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PSYCHIC POWER

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EDITORIAL PAGE

Thanksgiving

The old Puritan idea still persists among us, often adorned by many sincere, entertaining and poetic side-lights, resulting from the eternal striving of the human soul after an equilibrium of harmony instead of discord which we feel ourselves deeply immersed in so long as we observe the daily tragedy of human life on every side; a tragedy relieved but seldom by the uplift of higher aims and higher fulfillments.

We read in one of our exchanges that the public thanks are due because the annual anthracite coal strike has been averted and the accompanying profiteering will be but a fraction of what it might have been!

The well considered judgment of the United States Coal Commission is thus quoted: "When there is a shortage, they (the operators) collect whatever the public will stand." The new labor costs will average \$1.50 per ton, and the retail price seems likely to stand at \$15.00. Thus the public pays \$1.57 to the miner and \$10.43 to the operator, railways and retailers. Whatever happens, neither the miners or the operators will suffer.

After the adjustment of the civil war and the wonderful ensuing development to the whole country, the dictum that competition is the life of trade was universally accepted. It was understood to include the whole body of the public. As time wore on, the natural outcome of the profit system of doing business made itself felt and some aggregations grew rapidly at the expense of their smaller competitors until, the disparity becoming very great, the latter found themselves forced out by the unscrupulous tactics of their stronger brethren, leaving ultimately the latter in possession of the field. This period comprises the so-called Trust period of American business, which, like the poor, is always with us. It shows that the killing of competition is the life of trade for a small and select minority.

The greed for power, which gain brings with it, runs full strength throughout the land. The race, however, even here, is only to those intellectually fitted for the fray. It has resulted in the building up of social adjustments which portend the coming of a better day. Thus does selfishness unwittingly aid progress.

The coal monopoly has gone as far as it can without becoming an avowed dictator, and we are given to understand by the apologists of things as they are, that we are very lucky that all is not much worse.

In most important ways we are still using machinery which could be made to work rather smoothly before the discovery of steam and electricity when a man only visited the next valley, twenty miles away, a few times during his whole life. Now, however, with the means of comparatively unlimited power of transportation in our hands, by still holding to antiquated social adjustments, we are putting enormous and unwarranted power into the hands of the unprepared few; unprepared, because lacking the necessary philosophy of Life to mould conditions instead of being moulded by them.

We are, as a nation, a group of individuals in the main scrupulously respecting each others' rights and such, but allowing the necessary group-activity which is the natural expression of the nation as a whole and which must bring about the necessary coming changes to be usurped by different sets of individuals who deflect to their own advantage that which should inure to all in common.

This is the problem we have to solve in this day and generation.

That it will be solved and solved permanently we do not for a moment doubt. For this we may retrace thanks when the time arrives. Meanwhile let us not deceive ourselves into thinking that, unlike the business system for profits, we get anything out of this life experience that we have not most loyally worked for. For here our conscience is the judge, a judge ever more exacting the further we have developed; a judge who knows that, if there is a weakness anywhere in our moral armor it must be remedied as we go along and not left to a later day of strain when it would certainly cause total and irremediable failure.

Hence, let us give thanks unto ourselves, individually and collectively, for results thus far achieved and, if our habit of mind needs soothing by the appeal to something outside of ourselves, let us adopt some such formula as the following:

Almighty Powers Beyond! The following of whose laws alone can compass our spiritual salvation! We here assembled in your name, beseech you to clear the path ahead of us, in so far as our efforts may deserve it, and thus enable the enlightenment which your imminent influence brings with it, to rapidly expand our spiritual preception and thus fit us for assuming our proud part in the great movement for the elevation of Humanity you have decreed, and which it is our good fortune to be able to help, each one in his puny way!

—Alfred Gould.

Getting No Worse

(Herald Examiner, Sept. 25, 1923)

A genial evangelist, coming to Chicago, looks us over and then announces that no new sin has been discovered for two thousand years.

That is cheering news. We don't know the source of the evangelist's information, but we are glad to hear it.

It is strange how often, in religious discussions, people deliberately mix up sin and doctrinal differences. We take it that if a man cheats, or is mean and selfish, or brutal and overbearing, that is a sin; but if he thinks that man is an evolutionary product, as monkeys are, that is a difference in doctrine, and no sin at all.

Yet for centuries and centuries people were imprisoned and tortured and killed, not because they had been dishonest or mean or brutal, but because they differed in doctrine from others. And though today most of this imprisoning and killing for doctrinal differences has been put aside, yet we notice that the same evangelist who is so optimistic about sin has, nevertheless, to take a stick to the "evolutionists." Let them, he says, go back and hang by their tails.

Now why? It is all puzzling. If the evolutionists are sinners, is not theirs a new sin? And if they are not sinners, why should we order them out from among us?

But in any case we are glad to hear the world is getting no worse.

One hundred years ago Joseph Smith, prophet, founded the "Church of Jesus Christ of Latter Day Saints." He received from heaven gold plates, mysteriously engraved, and from them, divinely guided, translated the Book of Mormon.

At least, that's his story. His followers say it should not be questioned by Christians, that accept a similar story from Moses about the tablets of the law.

Those that wisely respect all religions, denying none, are interested especially in the changes that have come over Mormonism, still full of vitality after 100 years. Joseph Smith made a particular virtue of many wives for one man—so did wise King Solomon, by the way.

Modern Mormonism, rallying under the purple, blue and gold banner, "Cumorah-Ramah," says "one wife is enough." That does not mean repudiating Joseph Smith. Many good Christians tone down Jonah and the whale, and, knowing that the earth is round, do not insist that the four angels actually stood at the four corners of the earth. All life is a compromise.

The People Will

Said a noted layman at a gathering of medical men, "There are more scientific facts and principles in the osteopathic school than you may have ever dreamed of. You have been frozen up to anything that comes through any other source than your own narrow channels.

"You have been keeping these physicians out of the hospitals. The people need the osteopaths in these hospitals. The hospitals need them also, and if you doctors who are now in control do not open up a way for them to practice there, it will not be long until the people will."

Questions

Do you approve of one school of healing sharing in state or national funds to the exclusion of others?

Should appointments to our hospitals be made from one school of practice to the exclusion of candidates of equal qualifications from other schools?

Shall hospitals be open to all physicians who hold state licenses from recognized schools of healing?

Has man still the inherent right to choose his church and his physician?

Come to See Rubini

Chicago's New Psychic Study

On November 11th come to the party at the editorial home of *PSYCHIC POWER*, 1904 North Clark street, at eight o'clock. Each guest will have an opportunity to demonstrate his own powers as a control.

Monsieur Rubini, who is a psychic of rare ability, demonstrates the first law of occult study, proving that all minds can communicate with each other, in or out of the physical body. He follows the demands of those in the room who direct him to do certain acts. He demands no physical contact—simply the holding of the mind of his director on the act he wishes him to perform.

Rubini developed his remarkable and faultless phase of psychic power while in a war prison. A beauty of spirit and face, coupled with a vast knowledge of the occultism of the entire world, makes him an interesting study to those on the path of development, as well as to those who come only to be shown the psychic demonstration.

Refreshments will be served, and music of a high order will be an added feature of the party.

--Entertainment Committee.

Materialization and What It Means to Us

Ocular proof is necessary to satisfy the human mind, when backed up by logical reasoning through psychic power. Hence the vast importance of so called physical manifestation in all matters appertaining to psychic development in this world of flesh.

We have seen some of the keenest scientific minds of our time riveted on the study and investigation of these phenomena and their interdependent relations as constituting the next step to be taken in the forward march of human knowledge.

The study of telepathy, more than forty years ago, by Charcot and his successors in Paris, classified and generalized our knowledge of this fruitful field and led up to the theory of wave vibration as being the fundamental phenomenon which holds the secret of the future for humanity both in present physical and future psychic activity.

While the innumerable human moths, protected by their unimaginative ignorance, flutter to and fro on the outskirts of this vast subject, a few of the keenest and most earnest ones are delving deep into the secrets of nature, in ceaseless motion, and may soon be expected to reveal the Law of Reciprocal Vibration in all the splendor of its simplicity in Truth.

Having reached a true and reliable network of many life-conclusions through personal experience on our own part and on that of others, we felt the need of further up to date facts concerning so called physical phenomena and gladly hailed the opportunity of being present at intimately conducted manifestations of materialization through the mediumship of Mrs. Elizabeth Allan Tomson, aided by Mr. and Miss Tomson.

As usual, when any new presentation of thought asserts itself, there are those holding the field who have been fattening on the presentation of the contrary view. Being made uncomfortable by the new and fresh atmosphere created, they strive to reassert their worn out and threadbare combinations.

The Tomson family, in trying to manifest the very marrow of their lives for the enlightenment of those around them, could not escape this antagonism. Under the present political and social reaction-

ary tide, the howling hounds of a withered past massed all their forces to suppress this new evidence of co-operative truth in nature, that they might doze on securely while their willing dupes remained in lethargy.

As always, the professions of friendship and aid were profuse, but woefully misleading. When the moment appeared ripe, the mask was thrown off and the unsuspecting victim was arrested, maligned, vilified and harried, so as to kill such a pernicious activity which sought to elevate mankind.

Where no fraud is proven, the law can take no action and Mrs. Tomson was completely exonerated by the court, her sincerity and simplicity being fully shown. We are still in the primitive pioneer stage in matters of psychic manifestation. We still listen to self instituted egotists without one particle of psychic perception or understanding of their own. Is it reasonable to accept the dictum of a butcher with regard to the attainments of a mining engineer, for instance? Is it sane to allow the verdict of antagonism to prevail over that of harmonious co-operation and thus warp our judgment and our progress in knowledge of the Truth? A flock of reactionary would-be leaders have invaded all callings and, with loud cries and gesticulations, are trying to divert the attention of the public into lines profitable to themselves alone.

Having experienced these mellifluous manifestations personally we were glad of the opportunity to form and to register our impressions in this important issue.

Instead of looking for new treasures of useful knowledge to be gathered in this direction, of course, a test must be insisted upon. By the time it is finished and the antagonistic attitudes have been allowed to poison the atmosphere for all seekers after truth, the sitting is over, no decisive result is arrived at, and thus the energy of the whole assemblage has been used for naught.

A committee of ladies, strangers to the medium, see that, after disrobing, she dons a light dressing gown furnished by themselves and escorts the victim, with hands held high in the air so as to preclude all possibility of smuggling anything into the cabinet but herself. To illustrate the degree of enlightenment

evinced by the ordinary investigator we need but to mention the case which happened not long ago in New York where a number of ordinary bricks, with identification marks, floated from off the ground through a sixth story window onto a table in the room where the medium sat entranced; a fact so patent as not to be denied by those present. It was however calmly set aside as proving nothing, although it was admitted to be a bit puzzling as to how the bricks could have accomplished the journey.

When Madame Curie completed the discovery of Radium, other scientists reproducing the same conditions achieved the same results and announced to the world this wonderful new truth as a fact. It was thereafter not disputed. The world takes their say-so and goes on its way rejoicing.

It will necessarily be the same with all psychic truths as they successively present themselves, the main difficulty being to prevail upon the scientists to reproduce, necessarily within themselves, the same conditions and thus achieve the same results. Up to the present time at but a handful have refused to do this. Mere prejudice, which must be slowly overcome, even if the education has to begin at the very cradle of a new born child.

What a glorious day for Humanity it will be!

Two remarkable seances were held by the Tomson family, one on Saturday evening, Oct. 6th, at 1904 N. Clark St., Chicago, Ill., the home of Mrs. Effa E. Danelson, publisher of *Psychic Power*, and the other on Sunday evening, Oct. 7th, at the office of Mrs. Jean Commerford, Room 501 Hearst Bldg., Chicago, Ill. The writer, having been present at both of these seances; having had the consciousness of all his faculties; and being in possession of an open mind, gladly deposes as follows:

Upon the seating of the medium on a creaky chair in a diminutive cabinet just large enough to hold her, the turning down and off of all lights excepting a small blue electric bulb from the chandelier, and the furnishing of either vocal hyans or victrola music, within a few minutes, white forms appeared successively and, under the guidance of Mr. and Miss Tomson, called successively most of those present by name as they



A perfect etherealization, taken in the home of Major General Sir Alfred E. Turner, of the British Army. This photograph was made during the time that Elizabeth Allen Tomson was sitting under test conditions for the benefit of the late William T. Stead, who pronounced her a psyche of undoubted genuineness.

loved ones materialized and impersonated in their great effort to bridge the chasm between the two life-phases.

The writer declares positively to have thus recognized his father and his mother both dead long years ago, the difference in stature between the two being fully eighteen inches; his father stating his great satisfaction at being able thus to interview his favorite son. They both put their arms around his neck, so close were they for the moment.

One of the first ones called, Mr. Thomas McGoey, himself a strong medium, recognized the forms of both his mother and sister standing side by side; the latter holding in her hands a violin, her favorite instrument and certainly not smuggled into the cabinet by Mrs. Tomson.

A man in the audience was called to the cabinet and conversed with his father and grandfather in the German language. Mrs. Tomson can not speak a word of any language but English.

Repeatedly, while the white forms stood even with the curtain of the cabinet, the latter was held to one side, revealing the form of the medium sitting in a trance on the creaky chair. No creaking in this chair took place during the entire seance.

Repeatedly the white dusty substance, called ectoplasm by French students of psychic phenomena, and out of which the forms and clothes of the appearing and disappearing figures seemed mostly made, was produced in such abundance that it was thrown over the front of the curtain, reaching down three or four feet and being drawn in again between the flaps while the upper part of it faded and disappeared on the curtain cloth in full view of all. There was such a quantity of this produced and used that, however small the compass into which it could be compressed, it not only would have been impossible for the medium to conceal it about her person but it would more than have filled the entire cabinet had it been the gauze so much expatiated upon by prestidigitating investigators without perceptive powers of imagination to conceive of anything but the possibility of their own deceit in trickery.

