aura, and later became careless and led indifferent lives. This causes the color of the Aura to change; their former teachers are unable to work within this environment and others come who cannot be relied upon. Then the medium must resort to trickery and deceit in order to make up for the powers he has lost in this way. This is one of the principal causes of many of our fake mediums.

Many mediums will say that they are in your Aura and, unless they are in close contact with you, it is impossible for them to come into direct contact with the Aura; this can be done by coming into direct contact with the person and cannot be done from a distance. Mediums who can see the Aura will, as a general rule, describe it to you. It is not advisable for anyone having a bad colored Aura to develop his mediumistic powers.

Just a Sitter.—Let no Spirit take you into a trance while you are alone. It would be much better for you to sit in a class with a good medium who understands trance and who can discern if such controls know how to properly handle the body. Otherwise trance conditions are dangerous and are not to be encouraged.

Psychic Reader.—If destructive thoughts are sent out with intent they may do some harm, but as a rule, destructive thought waves are less powerful than constructive thought waves and often dissolve into space before reaching the intended destination. If given unintentional expression they are not powerful enough to do serious harm, unless the recipient be within sight or bearing and willing to react, or if another person gives such expression importance by repeating it, thus strengthening the motor power behind the thought, especially if any one present becomes emotional thereby.

Negative thoughts are not always destructive and positive thoughts are not always negative. Their nature depends largely upon the motive behind the thought. If the motive be constructive the negative thought may accomplish constructive work, and on the other hand a positive thought may become destructive, if the motive behind it be negative. Many mothers are swearing and cursing when children refuse to obey. Such curses very seldom materialize, and where they do, it is because the child's mind dwelled too long on the thought that was given expression and it makes a great difference whether the recipient of the thought be a child or an older person.

Suppose you would have to rise very early in the morning in order to board a train. Your brother says to you, "I bet you will miss the train" because you don't go to bed. The expression "miss the train" will arouse your positive forces which will resist the negative thought. Such resistance is the power which aids the motive and which increases your positive forces and all chances are, that you will be led to say "I bet you I will be up in time;" and if nothing unusual occurs during the night you will not miss your train.

The brother's thought of "missing the train" is negative, but the motive behind the thought is positive, for in reality he said so to warn you to go to bed and get sufficient rest in order to be up in time. If your mind is not susceptible to destructive thoughts, they cannot harm you, unless such thoughts are sent out purposely and regularly to do harm and if you are not aware of them. In such cases nature has pro-

vided us with means of protection. We receive impression to that effect and when we know that destructive forces are working and under way we can easily send them back to the sender.

Elfa Danelson says that she had wonderful results by repeating the following formula which was given to her by one of her spirit teachers: "And evil must die when released, and no one is harmed."

King David used the following affirmation: Psalm VI-16. His mischief (the evil thought) shall return upon his own head, and his violent dealing shall come down upon his own pate.

A. Cook.—A person that has a familiar spirit is a medium who controls lower spirit forces for the purpose of doing harm to others.

A spiritual medium is a person that is impressed, inspired or controlled by higher spirit forces to do good, to guide the perplexed, to encourage the weak and to heal. The lower can never control the higher, but the higher is able to control the lower.

Immaculate Conception.—Immaculate conceptions occurred quite often in olden times. Zeus, father of the gods, visited Semele in form of a thunderstorm and she gave birth to Dionysius.

Zeus also impregnated Danae and bore Perseus, who slew the Gorgous (Power of Darkness) and saved Andromeda (Human Soul).

Devaki, the radiant virgin of Hindu mythology, became wife of Vishnu and bore Krishna, beloved hero, whose life's story is almost identical with the Christ story.

The Egyptian Isis with her child Horus on her knee, was honored centuries before the Christian era under the name of "Our Lady," Queen of Heaven. Long before her, Neith, the virgin of the world, was acclaimed as the mother of the great Osiris. Mithra, too, was born from a virgin and on Mithra's monuments the mother, suckling her child, is not an uncommon figure.

In Kingsborough's Mexican Antiquities we read:

"An ambassador was sent from heaven on an embassy to a virgin of Tulan, called Chimalman, announcing that it was the will of God that she should conceive a son; and having delivered her the message, he rose; and as soon as he left the

house, she conceived a son, who was called Quetzalcoatl, who, they say, is the god of air. Further it is explained, that Quetzalcoatl sacrificed himself, drawing forth his own blood with thorns, and that the word Quetzalcoatloto pitzin means 'OUR BELOVED SON.' "

A god cannot serve as an example for man, because man has no perfect god qualities. And if Jesus was God then it was easy for Him to do all the miracles He performed. But if you take Him as a man, then the situation is entirely different. If you care to live as He did, if you desire to imitate Him, then it is within your possibility to do so. Man shall be able to imitate man. To see these things in that light means to present the Jesus as a human being, worthy of respect and to be an example for all who are willing to stand by their own convictions in spite of adversities and face even death as He did. His life is a worthy example for all who would rather die than to renounce their faith or give up their convictions. He was not the first Jew, and He was not the last Jew who died for what they thought was right. The Jewish history is full of names of those who died rather than to give up their faith. And so did Jesus.

Unfolding Investigator.—Higher unfolding goes hand in hand with the interest one takes in the cause. The more a medium becomes interested in the cause she serves, the more accurate her readings will be.

Mediums who do not care to read magazines or books on the subject do not progress. A gift must be cultivated. Caruso was a great singer because he cultivated his voice. His voice was trained in a conservatory. If he would not have done that he could never accomplish what he did.

So it is with musicians and all other professions, mediumship included. Not quite a few mediums lose their gifts or fail in their readings without feeling embarrassed. They are the ones who are jealous and spoil the good efforts of other mediums present, and rejoice in their heart when the destructive thought vibration has accomplished the dirty work, forgetting that the same destructive force will at one time or another turn against its creator and do the same damage in the place, where birth was given to it.

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