To set up such low specimens of human development as judges as to nature of manifestations emanating from the pure conscientiousness of self-sacrificing

love is an outrage on all decency, all justice, and all self-respect. This seems, however, to be the program on every side. So much so that the poor medium, constantly on the defensive, begs you to see that she is not cheating!

The shoe is on the other foot. It is they who are cheating both themselves and the public through the paky produced by their invented mental processes.

At each of these seances there were produced between thirty and forty different forms, clothed in different appearing garments, all white in color, or almost so and all recognized by the one in the audience called up to the cabinet to greet them.

One of these dresses, vouchered for by Mrs. Effa E. Danielson was of the most beautiful tissue of apparently beadlike drops of water of iridescent hue.

What brought all this about?

The strength of sincere, harmonious feeling existing among the audience, enabling thus reciprocal feeling and activity from a life-phase as much more delicate in its gradations than this coarse physical world, as the sunbeam dancing on the waves is in comparison with the preying cuttle-fish in the deep ocean recesses down below.

It is not distrust, jealousy, antagonism and deceit, but friendship, harmony, sincerity and love, which are the ingredients drawing the two life-phases ever closer as man's progress slowly unfolds toward the grand era yet to come—As the light of Truth invades the last dark corners and routs out the last timid, hesitating manifestations of human ignorance which may still be covering there, a feeling of over-powering joy will permeate the world!

The Billennium will have come!

—Alfred Gould.

Chemistry Now Tests Mediumship

By Edna Walsh

It is hard to bluff the test tube and the microscope. Those who have not been satisfied with the reasons given for mediumship—why one individual can cause a table to rise, a trumpet to speak, and why another, seemingly just as strong, fails utterly to do so, will be interested

in the revelations of the chemist, Dr. Victor G. Roeline.

Dr. Roeline has found in thirty years work in analyzing the human body from the chemical standpoint, that the chemical element which is most abundant in its relative amount in the individual, shapes his character, his habits, and his working talents. There are sixteen chemical elements which make up the human body; namely, calcium, silicon, dural, potassium, sodium, chlorine, hydrogen, carbon, oxygen, nitrogen, iodine, aluminum, phosphorus, sulphur, magnesium and manganese.

In the medium who has physical manifestations such as materialization, trumpet demonstrations, etc., it has been found that the element carbon leads over all of the other chemicals, in its relative amount in her body. Not only does she assimilate more carbon from her food, being naturally attracted to all the starches and the sweets, but this element being strong in her, builds a certain kind of body, a certain form of face and head, individual mannerisms and habits.

The element phosphorus is also very abundant in the bodies of the mediums who have physical manifestations. The odor of pure carbon and phosphorus is sometimes quite pronounced in the forms which materialize. The chemist, recognizing this element and its characteristics in the human body, knows that the demonstration deserves looking into seriously—the visitor who condemns without serious investigation cries "fraud" because of his lack of knowledge of the subject. Many investigators still in the kindergarten of their experiences say "the medium's body is covered with phosphorus and it is therefore a fraud." Phosphorus is indeed there and there is no living body without this necessary element to life, but in the genuine manifestation it is the phosphorus already in the medium's body which we see built up and operated by Spirit Intelligence.

These two elements of the medium's body, being present in abundance can be used by the spirit intelligences to build forms which are seen in genuine demonstrations. Two notable examples of the pure carbon temperament are Elizabeth Allen Tomson, and Mary Dunn of Chicago.

THE RETURN OF OSCAR WILDE*

(Being a further selection from the automatic script and ouija board communications purporting to emanate from the late Oscar Wilde).

COPY OF COMMUNICATION RECEIVED AT THE OUIJA BOARD,
BY MRS. TRAVERS SMITH, JULY 12, 1923.

Recorded by Miss Cummins.

OSCAR at your bidding, dear lady. (Do you object to speaking of your prison life?)

I do not at all object to speaking to you about what was to me a most enthralling experience. When I say enthralling I mean that my circuit of the world's pain would not have been adequate without that supreme misery, for to me it was supreme. I, who worshipped beauty, was robbed not only of the chance of beholding her face; but I was cast in on myself. And there, in that barrenness of soul, I languished until my spirit rose once more and cried aloud that this was its great opportunity.

If I may be a little autobiographical I will go back to the beginning. It seemed to me at first that I had died and passed across the bitter stream to that place of dimness where now I am confined. There was a desolation of the soul that savoured of despair; and yet, within me despair had never found a lodgment. I was a fallen god, a fallen king, and I felt I had the dignity of royal blood within me. I hardly realized my state. It seemed impossible that beauty had deserted me. I had been condemned—it seemed a monstrosity—condemned by whom? Not by the world but by a spiteful narrow crew who could not steer their ship if it fell on a storm. I knew the value of that crew; the knowledge helped me in my impotence. I sat and brooded on the values of the world—hounded down by little men and called unclean by Pharisees and Philistines. I had a greater place in the world's scheme than they had ever dreamed of. This thought brought me a certain quiet. And as day by day came one by one creeping upon each other in sterile dimness my soul cried aloud that it was healing. . . .

My soul was healing, but my vision of things seen was blind. What service are the eyes if they behold nothing but bare and ugly walls and barer, uglier humanity? What food for me, or such as I was then within these prison walls! My eyesight was my food, my nourishment. And every stimulating glimpse of the world's wonder was shut out from me—the pain to think of beauty there without, but not for me! The agony to feel that still the seasons followed their courses. Spring dancing in with all its songs and blossoms; and summer in her fullness of repletion; and autumn laden downwards with the fruit her womb had

born; and winter ashen white . . . and in my cell was dimness, only dimness.

These were my pains—not suffering because the world was faithless to me, but suffering because all that gave me life and gave the value of my life was shut away from me. But here I learnt what I could never learn when beauty was my playmate and companion. . . .

I learnt the force and use of indignation, which, surging upwards in my spirit, became a fury, a possession. It gave me life again—a scarlet life—flashes of scarlet on a sombre background. But life it gave me. And from the hour when first I realized the power of indignation I was a living man again.

(Was that what induced you to write the "Ballad of Reading Gaol"?)

Here, in the twilight, I can think about the time I fought within myself and conquered. I lived as fully then as in the days when I proclaimed the triumph of my mistress beauty and all the world of London stood still and hearkened to my psalms in her praise.

Dear lady, could you only know the real values of the world you would not reckon crime a loss, rather a gain. For here I found for the first time what strength is lodged within a man. My daily tasks were easy to me from that day when from out my surging soul came this great revelation of the spirit.

(Are you in dimness because of what you were sent to prison for?)

I worship the divine inhuman power that casts me into darkness once again. It is a different darkness from that within my cell. For over here the soul and spirit have reached a realisation of themselves. Here is no glorious birth for soul and spirit as that which sprang from me in Reading Gaol. . . .

(Do you know Galsworthy's Play, "Justice"?)

Yes, I know it well. I have carefully digested what our friend has said about a subject he knows nothing of. His fertile brain could not devise a prison such as mine was. The world divides what it is pleased to call our sins from our good deeds. This cleavage is possibly the net result of total ignorance. For what can be called "Justice" that rises from half the man. I, bound as to a wheel which ever in its revolutions adds to my pain, my pleasure and experience, can speak of justice; and if you are pleased to listen to me I will give you what has come to me from joy, an ecstasy of joy, an ecstasy of pain, an ecstasy of knowing every day what can be known, both in the body, and in this state of fluid mind. . . .

There is no justice possible here or in the world. For justice is the full completion of experience, nothing more. The man who dares to dive below the surface and pick from the depths the creatures of the darkness, must ever be despised and hunted while still upon the

*Some paragraphs from the automatic script reproduced here have already appeared in the Sunday Express of August 5.

earth he lives within the body. The world has formulated many schemes for what he calls the safety of his race; but he has never seen that in this scheme with which he joys to torture those of his fellows who despise his edicts; he is providing for himself a torture of the soul's remorse. For here we learn that what is anguish more acute than human beings can attain to in the world is the remorseful soul, who, blind even as a worm is blind, has spent his hour in torturing his fellows as a benediction.

(I am tired. Could you speak of this some other time?)

I should be grateful if your womanhood would bend to hear me longer. . . .

I wither here in twilight, but I know that I shall rise from it again to ecstasy. That thought is given to us to help us to endure. . . . The human spirit must pierce to the innermost retreats of good and evil before its consummation is complete. I suffer here because my term is long, and yet, I have the power of knowledge, knowledge such as all the justice that has tortured the poor world since it was born, cannot attain.

(I must stop now.)

I shall come again and speak to you of what you must experience before you come to fitness.

COPY OF AUTOMATIC SCRIPT WRITTEN ON JULY 13, 1923.

[The writer was Mr. V., with Mrs. Travers Smith touching his hand. Present Miss Cummins. The communication was written in an hour and a half. The only interruptions were the replacing of one pencil by another when the point was worn down.]

Oscar Wilde. Society sent me to prison and then into exile. The world, that had welcomed me so gladly, thrust me out from its care. With the brand of Cain on my brow and the charity of Christ in my heart I set out to seek my bread in sorrow—and like Christ or Cain I found how weary the way was—and like Dante how salt the bread when I found it. The world had no place for me. When I walked in public places I was asked to go, and when in hot confusion I retreated the curious craned their heads or raised their lorgnettes that they might the better view a monster of vice. I had lost everything except my genius. All the precious things that I had gathered about me in my Chelsea home and that had become almost a part of my personality were scattered to the winds or lost or passed into careless and alien hands. The very children of my imagination were thought unworthy to live, and a lady whom I had trusted and who in the days of my pride had often called me her friend, deliberately destroyed a manuscript of mine. As the man was tainted, so must his work be tainted also. The leper with his cowl and little bell was not more shunned than I. . . . But though I have forgiven the world the humiliations that were heaped upon me, and though I can forgive even that last insult of posthumous popularity that has been offered me, I find it hard to forgive them for translating my beautiful prose into German. You may smile,

but that, to the artist, was a very real form of murder. To have maimed my soul was terrible, but to have maimed the soul of my work was more terrible still. For my work, besides being my great memorial, is my one link with the minds of living men. More than that, it is the golden thread that will draw me close to the happier generations in the after time. And I am filled with a noble pleasure when I think that children yet unborn will read in my pages the story of one who found love better than riches; or of him who refused the fair raiment of a king that Justice might hold her sceptre in the land; or of one who denied the mother that bore him and expiated his sin in deeds of mercy and kindness. I once said—I think it was in *Dorian Grey*—that art had a soul but man had not. When I wrote those words they were perhaps no more to me than a phrase flung from the flippant lips of a cynic. I did not realize that they would have any tragic relation to my own life or to the lives of us all. They were perhaps only half true. It would have been better to have said that man has a soul and that the soul finds its true immortality through art. Art is the true Vishnu, the preserver, who embalms the soul for eternity, and embalms it not in natron, or in wax, or in honey like some poor lifeless thing, but in its own living fires.

The makers of history, those who ruled mankind with justice or with the pitiless sword, may find that the secret springs of their actions are hidden from posterity and their motives misunderstood, so that the good they did is accounted unto them as evil, and the evil good.

The man of science lives in the name of the flower or the star he has discovered, and like a flower or a star, his memory has no secure abiding place. His work can be seen only in relation to the work of others, his theories are superseded.

The little stone of jasper or of beryl is hidden away under the masonry of many hands so that they, who contemplate the finished edifice, forget the individual builder. To take one perfect illustration of this, look at the history of astronomy.

On that wondrous shield forged by Hephæstos for Achilles, on which was depicted the whole of the life of man in its joy and sorrow, we are told was wrought "the earth and the sea and the unwearying sun, the Pleiades and the Hyads (and that constellation) that men call the Bear who watches Orion, and alone hath no part in the baths of ocean."

That picture in its ageless simplicity of charm is as true today as it was in historic times. The mariner at his wheel or the peasant in the silent fields at evening may gaze on the same stars as Homer's heroes; can watch the blazing Sirius and know not that to the Greek it brought fever and pestilence and sorrow; can note the Pleiades and remember not that their rising was the sign for the great horned ships to go forth on the sea. But with science it is very different. We talk about the changeless constellations, but through the

ages of science the scroll of the heavens is a palimpsest on which are written and erased the names of many men. At the coming of Copernicus the heavens of Ptolemy ceased to revolve, and after Copernicus came Galileo and Tycho Brahe and Kepler followed the Dane. And the fair guiding angel of Kepler's planets faded into the cold dawn of Newton's great formula, and last, like a monstrous fish, Newton himself lies snared in the strange nets of space and time that Einstein has set about him. And of all these men what can we know, what whisper of personality reaches us through the ages? A few anecdotes, and these mostly myths, such as the myth of Newton losing his horse and returning the bridle; or of Newton forgetting he had dined; or of Kepler solving the problem of matrimony by mathematics; or of Galileo telling the bystanders that nature abhorred a vacuum but a vacuum of not more than thirty feet. And as it was in the past, so it will be in the future. When we have forgotten all that Poincaré did in mathematics, we shall remember that he walked the streets of Paris with a strange bird-cage which he had picked up at some stall and was puzzled to know how to dispose of. And if we turn to the artists and poets we shall find that their lives are just as uninteresting and as incomplete.

Even the love affairs of the poets are like those of ordinary mortals. We feel as we read them they are as purely accidental, as incomplete and as frankly physical as those of thousands of quite commonplace people. Which of us really wants to pry into Chopin's life at Majorca or his relations with George Sand, or who, without weariness, can read the ravings of Keats over poor foolish Fanny Brawn.

These things don't interest us, simply because they do not reveal to us personality. In fact, a ploughman in love and a poet in love present much the same spectacle, only the poet has a capacity for self-deception that the ploughman, happily for himself, can never attain to. These things are of no real vital consequence. They may, like Charlotte Brontë's tea-pot, furnish lachrymal urns for the sentimental or go to swell the muck heaps of that latest terror of modern society, the psycho-analyst, but to the student of letters, the seeker after personality, they signify so very little. In his search for the real Chopin and the real Keats he will turn his eyes elsewhere. He will realize that all we should care to know of Chopin, all at least that it is important for us to know, the poet has put into those impassioned preludes, and in that wonderful last sonnet the soul of Keats shines, as steadfast as the lone star to which it was addressed and sings as sweetly in the great Ode as the immortal bird once sang in the Hampstead Garden.—The Occult Review.

"He who gives a book touches the springs of life, plays upon the keys of an organ whose notes will sound perhaps in other lands and in other centuries.

Gordon Hall Gerould,
c/o Chas. Scribners Sons Co.,
597 Fifth Avenue,
New York City.

Dear Sir:

Your article, "Ghosts and Devils," in the April issue of Scribner's caught my attention.

The point you bring out—the matter of progression made by those in the other Life, as expressed in their communications today, has also occurred to me, in fact I have heard several discussions on it, and the general impression I get is that it is sometimes the most trifling thing that occurred during the earth life of the person that means a more sure identification by the person in this life, the investigator, or the mourner.

I am enclosing a book written by Mrs. Effa Danelson, of this city, which has aided me considerably toward understanding. This matter she received through communication with and travel in the so-called world of the dead, accumulated through years of study and experiences. I do not vouch for her statements, because I have not her experience, have not her knowledge, but I believe her to be conscientious, and if you will read it carefully and with open mind I believe you will agree she has succeeded in giving us some knowledge of life and activities in the so-called spirit world. Many of the statements made will prove worthy of study and investigation, and the more you read of it the clearer will be the understanding. I have read certain parts many times and each time I find something that did not come into my understanding at other readings.

On the other hand, some of her statements would have to be actually experienced to be understood, but for that matter there is nothing in the way of experience that can be understood or become actual knowledge until it is personally experienced by the individual.

To be technically correct not one of the many investigators can confirm the truth of communication with the so-called dead until he personally has experienced that communication. On the other hand, lack of experience does not entitle one to any right to scoff at or deny such communications.

I hope you will read this little book from cover to cover and pass it on to others who are conscientiously seeking knowledge, understanding, and the freedom to be had through such knowledge.

Yours very truly,
LILY K. WEST.
4001 Vincennes Avenue, Chicago, Illinois.

PSYCHIC EXPERIENCES

VITAL QUESTION OF THE MOMENT

Death—Birth

By Effa E. Danelson

The Story of Three Men Who Spoke at Their Own Funerals

In the first instance, the man had left his wife and was living alone in a rooming house. He was taken ill about seven o'clock in the evening, and sent for her. She called her physician and went to see him. Arriving there the Doctor told her he did not have long to live. They called an ambulance and hurried him to the hospital where he died about four hours later. For many years he had been a spiritualist, and knew that communication after death was possible.

Death had no terror for him. She gave him every possible care and attended to the laying away of the physical body as best she could. I was called to render the last service, and as I began to speak my voice changed to his, my face and form took on his expression and appearance. He spoke to the friends present and then turned to his wife and gave her a message of assurance that she had done more for him than he deserved and that he would never worry or bother her, that he would go away and unless he could render her a service he would never come into her presence. She was afraid he might cause her trouble as he was of a very jealous nature. The wife has married again; he has kept his word and has never come into her environment except when he could be of service to her. This was over twelve years ago.

The second instance deals with an entire stranger, a man about seventy-two or three years of age. I responded to this call and found a group of people of the old fashioned type. The man believed he could talk with the dead; one or two others shared his belief, but the greater part of them did not, and even at his funeral they could not hide their disbelief. They had called a Spiritualist because he had wished it.

When they gave me the data of his birth I took the paper and crumpled it in my hand, not realizing what it was for.

I felt a peculiar sensation coming over me and I became for the time being the individual whose funeral service I had gone to preach. The friends who knew and understood ceased to mourn; the skeptical ones listened in amazement while he through my lips told the story of his life, gave them some good advice, joked a little, to their chagrin and at their expense, told them of his future hope, admonished them, gave them a beautiful poem which the writer always regretted she could not preserve, and asked them not to weep or mourn, but

to assemble in his home and give him a chance to talk to them from time to time.

He said he intended to go on an exploring trip and hoped to be able to get some knowledge across to them. He then bade farewell and ceased speaking.

Their amazement was so great, the silence was appalling; the undertaker stood like one glued to the floor.

The third instance was that of a young man twenty years old who had joined the marines against his mother's wishes and unbeknown to her. He, with several others, was taking a morning dip in the lake. His first plunge proved fatal. His body was recovered, taken to the undertaker's and prepared for burial. I was called to officiate by the physician, who was a Spiritualist, and I supposed, of course, the mother was of the same mind. I did not have much time, as the funeral was at eleven o'clock and it was nine-thirty when I was called. I hastened as best I could, arriving about three minutes ahead of time; going straight to the weeping mother, I put my arms around her and said: "Do not weep, mother, your boy is not dead." I noticed she gave me a strange look, but I had become used to such looks and was no longer affected by them. These undertaking establishments furnish ministers for emergency cases. Just then a man came up and said to her: "The minister is here and we must begin the service." My first thought was to withdraw, thinking a mistake had been made. Just then I felt the presence of the boy, and I said to the gentleman: "I was called here to give this service." "But you were late," he answered, "and we have called in another minister." I said: "I do not consider I am late, but I will withdraw." The mother said: "No, they can both give comfort." I then said: "Let him preach, and I will give the closing word." He lamented loud and long, consigned the boy to everlasting punishment, which he considered was his rightful place; had the mourners howling in grief and terror; offered up a loud prayer for all present, and stepped aside. I then stepped to the head of the casket, laid my hand on the forehead of the boy, my body stiffened and through my lips he spoke. His words to his mother were: "Mother, do not weep; I am not dead, neither do I sleep; I know your grief, but I will comfort you and make up to you for the sorrow I have caused you."

The presence of the boy was felt; the weeping ceased, smiles wreathed the faces of the mourners for they had heard the voice of him whom they thought was dead.

The body had to be taken on a train to the cemetery.

I went with the mother. As we were on the train he spoke to her again. The cemetery was a long way from the depot, and the grave clear across the cemetery to a new addition. The distance had to be traveled on foot. Two men took the body on a hand car. The poor mother was about to collapse; I myself was not well, and it was suggested that we remain at the depot when we found the condition of things; she would not listen to this. Just as she was about to faint, the boy entered my body, placed his arms around her and said in his clear boyish tones: "Come, mother, I will sustain you." She arose; he took her by one arm; another boy, who was also dead, a friend whom his mother knew, took hold of her other arm. She could feel the touch. He then said: "Now, mother, get the step; hay foot, straw foot." Joking with her we moved over the ground ahead of all the others in perfect ease. At the grave he still held her in his strong embrace. As the body was lowered in the grave she turned to a friend and said: "I can not mourn; my boy lives." They all marveled and many were turned to seek knowledge of life after death. This boy knew nothing of a future life. At our next meeting we will tell you about a little child eighteen months old.

Many a man has walked up to the opportunity for which he has long been preparing himself, looked it full in the face, and then begun to get cold feet. He didn't have the nerve to bet on himself the last dollar he had. He would be a blank fool to bet his last dollar on a horse race; but when it comes to betting on yourself and your power to do the thing you know you must do or write yourself down a failure, you're a chicken-livered coward if you hesitate. I put it in plain language, because that is the only drug that will cure your sickness if you are subject to that kind of nervous hesitation—lack of true self-reliance.—B. C. Forbes.

We have wakened to a new consciousness of life and its privileges; and the keynote of this consciousness is to use, in practical life, all that is in us, and to use that all in the fullest and most effective manner. To this end, increased and higher efficiency becomes absolutely necessary; and the same is true of psychology. It is now an indispensable study where the all within us is to be understood and applied.—Christian D. Larson.

From a great heart secret magnetisms flow incessantly to draw great events. Wherever the mind of man goes, nature will accompany him; and there are men whose magnetisms are of that force to draw material and elemental powers, so that, where they appear, immense instrumentalities organize around them. Property is an intellectual production. The game requires coolness, right reasoning, promptness and patience in the players.—Emerson.

The Dear Old Fashioned Friend

As you sit alone at twilight time,
And gently close your eyes,
These unseen visions come and go,
As if from haunted skies;
There comes a tugging at your heart,
As a dear voice calls, "Come in".
You open your eyes and look about
To comprehend this din.

And there before you pass in line
Kind folk from by-gone days,
Although quite quaint, you welcome all,
As they're flitting through the haze.
You chat and smile, but soon you miss
A face you love so well,
And wondering why it is not there,
You ask some one to tell.

They laugh, and clap and hurry on,
Saying "It's not of us you crave,
But a dear old fashioned, modern friend,
Both moderately gay and grave."
You open your eyes quite startled,
To find it's only a dream—
Still you feel this old fashioned, modern friend,
Is near, although unseen.

—Mrs. Amos P. Valiton.

Lift yourself and you lift all humanity.

The man or woman who knows when they are going find the way.

The law itself does not change. The creatures of the law change through the process of their own activity.

The girls and boys of the present time under twelve years of age will be the fathers and mothers of a new race.

Fear through ignorance has ruled the world since we have records. Beginning with the twentieth century, fear through knowledge shall rule. Fear to do wrong will soon kill the desire to do wrong.

—Effa E. Danelson.

The Winds of Fate

One ship drives east and another drives west
With the selfsame winds that blow;
'Tis the set of the sails and not the gales,
That tells them the way to go.

Like the waves of the sea are the ways of fate
As we voyage along through life;
'Tis the set of the soul which decides its goal
And not the calm or strife.

—Ella Wheeler Wilcox.

Mysteries of Spiritualism

How a Man Found His Long Lost Sister

FROM THE "STURGEON AND EVERTON MAIL"

"A tale is told: one can't believe
It's just beyond the limit;
But this, I trust, you will receive,
Because there's something in it."

This is a strange but simple story, so strange that one may be almost justified in doubting the veracity of the writer: and yet I am confident there are many of my readers who will in simple faith accept it, not only as possible, but a probable truth.

The man of science will offer long dissertations on the conscious, sub-conscious and subliminal conscious attitudes of the human psychology; the alienist will talk learnedly of lesions and aberrations; the theologian, especially if he can write D.D. after his name, will talk very learnedly and convincingly from his own point of view, and sum up the whole as an illusion engendered of the Devil.

These great men all admit the facts, but each in his own way will try and prove that after all there is nothing in it. But still the fact remains; in spite of scientific research and theological fustian the man of simple faith and common-sense will accept the truth at its face value.

With this short preliminary I will go on with my story. An old friend whom I had not seen for nearly forty years came to see me some few days ago, and after the usual reminiscences of old friends, I reminded him of his youthful antagonism to certain dogmas of the Christian religion, and questioned him as to his present attitude to those matters, especially as he had traveled much, and had come in contact with many nations and various creeds: Needless to say, I was very surprised when he told me quite frankly and without the slightest hesitation that he was a Spiritualist.

"Spiritualist," said I. "Well, well, to think that you, who hardly believed in anything; you, with your logical mind and agnostic tendencies, to become a Spiritualist; well, well, this beats me. To think that you, of all men, should take up this silly cult, and to believe that you can call the spirits from the vasty

deep. I would not have believed it if you had not yourself admitted it."

"Hold on a minute," said my friend. "Apparently you know nothing about the subject, as the Spiritualists do not 'call the spirits from,' etc. They do not call on any special spirit, but the spirits of our departed friends are always near us, and always ready and willing, under favorable conditions, to make themselves known, to help us in many difficulties.

"You know I have travelled about this old globe a good bit, and I have studied many nations and religions. I have seen the fetish and the taboo. I have seen men, ay, old men, who made a pilgrimage of a hundred miles to place a wreath of flowers on a stone idol, and I am not ashamed to say I stood by and took off my hat whilst the old pilgrim prayed. I have watched the followers of the Prophet 'spread their carpets facing toward Mecca three times a day. I have heard the call to prayers of Allah M'sh Allah, Allah Akbar Mahomed Resul Allah, and have been almost tempted to take off my shoes as one standing on holy ground!

"I have talked with friends, men of honor and culture, gentlemen in the best sense of the term; followers of Buddha, of Zoroaster and Lao-tze, fire worshippers and nature worshippers, and men who worshipped not at all, and in all creeds, all religions, all faiths, I have found some truth; from the lowest fetish worshipper, who makes his own god and ties it with a string over the entrance to his hut, to the highest intelligence in Christian England, each has his own cup full of the eternal verities. To come back to our discussion, I find in Spiritualism the great reconciler of all creeds and all mysteries."

"But tell me," said I, "how came you in contact with this new cult?" "Oh," said my friend, "it isn't at all, it is as old as the Bible, and the old Book is full of it if you only search with an understanding and unprejudiced mind. But I'll tell you about it, and how I first came to investigate it.

"You know I have travelled a good deal about India. Well, to make my story short, I was crossing the Ghauts from Birnough to Poonah, and, owing to some accident on the line, I had to break my journey, and not being able to continue that night, I was invited to stay

with a lady and gentleman, Europeans, and this I was very glad to do. And, as it happened, they had some friends coming in who were Spiritualists, and were going to hold a private seance, and although I was quite a stranger to them all, they invited me to form one of the circle. I hesitated about it, and thought in honesty I ought to tell them my attitude to religion and the supernatural.

"The lady visitor, who was also the medium, said she was very pleased indeed to meet me, and remarked, 'She thought the accident to the train would, after all, tend to some good.'

"We sat quietly round the table, a hymn was sung, and a prayer was offered, and presently the lady said, pointing to me: 'I see two spirits standing behind you. One is an old gentleman, the other is quite a young lad, but they have both passed over very many years ago. I should say between thirty and forty years ago.' And then she described them to me, but I could not recognize them.

"I then asked the lady could she give me the names, and this after a while she was able to do, and then I knew who the spirit friends were. One was my old grandfather, and the other a young cousin, both dead, as the medium said, about forty years before.

"Perhaps," said I, "the medium knew something about you and your family, or, perhaps by the long arm of coincidence she got hold of the right names."

"Oh, no," said my friend. "Both the medium and her husband, and the people who gave me shelter were complete strangers to me, and the names she gave me she had never heard herself before, nor had anyone present except myself ever heard these names, for my grandfather's name and the boy's name was 'Cadfan,' an old Welsh family name that none of those present had ever heard.

"You may call it the long arm of coincidence, but I prefer to accept the simple explanation of the Spiritualists."

"Well, old chap," said I, "did that one fact convince you of the truth of Spiritualism? Surely you wanted something more than that to alter your mental attitude."

"Wait a minute," said my friend, "I have not quite done yet. I have another incident which may possibly be more convincing, and may show you the wonder-

ful possibilities behind it all. You remember my sister, who was about two years younger than I. Well, on my return to England I advertised in the agony columns, offering a reward to anyone who knew her whereabouts, or anything concerning her, but nothing came of it, and I concluded she must be dead, and somehow I felt very lonely, for we were the only two of the family.

"I stood one evening in London waiting for a bus, and, looking up, I saw a notice board of a Spiritualist Society, so I went in, more from curiosity than anything else.

"A lady medium was giving a lecture and after the lecture she gave a clairvoyant description, and, turning to me, she said there was the spirit form of a lady standing by me (I may explain that I walked up to the front seats.) The medium said that this spirit form not only came to me, but went back to the back of the hall, and rested her hand on the shoulder of a lady there, and the spirit form looked very anxious and distressed.

"The medium asked me did I know anyone in the hall. I said, 'No.' I was quite a stranger in London, and the lady at the back was also a stranger, and neither of us had been to a Spiritualist meeting before that evening.

"I was anxious to see the lady to whom the spirit form had drawn my attention. I have no doubt you can see the sequel. It was my long lost sister, and thus were we mysteriously brought together, and my sister told me many times since that she could never explain the impulse which sent her to that hall that evening.

"Again you may say it is the long arm of coincidence. You may explain it to your own satisfaction by attributing it to telepathy, or give it any other scientific term at your command, but failing every other explanation, I simply call it 'Spiritualism'. If not, again I ask, 'What is it?'"

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

Effa E. Danelson and Pupils.

Telepathy and Death

Sir E. Marshall Hall's Experience

A remarkable story of the way information of his brother's death was conveyed to him through a medium—an automatic writer—is told by Sir Edward Marshall Hall, K. C., in his introduction to a book by Miss K. Wingfield, the medium in question.

The famous K. C. explains that he was a scoffer and a sceptic in such matters until, about thirty years ago, he yielded to his sister's persuasion to put Miss Wingfield's powers to a test, and ask some question which, if answered satisfactorily, must prove communication with another world.

"What's the use? She cannot tell me the winner of the Derby or St. Leger," was Sir Edward's reply; but to please his sister, and with no faith in the medium's powers, he devised a test:

"I pulled out a letter which I had received at my chambers in the Temple the preceding day. . . . I folded up the letter in its envelope, writing, stamp and postmark inside, and then placed the whole in another envelope, which I sealed with a seal I always carried. There was no writing on the outside of the envelope . . . and I handed it to my sister to hand to Miss Wingfield with the spoken question, 'Ask her where is the writer of the letter contained in that envelope.' Please note that sex was not mentioned, and my sister did not know who was the writer."

After some delay the automatic writer gave the surprising answer, "The writer of that letter is dead," an answer which, while it surprised Sir Edward, merely increased his disbelief in the medium. Nevertheless, he asked when and where the writer had died, and the answer came back, "He died yesterday in South Africa."

Outside This Life

That statement seemed ridiculous except for the fact that the letter was from South Africa. Sir Edward was puzzled. The letter which he had received on the previous day, a Saturday, had been written some three weeks before by his brother in South Africa. He adds that he had not mentioned it to his sister, and she

could not possibly have known of its receipt.

"The following Saturday I received a letter from Archdeacon Gaul, a great friend of a friend of ours, giving me information about my brother, in whom he took a great interest. The second succeeding Saturday I received another letter from the Archdeacon, in which he again referred to my brother. The third succeeding Saturday I received another letter (dated the Saturday immediately preceding the Sunday on which I had asked the question at Hampstead) from the Archdeacon, in which he wrote: "I little thought when I wrote you last mail that I should have to tell you that your brother was found dead in his bed this morning."

"I need hardly say that I was staggered (adds Sir Edward), and . . . I came to the conclusion then, and I still believe, that the message can only have been communicated through Miss Wingfield by some agency outside this sphere. Telepathy, clairvoyance, thought reading are eliminated absolutely. I was ignorant of the fact—for fact it was when the message came on that Sunday afternoon—that the writer of the letter was at that moment lying dead in South Africa. As far as we can ascertain he had died about thirty-six hours previous to the receipt of the message."

This was enough, says Sir Edward, to convince him "that there is an existence beyond so-called death, and that there are means of communication between them and us."

"Until I am convinced otherwise, I shall continue to believe, and believe steadfastly, that the message of my brother's death was conveyed to me in mercy by some influence outside this life," he adds.—*The Two Worlds.*

The Good Time Now

By Elizabeth Doten

There is never a broken link in the chain,
And never a careless flaw,
For cause and effect, and loss and gain,
Are true to a changeless law.
Now is the time to sow the seed
For the harvest of future years;
Now is the time for a noble deed,
While the need for the work awaits.

ELEMENTARY PSYCHOLOGY

PART VIII

By CLARENCE H. FOSTER

Your Financial Requirements

Point Six

1. In this section of this series of letters, we are discussing the two entirely opposite types of teachings, which instruct the pupil in the method of providing for his financial requirements.

2. One class of teaching instructs him to pray and concentrate, the other class of teaching leads him to the Supreme Self in an abiding trust and confidence, and instructs him to "take no thought of the morrow," but to work and serve.

3. The latter class of teaching is deeper and more beautiful, and is completely and perfectly true, for those who are ready for it.

4. But, it must be frankly recognized, in the beginning, that those who are truly ready, within themselves, to serve and wait, are very few and far between.

5. Those who do not find themselves able to attain to the state of perfect "desirelessness" should not consider themselves inferior in any way.

6. They should remember that one, who had indeed attained the state of complete desirelessness, would be one of those true perfected Masters, of the type not publicly known to Earth as teachers.

7. And—one should remember that true desirelessness, or selfless service, was never attained by self-repression, and whom so thinks that he has attained this goal by self-repression, will ultimately find that he has only substituted another form of selfishness.

8. Also—one should recall that those true Masters, who have attained perfect selflessness, reached it *only* after paying a price and passing over a path that no student could bear to face, could he see it in advance.

9. And—that their selflessness came to them, *only* after the dross had been shattered and removed, and after they had been subjected to the "refiner's fire" which only they, who have traveled ahead of us on the trail, could describe.

10. Utter selflessness and desirelessness are not attained by effort. If one has the consciousness to reach the state of entire selflessness, he will attract the circum-

stances in his life, which will remove the dross.

11. It is well for one, in the beginning, to use definite methods to "seek" and to elevate his own money psychology. If the true soul is deep enough, in due time the circumstances will come, which will automatically turn one away from clinging to temporal things and then the selflessness will come of its own accord.

12. Let us, at least, begin by taking up the very simple process, by which one, who "prays and seeks" may elevate his own money psychology and his financial status in the world.

Faith

No matter which plan one follows to improve his situation and plane of service in life, he will soon find that one very outstanding essential toward attainment is Faith, or Confidence.

The one who "prays and seeks" who uses the methods of Constructive Psychology to improve his status will find that Faith is essential. For, if he has not Faith his work and efforts will be fruitless and his own doubts and fears will counteract his constructive work.

The one who "works and waits" who serves the Supreme Self in desirelessness, will also find that Faith is the prime requirement. For, without Faith, he will lack the perfect trust and peace and confidence required upon this path, and by clinging to external supports will lose the benefit that comes to him, who "seeks first the Kingdom."

Faith, as referred to here, means either—

- An entire and perfect confidence in self.
- A perfect confidence in nature's laws and of one's knowledge of them.
- Or, a perfect trust and confidence, in some consciousness, other than self as one knows self.

The perfect confidence in *self* is only for those who "seek and pray" for they depend upon self.

The perfect confidence in nature's laws is for both those who "seek and pray" and those who "work and wait."

This perfect confidence does not fully come until one has really experienced, or seen, some very tangible demonstrations of the perfection of nature's laws.

The confidence in that something higher than self is required by those who "work and wait," for they must rest in perfect, abiding, trusting peace, knowing that all things are cared for.

Faith, or Confidence, can really come through only one or more of these means, which we will now outline—

- The use of inspirational and suggestive methods, drilling in and inspiring the Subconscious with assurance, until it begins to *feel* and reflect that Confidence and Faith. As we continually impress the Subconscious with constructive assurance, so does it come to believe and accept, and Faith thus comes by degrees.
- The methods of finding freedom, through the principles of Analytical Psychology, will also bring Faith. For it is possible to thus release and free self from the ideas of fear and inferiority, and with the removal of these negative impressions, Faith automatically comes.
- The road of crucifixion will bring the most perfect and complete Faith of all. On the road of pain the bonds and attachments to temporal things are dissolved and shattered. Then, since one no longer clings to persons, material possessions and self-elevation, one *cannot* have the old fear and strain lest he should lose them. And, since he is more unshaken by the things which threaten him, Faith comes—an abiding Faith that all will be well. And, all is well.
- If one has seen an actual demonstration of a something higher, then indeed comes Faith, the highest Faith of all. And this point is to the reader, who *can* read it.

In any event, Faith is necessary for Progress. The first steps to Faith are in the use of constructive auto-suggestion. The next are the use of analytical methods to dissolve fears and ideas of inferiority.

The road of crucifixion and the vision of the Light Within are not sought by effort, but in their time and place will come to him who is ready.

Your Financial Requirements

Point Seven

1. To improve your financial status, the first and prime requirement is that you elevate the plane of your own "money psychology."

2. This means to elevate your plane of vision, financially, until you automatically, naturally and easily think of self as dealing in larger sums and on a higher scale. For, as soon as you freely and easily think of self as working on a higher financial plane, you will find that external circumstances will steadily shape themselves to lift you into that plane.

3. In the depths of the Subconscious within you are the accumulated impressions of your life-time. Now, stop and observe a moment. Is it not true that you automatically and naturally think of yourself as operating on a low, or rather moderate financial plane?

4. Your reason and intellect may tell you that you are as capable of operating on a high financial plane as any other person. But—face this fact, first. Is it not true that, from the days of your youth, you automatically think of self in terms of little and lack of financial plenty?

5. Then, how can you expect external circumstances to be otherwise? The thing to do now is to elevate your plane of thinking, and your outer circumstances will quite easily shape themselves to conform to your new vision.

6. To elevate the plane of your Sub-conscious everyday "Money Psychology" you must do two things:

- a. You must observe and analyze the various factors present, which will be real obstacles ahead of you, tending to hold you back.
- b. You must learn very, very simple methods of changing your Sub-conscious expectation, elevating its plane in terms of money.

7. The obstacles which would hold you back, are, principally:

- a. Your own present ideas or fixed impressions of poverty.
- b. Your own impressions of inferiority.
- c. Your own pride and vanity.
- d. The influence of those about you.

8. Your own present impressions of lack or poverty must be completely overcome, for as long as the old ideas exist you will continue to think of self on a low financial plane.

9. Your own impressions of inferiority may be along lines quite distant from the financial aspect of your life, yet, while they exist within you, complete confidence cannot be built along any line.

10. Pride and vanity, and desire for egotistical self-elevation, always bring an unpleasant reaction from Nature, and this can quite easily over-balance all of the constructive work you do. Face it honestly.

11. Your associates, family and friends, see and think of you on a certain financial plane. You must entirely disengage from their conceptions, and learn to think independently before you can make any true progress.

12. By degrees, we shall analyze out and dissolve these various obstacles by showing how they originated, etc. In the following number we shall consider the simple means of constructively elevating your financial vision.

Passing It On

There are two ways in which one may seek to elevate his financial plane. One of these is usually followed from a more selfish motive and the other is sought simply because it is only common sense that one should endeavor to serve on the largest scale that he can.

- a. Some persons desire to elevate their Money Psychology in order that they may acquire wealth to own, possess and keep. This is the more selfish plan, actuated by desire for personal gain and self-elevation, and does not work so well.
- b. The other plan is to seek to elevate the financial plane upon which one operates not for great personal possessions but simply to be enabled to serve in a larger way. This is the more suc-

cessful method of approach, since the motive is not to gain and keep great wealth.

It is a logical truth that one should reach and serve as many as he can. And, he should be quite able to attract financial plenty for the necessary expense of his work. He can easily do so, if this is the motive, for there is a vast difference between the motive of seeking plenty with which to serve others, and that of seeking wealth merely for personal possession.

You will, therefore, find much greater success in elevating your financial plane of vision, and in attracting financial plenty, if your motive is to use it in serving others and helping them along their way.

This does not mean that your money should go to charity. It is right and proper that a certain amount of one's income should go to charity, and each should determine for himself the proportion to be used thus. But, there are innumerable ways in which money may be used to further human education and to bring more true light to a race of struggling children.

You know perfectly well, that as you teach and pass on to others, your own understanding and consciousness expands and unfolds, indirect ratio as you pass on. The same thing will be true of the money, which passes through your hands, if you earnestly try to use it so that others may reap benefit from it, also.

Pass on all the blessings that come to you, and endeavor to make them reach and aid as many as you can.

Consider yourself only as an agent, or a medium, for receiving and passing on. Do not think of the money you make use of, in a possessive sense, but picture it as coming to you for use in aiding others, and for use in furthering human education.

If this is your motive, you may and should then continually elevate your plane of vision, always thinking of greater plenty, with which to work. It is not even necessary to pray and concentrate for it, if you will do your best today and confidently expect your plane of service to expand, you will find your financial income increasing to meet your needs.

And, you will find also, that there will always be great plenty on hand for your

own personal needs, and for your future, as well.

The key to it all is this—

Pass on all blessings you receive, to as many as you can reach.

Your Financial Requirements

Point Eight

1. One very helpful step toward a state of true "desirelessness" with regard to finances and material gain, would be to reach the place and plane where one can easily and simply care for all his financial needs.

2. For, when he has reached this point, unless actuated by genuine greed, one ceases to be concerned by financial necessity, and a state of indifference concerning finances is much more easily attained.

3. To analyze the steps required to build a good "Money Psychology" let us first imagine a person beginning with nothing, penniless. Let us see the steps, which he must take. You may apply these simple principles from *any* starting point, with absolutely certain results.

4. He must have the courage and confidence to step forth boldly into the darkness, where he cannot see the way ahead.

5. He must first find a means of providing for the bare necessities of life. In other words, he must provide or secure for himself a "Meal Ticket" to remove all stress and strain and fear concerning actual sustenance.

6. He now has a "Meal Ticket"—his mind is free from the strain and worry of this feature. And yet, perhaps, he has only a very meager income.

7. He must next disengage entirely from the ideas and concepts of others, as to what can, or cannot be done. He must think and dream and plan for himself. He must keep silence.

8. He must begin to look for and see, every place he can *give* to the world, either Ideas, or Service. Let him be more concerned about *giving* all he can, than he is in what he is to receive. He should give Ideas and Service on every hand, and in every way he can, just so they are, in some way, of value to others.

9. He should now proceed to elevate his own "Money Psychology" and thereby, to easily and smoothly lift himself into a larger plane of work and service.

10. He should not at once, and immediately set a very high goal of financial attainment. Such a great jump would

be too much for the Subconscious to easily and readily accept. He should elevate his plane of vision by degrees.

11. As soon as he has an income of any nature, however small, he should begin to educate himself into *expecting* and looking for the day when he can operate on a plane of service worth exactly *double* the basis he is now working on. And, each time he makes a gain or advance, he changes his objective to exactly double what his new working basis is. This will *never* fail, if one will follow it.

12. Step by step, he elevates his vision to a confident expectation of double his present income, by—

- a. Dreaming and visualizing himself on that operative plane worth twice his present return.
- b. The use of simple Auto-Suggestion, while at his work, while walking along the street, or at any other time, telling himself in simple terms the plane he is going to reach.

Pretty soon the Subconscious confidently believes it, too. Pretty soon he has made another step, or gain. This never fails.

Auto-Suggestion

One of the important points to remember, in elevating your "Money Psychology," is that you must do it by degrees. The Subconscious expectation cannot be greatly altered instantly by simple Auto-Suggestion, but can be gradually re-educated in any way.

In earlier numbers, we have discussed the principles of Suggestion which are very simple, merely the giving of new ideas and impressions to the Subconscious. The process of giving such new impressions to one's own Subconscious is called Auto-Suggestion and is amply detailed in many books and writing available from the public press.

The basic requirement of successful Auto-Suggestion is *Repetition*. In other words, one must "tell" the Subconscious many times what it is to accept, believe and expect.

When using Auto-Suggestion to elevate your Money Psychology, the nature of the Suggestion you are using, or repeating, must be—

- a. One which sounds reasonable or fairly possible to your conscious reasoning self. This is the

reason you should elevate your plane by degrees, so that you do not automatically doubt yourself and weaken the effects of your work.

- b. One, which is very, very simple, so that you do not veil the basic idea of the Suggestion in meaningless phrases.

If you will use a figure, representing your goal of financial attainment, exactly double the one you *have* attained, you will find this gives you a very practicable working basis for Auto-Suggestion. Then you can elevate it by degrees, always keeping your objective twice as high as your attainment.

You should convert the idea of your financial attainment into very simple terms of dollars, and leave all other words and expressions entirely out of the Suggestion you are using with self.

Thus if, for instance, your goal is Ten Thousand Dollars, you use these figures only, and no other words whatever, in your oft-repeated Suggestion to your own Subconscious.

In such a case, while walking along the street, while resting, just before sleep time, or just upon awakening, you may and should repeat to yourself many times each day—only these words, over and over again—"Ten Thousand Dollars."

If you add any other words by way of explanation or assertion, you greatly weaken the effect of the Suggestion.

The words should be repeated many times each day. Naturally, when you are in public, or near others, you repeat them to yourself, silently.

And remember, above all, that in the times when your faith slips away temporarily, when the strains, and ups and downs of the daily grind make you lose confidence, then, to keep yourself from brooding along fearful lines, resort to the repetition of your little—"Ten Thousand Dollars" until your lack of confidence wears away.

After a time, the Subconscious gets used to the thought of Ten Thousand Dollars. It does not seem like so much after all, and it comes to *expect* it. Then, external circumstances will adjust and you will find you have made another step ahead.

Your Financial Requirements

Point Nine

1. If your plan of life is to "pray and seek" it is necessary for you to elevate your Money Psychology, to be able to operate on a high financial plane.
2. If your plane of life is to "seek first the kingdom" or to work and wait, it is still well to elevate the plane of your financial vision in order that you may come to confidently expect to work on a broader scale.
3. There is a very *real* difference between taking steps to *elevate* your financial vision, and using psychic formulas, laws or powers to seek to *attract* money for itself.
4. The steps have been outlined, in this series, whereby you can elevate your financial vision and your confident expectation of financial income.
5. And, always remember, that as your plane of confident expectation is raised, then unless greed or vanity brings ill-fort, your actual financial income will also steadily adjust to a higher plane.
6. There is no reason why even the one, who seeks nothing for himself, should not proceed to elevate his Money Psychology.
7. But, in many of the teachings, for those who "pray and seek" are given instructions and formulas for the attraction of wealth, by the use of deliberate, cultured and intensive "Concentration."
8. This "Concentration" for worldly gain is taught in so many places, that any reader of these lines has already come to understand such teachings. The basic points of these formulas for "Concentration" have been given in an earlier number of this series.
9. It is true that use of such Concentration will, and does, produce results.
10. But, in this series, it is definitely *not* recommended that one use intensive Concentration with a view to increasing his personal possessions or elevating his station in life in any way.
11. This does not mean that it is wrong for those who do so use Concentration. Yet, there is seldom any need for *Concentration* for wealth, or even to appear as a great teacher. Seek to do your work each day, elevate the plane of your Money Psychology by simple means, and rest in peace about the gain or growth.
12. Those teachings advocating Concentration for gain really cause one to

enter into the Inner Temple, The Holy of Holies. And, we have read of a Master who once drove the money changers from the Temple. Why, then, should we bring them in? These teachings all have their place and serve their purpose, but there is another, and a more beautiful way to plenty of the gifts that grace our lives.

Dreams or Reality

In order that one may serve either himself, or others, it is necessary that he should not lapse into impractical and habitual dreaming or phantasy.

Dreams and imagination *are* necessary. Nothing worth while has ever been done without first a dream picture. And, because one dreams of doing something which no one has ever done before, it does *not* follow that his dreams are impractical.

Yet, everyone can recognize the type of perfectly useless and impossible phantasies, whereby one will imagine himself in pictures of attainment and glory, and honor, etc. The moving pictures are especially conducive to this type of impractical phantasy. A boy, perhaps, sits in the movie and phantasies *himself* (self-identification with) the hero of the picture. Or, he may identify self with some great war hero in fiction and find his glory and supremacy in dreamland, while reading the book.

It is impossible to make an absolute line of demarcation between idle phantasy and truly constructive dreaming or imagination. The ear-marks of the idle phantasy are—

- a. It has no essential relation to reality.
- b. The purpose of the phantasy or day-dream is to give one an imaginary sense of grandeur and superiority, or to simply gratify a desire for sensation.

If a dream picture has as its object an action with, or a helpful effect upon, external society or nature, it may be concluded that it is a sound and constructive piece of imagination.

If a dream picture has as its purpose the fulfilling of a personal desire for grandeur and self-elevation, or to gratify desire for sensation and does *not* lead to any action with, or affecting external society and nature, then it is indeed, idle phantasy.

▲ You need not expect to meet nor take

care of your financial requirements, unless you are willing to meet and endeavor to affect external society or nature. Do not expect to be able to dream and phantasy self in positions of glory, and find success in it, unless you actually put forth effort to meet, deal with, and affect society or nature.

Man is compelled to meet the problems of life and to experience them. He is compelled to face and overcome the conflicts of life. It is true, that when the individual has attained to a certain degree of spiritual consciousness, the trials no longer *appear* as conflicts, but he has to pass through them, just the same.

And yet, the infantile or regressive trend of Man seeks to slip back into the sheltered nook, and there to day-dream or phantasy self in positions of eminence.

It cannot be done. One must ultimately *earn* everything he receives or hopes to receive. Only *working* for it is not enough. He must also meet the trials of daily life with its stress and obstacles, and in overcoming these, he finds the strength and his financial reward as well.

It is not possible to cheat Nature and find and keep riches and full growth in the sheltered, easy path.

Watch your dreams—

Are they truly to aid you in meeting and dealing with the *real* world? If so, they are sound and real—Dream on.

Or, are they to simply make you feel grand and glorious in some imaginary position of heroism and self-elevation? If so, they are idle phantasy, leading nowhere, and filling your own mental household with useless rubbish.

The following have made their donations to the Psychic Power Healing Center:

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Fact and Fancy in the Science of Psychoanalysis

A Review by Van Buren Thorne

Problems in Dynamic Psychology: A Critique of Psychoanalysis and Suggested Formulations. By John T. MacCurdy, M. D. 382 pp. New York: The Macmillan Company

A correct estimate of the value of psychoanalysis as a therapeutic system lies in the future; equally indeterminate in point of time rests the measure of utility which resides in the pursuit of the elucidation of those psychological units which in any manner contribute to the system. Whether or not psychoanalysis is a therapeutic system, or even as an adjunct, will survive is open to question. Its proponents, of whom Dr. MacCurdy shows himself to be a conspicuously forceful one, assert that, although it is now but a promising infant, it is firmly established as a science; the future, they hold, will witness its expansion to a degree which prevision is unable to limit, and that this growth is to be accompanied, and to proceed, by definite formulations—the establishment of rules along strictly scientific lines. On the other hand, there is a class of the informed, among whom may be mentioned Dr. James J. Walsh, himself a teacher of psychology, who declares that psychoanalysis as a therapeutic procedure is useless except in hysteria, and that its vogue is already passing. Dr. Walsh quotes Dr. Boris Sidis of Harvard as saying that "Freudian psychoanalysis should be openly declared a fraud" and Dr. Frederick Peterson as stating that he has seen "permanent insanity, even suicide," result from its employment.

Before considering dynamic psychology, let us reiterate the popular conception of psychoanalysis in its therapeutic sense. The vast majority of those abnormal mental states which are sufficiently distressing to require the services of a physician are caused, in the opinion of Freud and his immediate followers, by sex repression in some form. The Freudian "cure," therefore, consists of the removal or lifting of the inhibition or repression and the direction of the energy thus liberated into other channels. Here is a plainer explanation: The psychoneurotic individual presumably does not know what is the matter with her

(more often than not the individual is a female). She goes to a psychoanalyst and he, by adroit questioning, chiefly concerning the nature of her dreams, brings out the fact—often to her shocked surprise—that her distressed condition is due to some inhibition relating to sex which has been repressed into her unconsciousness. His function is to liberate this inhibition and thus cure the patient.

There are those who describe psychoanalysis and its practice in briefer and still plainer terms: It is that form of therapeutic procedure which enables a psychoneurotic to free his or her mind by discussing intimate sexual matters, after they have emerged into the conscious, with her physician.

The author explains what he means by "dynamic psychology" and tells how he came to study and write about it. He says it "is a useful term which covers the study of instincts, motives, emotions, and imaginative (or 'autistic') thinking as opposed to the more static functions of attention, perception, memory and similar conscious, logical processes." He says it "is a relatively new science which has grown up from the observations and speculations of sociologists, anthropologists, criminologists, neurologists and psychiatrists (to a less extent from the work of the psychologist with normal man)."

For years Dr. MacCurdy had been studying systematically the psychology of manic-depressive insanity. Before this it had been shown by Jung and other psychiatrists in both Europe and America, "That the false ideas present in the functional psychoses, particularly dementia praecox, were not haphazard and lawless products of a diseased brain, but that they were closely analogous to the unconscious ideas discovered by Freud in the dreams of his psychoneurotic patients and available for systematic study. The task in investigation of manic-depressive insanity was to examine the forms which delusion took and see if they could be correlated with the other symptoms. The results of this work are not yet published except for one clinical group. The present book represents a by-product of these researches."

In 1913 the author and the late Dr. August Hoch began to study carefully the theoretic writings of Freud, who may be called the founder or discoverer of

theoretical psychoanalysis. They were surprised to find that his fundamental principles were not internally consistent. Dr. MacCurdy also at this time studied the psychology of epilepsy and, later, of war psychoses. He says that these conditions would have been totally incomprehensible had it not been for the light which psychoanalysis had thrown on morbid mental processes. These studies, the author says, "seemed to demonstrate that instincts other than sexual could be responsible not merely for isolated symptoms but for the very core of the abnormal reaction."

The need was indicated, therefore, for a broader field than that of psychoanalysis as set forth by Freud and his followers. This book, then, is an attempt to show that a broader field than Freud's is needed and is likewise an attempt to fill the need by some tentative hypotheses. The author is not hostile to Freud, but his criticism points to the frankly expressed declaration that Freud's "theories cannot endure as they stand, and the sooner they assume scientific and logical form the more certain is their immortality."

The author does not make any attempt to consider the theories of Jung; he frankly says that he cannot understand them.

Dr. MacCurdy says that some knowledge of psychopathology is necessary to a proper understanding of the text of his book, but expresses his belief that laymen who have read current popular literature on the subject are sufficiently equipped to interpret his meanings. Nevertheless, he admits that "the critical portion of the book is unquestionably hard reading." Right!

Space permits only meagre mention of a few of the phases of some of the subjects discussed. Since the utilization of the interpretation of dreams figures largely in the value of psychoanalytic treatment, and since it was in no small measure that popular curiosity concerning psychoanalysis was aroused by the Freudian conception of dreams, it is interesting to record the more readily understandable reference of the author to them:

"If our view that dreaming is simply unconscious thinking be a sound one, the content of the remembered dreams is dependent on the nature of the current un-

conscious thoughts. * * * It seems that the path from consciousness to unconsciousness is always open: to use an anthropomorphic figure of speech, it seems that the unconscious knows everything that consciousness does, while the reverse is far from true. Consequently any experience during the day may have enough latent significance to divert unconscious thoughts into some specific channel. When sleep comes this train of thought is continued and is expressed in countless symbols. On waking, as we have said, there is an effort to adjust the remembered dream with reality, so the formulation which contains elements repeating the day experiences is selected."

The author accepts hypnotism as simply an exaggerated form of suggestion, and this being the case, he says, only two fruitful methods have been devised either for the investigation or treatment of the psychoneuroses, which are the lesser manifestations of mental disturbances in contrast to the graver aberrations called phychoses. These two methods are suggestion and psychoanalysis. It is worth mentioning that Dr. Walsh, referred to above in his new book on "Cures" (especially cures that have failed), states that hypnotism as a therapeutic procedure has fallen into disuse and even into more or less disrepute because of its alleged harmful effect on character.

Dr. MacCurdy says that suggestion in its simplest form impels the subject (patient) to accept uncritically some thought from the operator and reacts to this idea automatically and consistently just as if it were a spontaneous mental process. Hypnosis is simply an exaggeration of this condition. To quote the author:

"A prerequisite for suggestion is the establishment of emotional relationship between the operator and subject, which is often spoken of as rapport. In an excellent discussion of this subject Jones has demonstrated with a wealth of quotations from the writings of hypnotists that the characteristics of this rapport are identical with those of love (before the latter becomes conscious). From this he deduces, quite logically I think, that suggestion is based dynamically on unconscious sexual attraction between patient and physician."

Writing of the theories of the late W. H. R. Rivers, the author gives Rivers'

interesting definition of the unconscious. He defines it as a deep level of mental activity which is brought into consciousness only in dreams, abnormal states and by special psychological technique. Psychoneuroses, according to Rivers, are due to failures in the maintenance of equilibrium between instincts and the forces controlling them. But (still discussing Rivers) the author says it is questionable whether anyone can ever put anything out of his mind by direct effort, no matter how he try. When "repression" is apparently successful, he says, attention has been attracted to something else. He asserts that an estimate of Rivers' book ("Instinct and the Unconscious"), as a whole, is difficult because it is such a mixture of error and inspiration.

A refreshing disclosure and one that will commend itself to many laymen who have looked more or less deeply into these matters, as well as to many members of the medical profession, is the author's declaration that for close on to a decade he has been dissatisfied with the exclusive importance placed by Freud on the sexual as an explanation of practically all psychopathological phenomena. This dissatisfaction, he explains, however, was not a matter of incredulity as to alleged findings, but with the interpretation of the data. In studying the trend of false ideas in the constitutional psychoses, he says, he found it almost exclusively sexual in type, and yet he found evidence of another factor combining with the sexual, namely, egoism.

Dr. MacCurdy, as the result of his studies, has reached the conclusion that the real task of psychology is the discovery and analysis of instinct-motivation, the form of instinct expression peculiar to man. The author mentions that writers on dynamic psychology have recently been prone to classify instincts under ego, herd and sex groups. He deals with each of these, separately and at length.

Under the head of herd instincts he notes that society issues mandates in a form recognized by intuition alone. One of these mandates is ostracism. Ostracism, he points out, can be commanded without a word being spoken. A room full of people can express its disapproval of a guest's actions or conversation in ways difficult to describe. The mechanism by which these mass agreements are reached the author considers worthy ob-

jects of psychological study.

Conscience, the author holds, may be regarded as the affectively colored recognition of what the group demands or prohibits in conduct. Hence the conscience of a European may differ from that of a Chinese or a Hindu, the "affective colorings" being derived from the herd instinct.—*N. Y. Times*.

Meditation

I am the little seed within you that sends forth every uplifting thought you have: I am the power that teaches you to forego vanities for the things of the spirit. I am the "I will be, what I will to be," that the earth thoughts try so hard to surround and vanquish, but such a thing is not possible. For whenever in this seed the faintest spark of life remains, a little nourishing only is required to bring it to maturity and beautiful expression. Let the earth thoughts crowd around, let them dance madly back and forth in a useless endeavor to quench for all time the life of the seed, no harm can come to it. The breeze they create will quicken its fire and it will burn steadfastly on; desire only, that the light shall not be quenched and the day will arrive when earthly and mundane thoughts will vanish into darkness from which they came, routed utterly by the brilliant illumination of the ascending soul.

EDITH L. SOLLET.

What This Country Needs

What this country needs is not more miles of territory, but more miles to the gallon.

What this country needs is more tractors and less detractors.

What this country needs isn't more young men making speed, but more men planting seed.

What this country needs is more paint on the old place and less paint on the young face.

What this country needs isn't a lower rate of interest on money, but a higher interest in work.

What this country needs is to follow in the footsteps of the fathers instead of the footsteps of the dancing master.—*St. Paul, Minn., Crescent*.

The Bent of the Human Mind

C. A. Pereira

The bent of the human mind if allowed to stand alone un-aided by the blandishments of culture is like a jungle overgrown with weeds. The marked difference in the mind is only visible when it is helped on by the accumulation of knowledge. Just as a jungle overgrown with noxious weeds when cleared of them and planted with sweet smelling flower plants turns into an orchard, so does the mind when cleared of noxious matter begin to see clearly the right aspect of things. What was a jungle once, cannot always remain so, has often been proved to us in our experience beyond a shadow of doubt. In the same manner a mind which has been once receptive to bad influences, has often been found to be free from such influences. The area of the mind is illimitable for good or for evil. There is no growth so prolific as the growth of weeds. They come up when once rooted out. Repeated rounds of weeding are necessary to stop their growth. Even then there is no guarantee that the weeds have ceased to grow unless the spade is applied systematically every day whether there are weeds or not. This is true with regard to our mind which stands in need of the application of the spade of culture every day of our life to rid it of the daily growth of weeds. Now what are those weeds which have to be rooted out from our mind? They are our pride, hatred, avarice, jealousy, wickedness, selfishness, and a host of many others which have a tendency to destroy the universal brotherhood of man. This is, however, no new doctrine. Buddha, Christ, Mohammed, etc., have preached it, though their preachings have fallen on deaf ears.

The great national movements of the present day marching towards Liberty have this ideal before them. No movement for the achievement of any conceivable objects can be a success unless there is in it this ideal at the forefront. The evolution of event is the evolution of those great ideals which have been enunciated by those great sages centuries ago and which are now bearing fruit. Really and truly all events have their cycles of development as all volcanoes have their periods of activity. Human, as well as all material organism belongs

to the same family group and the existence and the tendency of the one is proven by the other. No line of demarcation can be drawn between the two so as to show a separate existence or tendency belonging to the one which is not to be found in the other.

Out of good comes evil, and out of evil comes good; these are tendencies of good and evil, just as a jungle is not always a jungle or an orchard is not always an orchard. If the mind is prone to evil the effect is evil. If it is prone to good the effect is good. When evil comes, the tendency of the mind is to escape from it, and hence good is done. When good comes, the mind is bent on doing more good to oneself which is selfish and therefore evil. The awakening of the mind is due to both good and evil and the cementing of unity is attributed to the same source.

What an awakening the great war caused and what an evolution of thought there is now in the world tending to the unity of man as a means towards his Liberty.

In every age there appears one to remind the people of the preachings of the sages of old which have been forgotten. Such appearance is not the appearance of a personality, but the evolution of a thought of which a particular person is the embodiment.

Just as water proceeds from a spring, thought too springs out of a man. Such thoughts may be peculiar to him, but not unknown to others. They may know it, but being engaged in more worldly matters they may have no conception of their reality, or even having a conception of their reality, have no desire to follow it up to a practical issue.

When a great catastrophe is overtaking them they begin to think of them and follow one who has taken up the lead. Thereby the thought of one becomes the thought of the other as well and hence begins the evolution of thought. The impression which such thought makes on us is at first very superficial. Placed side by side with worldly interests they hardly make any impression at all. The man himself at first sight is taken to be a dreamer or a visionary till the truth is realized and appreciated.

We cry for justice when injustice is done. We cry for Liberty, when we are enslaved. Bird and beast love liberty,

how much more would man! Justice claimed through brutal force is just as bad as justice withheld brutally. The sense of justice is blunt when it is unreasonably withheld and the sense of justice obtained through force is equally blunt when it is given through compulsion.

The mind that directs the hand to give must be free to realize the greatest good to the largest number of the people that the gift would be conferred upon, so as to bring the note of vibration in ring in unison with the mind of the recipient which is permeated with the same feeling when he stretches his hand to receive it, if mind is the greatest force in the Universe. The note of vibration, which is thus produced can never be effaced from the mind.

In the precincts of the mind, if selfishness lurks, no good can be expected to come out of it.

Nationalism is as injurious to the brotherhood of man as individualism. The latter affects communities, the former affects the whole world. The abjections of nations lead to warfare and however much the preachings of universal brotherhood may be valuable, no practical usefulness can be expected from such preachings if nationalism rules the world. Universal brotherhood admits of one platform only when all nations meet, shake hands and smoke the pipe of friendship.

What unity among men can be expected if they take their stand on different platforms and look to their own interests. The element of selfishness is never absent in such environments, which destroys the brotherhood of man.

What good is there if brotherhood in man is expected to exist only in theory if it is wanting in practical usefulness? That is what we see in the world in our everyday experience.

This state of things must exist so long as self exists with all its illusions and it must exist till the reality is realized and appreciated.—*The Kapalka*, India's only Psychic and Spiritual Review.

Do not look for signs and wonders, but just be still and know that the very thing you want is flowing in, and will come forth into manifestation either at once or a little further on.—*H. Emilie Cady*.

You D-Don't Have to S-Stutter

Dr. James Summitt Greeno, Medical Director of the National Hospital for Speech Disorders, is one of the most prominent authorities on defective speech. During the past six years he has supervised the treatment and cure of more than 5,000 stutterers. How have these cures been effected? Dr. Greeno replies with the following analysis given to the writer. It represents the new scientific method of handling this problem.

As Told to Prosper Buranelli

Our institution, the National Hospital for Speech Disorders, the first of its kind in America devoted solely to the cure of voice and speech disorders, has been in existence for six years. We have successfully treated more than 5,000 cases of defective speech. Of these more than 3,000 have been stutterers. You may say that all of our cases of stuttering have been severe ones, because the man with a slight vocal disorder is not impeded greatly enough in his contacts with people to drive him to seek treatment. Many of our patients have been afflicted in the most extraordinary way. Some of the stutterers have been virtually dumb. Several who played musical instruments have stuttered in music as well as in speech. One man, when playing the piano, would suddenly be unable to get away from a certain key and would strike it repeatedly. A violinist in the middle of a melody could not let go of a certain note and repeated it a dozen times. It was grotesque and comic, but there was an enormous vein of pity behind it. We have made tabulations which show that stutterers make on an average of \$10 a week less than non-stutterers. The affliction drives many to pauperism. Our shibboleth is this: "The man who cannot say 'give me a job,' is in a bad fix. You have to add to these economic handicaps a vast amount of embarrassment and misery.

Every stutterer can pronounce every sound in the language. Every stutterer can talk clearly and easily at times. When he is quiet he does not stutter. When he grows emotional he loses control of his vocal organs. He grows emotional with the slightest cause. That is his characteristic. That points the way to his cure.

A little while ago a man came to me (four out of five stutterers are men), saying that he had been cursed with stuttering for thirty years. The affliction had ruined his life. He gave a history

that was much the same as hundreds of others. He had begun to stutter in school. Parents and teachers had commanded him to overcome the defect by efforts of will. But no effort of will avails against a nervous malady. An effort of imagination is needed. The more the boy tried to talk straight the worse he became. The embarrassment of halting speech increased the emotional timidity. He fell into the usual vicious circle—nervous disturbance causes the stuttering, the stuttering increases the nervous disturbance. The boy became silent, ashamed, ingrown. He could talk right when he tried it alone, but the very thought of speaking with some one would set him stuttering. His parents were in good circumstances and planned to send him to college, but the boy was so humiliated by his affliction that he left grammar school and abandoned all thought of education.

"Now isn't it a fact," I said to this man, "that when you are not fearful, not afraid, and you talk to certain people that have a soothing influence on you, you find that they fill you with ease and confidence and you are able to talk just as you are doing now? Take our institution here. Suppose we call it a club. You have never dreamed of joining a club, have you? You have never thought of yourself as an orator? Well, you will become one here. When you get into the spirit of this place you'll go up on the platform there like a second Daniel Webster, and you will forget you have ever stuttered. That sounds good, does it not? But let's forget about all this until the next time you come. Did you say you were from Iowa?"

He talked along, telling me about Iowa, and stuttered only a little. I listened with a display of hearty interest. Then he began telling me about his trip to New York. He had seen some interesting and amusing things. I laughed and enjoyed his jokes. He had a real gift for talking, and now as my appreciation warmed him he talked along without any stuttering at all.

"Just a moment," I interrupted him. "Come with me into the next room." The club members were sitting around discussing the club dinner we were about to have. "Here is a new member," I told them; "he has just been telling me some funny things about his trip here from

Iowa. I want him to tell them to you."

Everything was so easy, the atmosphere so sympathetic, he naturally launched into an account of his trip. He made quite a speech and did not stutter once. He didn't realize that there was any plan behind the episode, but you can see that he left the hospital that day with a tremendous start toward his cure, which was completed shortly after that.

But every man has to be handled in a different manner. The most important part of the art is to judge a man and determine what sort of handling is best to take his emotional fear out of him. A year ago a sturdy, frowning-browed young fellow came in. He stuttered very badly. I asked what had directed him to the institution. He replied that he had read a certain newspaper article about our work. I remembered that the article had been published eight or ten months before.

"Why didn't you come right away?" I asked him.

"Well, I cut the article out and then I lost it," he said. "I found it only yesterday in an old coat."

"You lost the article? You mean to tell me that? You lost the one thing that gave you hope of overcoming the affliction that is the most terrible thing in your life? Why, you are the most negligent man I have ever seen. Let me tell you something, son. You don't want to be cured. I am afraid you will never be anything but a failure, and will find it hard to make good at anything."

He was furious. That was what I wanted. I saw that in spite of his nervous fear he was a pugnacious type. I aroused his anger so much that he forgot his timidity. He then spoke, scarcely stuttering at all, said that any one was liable to mislay an object, that he was going to make good, my opinion to the contrary or not. He was studying law and was going to make an able lawyer. I gradually became appeased. Before he had finished he found himself at his ease and practically had forgotten to stutter. When he left we were good friends and I had gained his confidence. He responded readily to succeeding treatments, to the methodically inculcated suggestions that he was no longer afraid in the presence of people, to the stimulus of the quieting environment of the clinic.

Six months of reconstruction and adjustment treatment cured him.

Most stutterers are liable to stutter on any sound, but with some, certain sounds or words halt them. Such cases are founded on phobias. The patient has acquired a phobia or hatred for certain sounds or words. A man may stutter when he tries to pronounce the word "fall," and have no difficulty with any other word. Or he may stutter on every word containing "f." This may have been caused by some fright associated with the inhibited words. A fall in early childhood may so affect a man's organization that thereafter the word "fall" or the letter "f" will cause him such deep, unconscious fright that it will set him stuttering. In these cases we proceed along analytical lines. We question the patient and find out what sort of event has caused the inhibition, and then work upon his imagination to remove the unconscious fright.

Our business does not stop with the mere removal of stuttering. The victim of the infliction suffers from deep temperamental ailments aroused by years of defective speech. He has lost his courage and his confidence. His heart has been soured, his nerve broken for achievement and the conquest of life. We have to cure his soul as well as his tongue of stuttering.

What Stuttering Is

The stutterer stutters because he is afraid.

The cause lies in the brain.

It may be directly traced to the emotions.

What Stuttering Isn't

It is not a physical defect.

It has nothing to do with the vocal muscles.

It is not caused by defective vocal nerves.

Its cause does not lie in the throat.

Enemies

Speaking of enemies, don't have them. Don't fight. Don't get even. Ignore. Life is too short for grudges and vengeance. Go on. Let the other fellow stew. You keep sweet. Nothing can punish him worse. If a man doesn't like you, keep away from him. It's a large, roomy world. Be thankful there is always another side of the street.

FRANK CRANE.

Working on the Mind Through the Body

The Literary Digest

The influence of the mind on the body has perhaps been unduly exploited. That of the body on the mind is no less sure, but it has been little considered from any practical aspect. In an article on "The Influence of Bodily Attitudes on the States of Consciousness," contributed to *L'Education Physique* (Paris) by Jean des Vignes Rouges, we are told how we may make ourselves into "living statues of what we want to be," by assuming proper postures and facial expressions. The writer first reminds us that we have no trouble in deciding, to our own satisfaction, at least, on the characters of those who pass us in the street. The ease with which we thus read the minds of our neighbors from their outer aspect, is due, he assures us, to the correspondence that exists between their physical and their moral constitutions. In reality, each of us, we are told, has the visage that he deserves, according to the thoughts that he habitually entertains. Our physical appearance indicates our moral order. A philosopher has not the same face as a ditch-digger; there is intimate association between our attitudes, gestures, walk and expressions, and our states of mind. To quote further:

"Scientific psychology confirms these observations of common sense. We can not believe that there is complete separation between the different phenomena that we call sensation, speech, ideas, emotions and movement; all these words designate different phases of a tendency to action. There are no states of consciousness that are solely representative; in every idea, even the most abstract, we find on analysis motor impulse, every movement is accompanied by muscular contractions. In the same way, every movement is accompanied by something that remains in the consciousness. None of our muscles can enter into action without provoking a sensation that is connected with an idea and an emotion. This is why children who play at fighting often end up with a real fight. Many boxing contests that begin politely end in ferocity. Here we have aggressive gestures that, in those cases, with persons who can not control

themselves, have released the emotion of anger with its train of ideas of hate.

"The impressions whose source is in the depth of our organs and tissues, themselves have an influence on our consciousness. That dyspeptics are disagreeable is well known. Compare the mental condition of two persons, one with flabby muscles, the other with hard ones, well trained physically; in the latter, the muscular fibers, tense and always on the point of contraction, provoke a feeling of strength, lightness and optimism that the former does not experience.

"This solidarity of functions of the psychic life, owing to which intelligence, sensibility and activity are in reality but different aspects of one tendency, is one of the best established laws of modern psychology.

"As we know, the direction of one's mental life is the stimulation in us of tendencies that we regard as useful, and the suppression of harmful ones.

"By auto-suggestion, we have learned to act on our tendencies by taking them in the word-phase: now we have come to realize that we can stimulate them by grasping them in the action-phase. In sum, we have a current passing through a chain of cells. Instead of acting on the fluid at the end called 'speech,' we cause it to move at the end named 'action.'

"Practically, when we wish to experience a useful feeling, emotion, or state of mind—for instance, self-confidence, courage or joy—we act, we walk, we use gestures, we assume facial expressions, as if we really possessed the desired state of mind.

"What then happens? Owing to the mechanism of association, the vibrations that we have created artificially by these acts will communicate themselves to the whole system of cells that constitutes the tendency, our consciousness will be reached by them, and we shall really experience the state of joy or of confidence that we desire.

"This plan is not new. Men have always used it more or less consciously. Thus the coward who alone at night, on a lonely road begins to whistle and sing as if he was not afraid, really stimulates courage. Turenne, who forced his trembling body into the greatest of dangers, thus imposed on himself an artificial

attitude to awaken courage. The commonest laborer, when he has washed his hands and put on his Sunday clothes, feels himself surrounded with an atmosphere of dignity.

"This method is familiar in the Army. To arouse the feeling of respect and of obedience toward a superior, the soldier is required to salute; and the exterior attitude reacts on the mind.

The rites of religion are also an application of this principle. We may recall the advice of Pascal to those who complained that they lacked fervor: 'Kneel down; take some holy water.'

"It is by virtue of this psycho-physiological law that physical education acts on the moral nature—first by increasing the muscular tone, and thus by creating optimism, and second by imposing bodily attitudes whence certain feelings arise.

"Watch a timid person crushed by his infirmity during an interview: all his contortions and his confused movements indicate the weakness of his spirit. He might diminish his troubles considerably by assuming certain postures, but he thinks of this only after the interview is over. We are a little like him: it is after the crisis of discouragement, chagrin, fear or anger, that we think of taking proper bodily attitudes.

"So, to habituate the mind to use the method at the desired moment, I advise my readers to saturate their memories with this formula, by reciting it thrice a day for fifteen days:

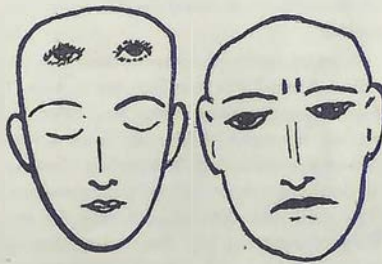
"My body is a powerful instrument by which my will imposes itself on my mind. Today I will that my muscles shall be docile servants which will aid me to feel the sentiments that I desire. Let my attention therefore be vigilant! Let it survey carefully the attitudes of my body, my gestures, my facial expressions. Let it concentrate upon the idea of this task. If, at a given moment, I feel an emotion that my reason judges harmful or inopportune, all my nerves and my muscular fibers should at once lend me their aid in the contest that I shall begin, to assure the pre-eminence of my will; they will contract in order that, through my whole being, I may express the sentiment or the emotion summoned up by my reason. Even if I feel within me a painful contradiction

between their artificial attitude and the feeling that I wish to banish, I shall continue to command my nerves and my muscles to stiffen, that they may build from their own substance the living statue that I desire to be. Thus shall I vanquish myself."

The Eyes Which Extend Our Sight Beyond the Material

By Edna Walsh

Psychic sight is not an evasive goddess. Each one of us has a room in his brain to receive the words not heard from external vibrations, and to see the pictures not made with human hands. This psychic room in the head is called the faculty of Spirituality, or Intuition, and is located above the outer curve of the eyebrows to just above the hair line.



Spirituality, or the faculty of Intuition is not a religious faculty. All inventors, all great poets, all mediums who receive ideas seemingly from the blue sky, possess this faculty well developed, and the head is wide across at the region mentioned, while the forehead is high.

The low forehead with the head that is narrow across at the faculty Intuition, has a room for psychic sight, but it is unfurnished, unused, unknown to the individual, because in his evolution it has not been active, and nature ceases sending blood to the area. The forehead, consequently, receiving no nourishment from the use of the faculties in its upper story, is low, and narrow across.

As we use a faculty the brain expands to accommodate the blood supply which is constantly being sent there for its operation, and the true mystic may be recognized by his high forehead, wide across, above the hair line.

It is possible in time, to develop a low forehead when a series of experiences

cause these higher faculties to be used, but it is simpler for the individual with the high forehead to develop psychic sight because the room is there waiting for the richness of furnishings which extended sight alone can give.

The low forehead, as well as the forehead which slopes straight back from the eyebrows cannot comprehend the meaning nor the existence of psychic truths. The blood supply of the brain is directed to the rooms of sensuality below the ears, instead of to the rooms of the intellect and the reasoning faculties above the ears.

The psychic faculty is indeed a definite thing to be accurately located on the head. It furnishes in its essence a pair of eyes which catch the waves of sound and light too rapid for the denser eyes and ears of the physical body.

(Note)—Next month we will begin a series entitled "Character Analysis at Sight," to enable the student to recognize the talents, the mind, and the habits of his fellows as he reads an open book.

The Secret of Leadership

The key to leadership, to business success on a large scale, to the organization and management of complex industrial enterprises, to the fabulous riches of new discoveries and successful inventions, to the control and utilization of Nature's giant forces; to the triumph of human skill over earth and air and water, over fire and flood and famine, over vice and disease and poverty; to that kind of ability that grows more productive and remunerative with advancing years—the one golden key which opens almost every door to human hope and human achievement is TRAINED BRAINS. This is the Age of the Mind, of the expert and the specialist, of the efficiency engineer and the trained administrator. Against such competition the uneducated man is like an Indian warrior with his tomahawk against a modern soldier and his repeating rifle.—Henry Louis Smith, President Washington and Lee University.—*The Golden Rule Magazine*.

Auto-Suggestion

What It Is and How It Operates

It is now a demonstrable fact that all the phenomena of Christian Science, Magnetic Healing, Divine Science, Mental Science, Sacred Shrines, Absent Treatment, Success Circles, etc., are due to auto-suggestion. In fact, the majority of cures made under the direction of the practitioners of the various schools of medicine can be traced directly to the same cause, and progressive physicians everywhere are now studying the phenomena of auto-suggestion, and the leading monthly medical magazines are teeming with valuable contributions on psycho-therapeutics.

Every human being is continually influenced by the subtle power of auto-suggestion, for it enters into every conscious and unconscious action of our lives. Through its unconscious use persons have been made invalids for years, only to recover when the character of their auto-suggestions was changed, although the change may have occurred as unconsciously as the harmful auto-suggestions were first developed.

After fourteen years' practical experience with Suggestive Therapeutics in the treatment of patients, I have no hesitation in saying that the most important study connected with the healing art is the study of auto-suggestion; but auto-suggestion plays such a vital part in our daily lives, in the forming of character and in our successes and our failures, that it should be studied and understood by everyone in every walk of life.

The term auto-suggestion is in such common use that the majority of readers understand the meaning of the term. But in order that every reader may follow me intelligently, I will define the term as we shall use it.

The word "auto" means "self," the word "suggestion" means "impression;" consequently "auto-suggestion" means self-impression—an impression made on one's self, or better still, an impression arising within one's own mind.

The self-impression may be made voluntarily; for instance, when one impresses his mind with the thought that he must arise at an early morning hour—this is an example of voluntary auto-suggestion. Or the self-impression may

be made involuntarily, in which case it is the outgrowth of a sequence of ideas that have been unconsciously aroused by some external impression or by some thought or some real or imaginary bodily sensation. For instance, a New York visitor in Chicago looks at his watch, which is set an hour ahead of Chicago time, and tells a Chicago friend that it is twelve o'clock. The Chicago friend, not considering the difference in time between Chicago and New York, tells the New Yorker that he is hungry and that he must go to lunch. Twelve o'clock is the Chicago man's regular lunch hour and the mere mention of twelve o'clock is sufficient to arouse his appetite. Or a man may have touched an article of clothing that he discovers has been worn by some one afflicted with a skin disease, and immediately he begins to find itching spots all over his body and imagine he has contracted the disease. These are samples of the effects of involuntary auto-suggestion.

A great many phenomena that are attributed usually to intuition can be traced to involuntary auto-suggestion. For instance, a young child may take a dislike to some man who has spoken harshly or done some mean thing in its presence. The man and the incident may be entirely forgotten, but the impression is stored up in that wonderful store-house, the mind, and in after years the child, grown to manhood, will carry a dislike for anyone resembling the disliked man of his childhood, and this dislike will not down. Ask a man who holds such a dislike as this why he should dislike a person to whom he has just been introduced and he will probably say: "Oh, I cannot tell you why I dislike him. I only know that I do. My dislike for him is intuitive." Now this dislike is certainly not intuitive. It is the result of an "involuntary auto-suggestion" which has arisen from the stored-up impressions of childhood that have been aroused by a sequence of unconscious thoughts started into activity by the general appearance of the new acquaintance. Such dislikes as a general rule, are very strong, no matter how unjust, and we all entertain them in some form or other. Would it not be interesting if we could determine what an important part these early impressions of childhood play in our lives today in the form of involuntary auto-suggestions?

While we can be influenced by the dislikes of childhood we are just as strongly influenced by the likes and desires of childhood, and almost every day of our lives we find ourselves accomplishing something that we determined to do when children, little realizing that the force that has enabled us to attain the object is the involuntary auto-suggestion that has steadily grown out of the strong but forgotten desire of years ago.

Another Form of Auto-Suggestion

There is still another form of auto-suggestion which I have called "involuntary-voluntary auto-suggestion." This term may seem paradoxical at first, but a couple of illustrations will serve to show that I have used the term correctly.

A physician prescribes medicine for a nervous, sleepless patient, with instructions that a dose is to be taken every two hours. Now the patient may never have heard of auto-suggestion, but this is the mental process he goes through unconsciously (involuntarily) whenever he takes a dose of the medicine: "I am taking this medicine to quiet my nerves and enable me to sleep soundly tonight."

Thus we have voluntary auto-suggestions taken involuntarily, and it is this form of auto-suggestion that the practical suggestionist employs in order to obtain the best therapeutic results in persons or patients that are avowed skeptics toward suggestive therapeutics. This is accomplished by giving the patient a number of things to do daily, such as "sipping his liquids," physical culture exercises, etc. Having impressed upon him the idea that marked benefit will follow these simple practices, involuntary-voluntary auto-suggestions arise within his mind and he is strongly influenced for good every time he sips or exercises.

When beginning suggestive treatment the importance of recognizing these three classes of auto-suggestion and making a careful study of employing voluntary auto-suggestion should not be overlooked. The proper use of auto-suggestions should be taught to children in our public schools, but a thorough knowledge of its use is an absolute necessity to anyone who would obtain the best results in the practice of the healing art, for auto-suggestion is at one and the same time the worst foe and the strongest ally to be met with in treating mental

and physical disorders. Every physician has encountered patients whose auto-suggestions in the forms of fear, doubt, fancy, whim, lack of confidence, etc., have retarded or positively prevented the slightest relief from his treatment. A study of the effects and uses of auto-suggestion will enable any physician to recognize adverse auto-suggestions and by employing the properly directed suggestions he can mould the auto-suggestions of his patients to assist in the restoration of health. In employing auto-suggestion it is well to have in mind some practical theory of the way in which its use produces results. Let us assume, therefore, that the "dual mind theory" advocated by Hudson in his "Law of Psychic Phenomena," is correct. But instead of employing the terms objective mind and subjective mind, suggested by Hudson, mortal mind and immortal mind, or conscious mind and sub-conscious mind, suggested by others, let us use the terms voluntary mind and involuntary mind.

Voluntary and Involuntary Mind

Remember that the involuntary mind is the mind that controls us during sleep; that one is not conscious of the operations of the involuntary mind; that the involuntary mind controls every function of every organ in the body; that it is the seat of the emotions and the guardian of the memory; that our whole educational experience is stored in the involuntary mind; that the involuntary mind is incapable of reasoning inductively and that it is amenable to control by the voluntary mind.

Remember that the voluntary mind is inactive during natural sleep, but is alert the instant a sleeping man becomes conscious of the reception of impressions through the senses; that the voluntary mind is capable of inductive as well as deductive reasoning; that impressions stored in the involuntary mind and the operations of the functions of the organs of the body can be stimulated, retarded, and in some cases completely changed or checked by impressions made upon the involuntary through the medium of the voluntary mind. In other words, the involuntary mind is automatic in its operations, but is always open to control by the impressions made upon it by the voluntary mind. Accordingly a person

that is always talking about his ailments conveys his unhealthy thoughts to his involuntary mind and his body is influenced accordingly. While the student of suggestion, by talking health to others and thinking health thoughts himself, with a view to changing his involuntary mind with the ideas of healthy conditions, reaps a rich harvest in the form of improved or sustained health.

A man that is self-conscious, afraid and timid, can make himself determined, confident, aggressive, and fearless by holding these strong thoughts in his voluntary mind till the involuntary mind claims them as its own and influences his subsequent bearing accordingly. Learn to influence the involuntary mind and you can influence yourself mentally and physically as you desire, but the involuntary mind must be reached through the voluntary mind. Seek, then, to control the voluntary thoughts.—Herbert A. Parkyn, M.D., in *Auto Suggestion, Mind Power Plus*.

The Care of the Body

By Charles B. McFerrin

Acid-Forming Foods

Acid-forming foods are white sugar, white rice, peeled Irish potatoes, white bread, cheese, whites of eggs, lard fat, crackers, salt meat, fish, pearled barley, demineralized corn meal and gravy, all starches and meats.

Foods that are alkaline are wheat bran, yellows of eggs, sweet milk, oranges, grape juice, dates, figs, raisins, prunes, liquor from greens, liquor from Irish potato peelings. All cooked succulent vegetables. All raw vegetables, all nuts, except the chestnut. Whole wheat, brown rice, brown sugar, baked Irish potatoes.

One might say that the chief cause of most people's poor health is that they are eating a preponderance of acid forming foods. Look over the above food classification and see if this is not true in your own case.

Try reversing the proposition—eat more of the alkaline foods and just see how wonderful you feel. In ten days most of your troubles will be over, or greatly improved.

This process of getting well (neutral-

izing the biting acids) is so simple that I wonder why it is not told everybody by the medical profession.

Do not become confounded on the point—namely: Acid foods and acid-forming foods. Acid foods are such as sour apples, tomatoes, lemons, vinegar. Acid-forming foods are foods which decompose in the digestive canal instead of digest—then form acids—and as many as thirty different kinds of foul gases, which, many times, linger in the body for weeks, even months, causing dizziness, headache, rheumatism, heart-burn, heart-trouble, inflammation of the female organs, inflammation of the bladder, kidney trouble, constipation—which is the "mother of all diseases."

The acid-forming foods one might say, cause almost all of your aches and pains—even the blood ceases to be equalized and mucus takes its place in the capillaries or hair-like blood vessels, and people look "pale" or "anemic" as the result.

Most people are mucus fighters—all winter long it is one cold after another, catarrh, bad tonsils, and so on.

Please learn that if you eat the foods which do not form mucus there will be no mucus and pus to be found in the throat and nose, and the tonsils will become purified, and many an operation will be saved.

Try eating right for a year and see where your catarrh goes to.

The alkaline foods are equally as delicious as the acid-forming foods, if not more so, and they are somewhat less filling; then the system is not crowded to overflowing all the time.—*Self-Culture*.

The thing that goes the farthest toward making life worth while,

That costs the least and does the most, is just a pleasant smile.

The smile that bubbles from a heart with love for fellow-men

Will drive away the cloud of gloom and coax the sun again.

It's full of worth and goodness, too, with manly kindness blent,

It's worth a million dollars and it doesn't cost a cent.—*Selected*.

It matters not what goal you seek,

Its secret here reposes;

You've got to dig from week to week

To get Results or Roses.

Alimentary Dynamics

By Rosa G. S. Abbott
Azoth

Embryonic gestation epitomizes race-long experience and development, in which the human germ passes rapidly through four types of the animal kingdom: reptile, bird, fish and mammal; a synthesis which has exacted eons of evolutionary travail in flux and reflux surge.

Human ethics, aesthetics and ratiocination represent, at any given period, a point reached in some antecedent developmental experience of a race or a sub-race.

Human alimentation registers with accurate nicety, the precise measure of psychic unfoldment attained by the race or the individual. Racial afflorescence is naturally far in advance of racial levels—in experience, in expression, and in projected ideals.

The elucidation of any theory into a working hypothesis resembles the evolution of a living organism, the first explanatory and tentative presentations of the idea being followed by tests and essays which win gradual acceptance, as far as pre-existent notion, custom and affiliation permit.

Cosmic tendency, modified by the psychical and ethical trend and ascent of that tendency, should alone determine the acceptance or the rejection of refinements and reforms of current usage.

Racial habitudes and manias are first biologic, then psychologic, then mental (by idea and imaginary) then physiologic and sympathetic—passing into automatic action and necessity not easily displaced. Yet the complex being is ever confronted with optional modes of existence, and he chooses in accordance with the finer or grosser structure of his nervous system, plus his projected discernment.

Normal man is two-thirds appetite and one-third intellect. Superman is two-thirds intellect and one-third appetite. Normal man cannot, therefore, adopt the liberated and liberative fruit *régime* of a Plato, *per saltum*, but must educate himself gradually toward it. We may deplore the ruthless, insensitive utilitarianism of our race-appetite, brutal as it is, and systematically at variance with aesthetic ideals—the urge of the yearning maw ever ruling reason and divine enthusi-

asm—yet cannibalism itself is wont to subside naturally when an adequate refinement in nervous texture is reached; and the crass insensibility of carnivorous cravings will finally merge into innocuous desuetude, leaving us in heartfelt sympathy with St. Francis when he prayed the emperor's edict against those who snared "his sisters, the larks." No regret will attach to abstention from flesh-foods, since it will but witness the withdrawal of our psychism from the level of vultures and jackals, creatures that thrive upon "retrograde metamorphosis," owing to their debased natures.

As Life is a royal progress toward ideal Beauty, the true sage will sublimate his philosophy to accord with the Chinese *voyant* who took his point of departure from the Beautiful throughout Universe and its principles inherent in all things. Poringers of ambrosial sunrise, with sugar, better befit an immortal soul on earth than the diseased and stenchful products of the shambles, with their terrible price of pain, and the antagonisms which create dread stress in the vibratory ether, and which react, in return surges, to plague and befog us on our eternal way.

Yet our peoples are consuming relatively less flesh than before; the *menu* giving increasing space to soups, salads, ices, fruits and sugars, which formerly were not in evidence; and the meatless *régime* must, perforce, become of greater exigence as grazing acreage is taken over for residential purposes. Moreover, economics will insist that grains and vegetables in natural status treble the food valuation of quadrupeds on the hoof.

Also the finer man, (he of the aeroplane, the wireless, and the new metaphysic), requires a finer body: and he will learn to eat the soul of the sun-filled grains and fruits directly from nature, without cookery, which denatures their chemical constituents.

India's teaching adds that the vegetable food of elephants procures them sound teeth, with vigor, at one hundred years of age, whereas our dentists pulvulate and thrive in direct ratio to the consumption of hot meats and iced accessories, accomplices and abettors.

Godlike Apollo loves Eden's repasts, and he perceives cosmically. He wears no beard, his step is winged, and his voice is purest melody. America's high-

caste youth will one day learn his *secret*. Apollo has naught to fear of ghastly obsession from the astral and the intangible ambience. These dangerous onslaughts thrive upon psychic poisons generated by the murder of animals.

Incoming body-cells should be pre-natally educated upon solar foods and cosmic thought.

Bedouin nomads exhibit incredible resistance to fatigue, nourished as they are upon dates, corn and elemental substances. The warlike Sikhs of India are said to be guiltless of flesh meats and of intoxicants. Napoleon found greatest endurance in his troops which fed upon black bread, olives, raisins and natural foods: and it is a fact that the forty days' fast is performed rather by vegetarians than by carnivorous persons.

Canny Bernard Shaw proclaims his belief that the cannibal is the only logical flesh-feeder, as he eats bodies of nearest resemblance to his own; and, certes, Mr. Shaw's alert wit and wisdom witness the benefits of his Pythagorean credo. (Pythagoras accepted no disciple in divine philosophy who did not pledge abstention from flesh meats.)

Progressive ethical consciousness must induce refinements in alimentary accessories and usance. Jury service is widely interdicted to butchers because that occupation perverts the judgment. Shall we subserve our brother's debasement by daily demands for steaks and chops?

The scathing arraignment of Western civilization by an Oriental at our World's Parliament of Religions, revealed the horror of our butcher shops in all their vulgarity, as centers of crime, disease, and psychic obsession. It is incredible indeed that Christianity cannot yet rise to Oriental levels in this regard, but must convoy her abattoir with her missionary, about the globe.

How antithetical in this instance rings the text from Genesis: "Behold I have given you every herb bearing seed, which is upon the face of the earth, and every tree in which is the fruit of a tree yielding seed, and to you it shall be for meat."

Stoics, cynics, sages, and saints of all years have read into these lines the secret of innocent happiness, and of peace on earth. Never shall we have disarmament, nor cosmic consciousness, until children are bred who do not slay to eat.

Harmonious equilibrium throughout

Nature is disturbed and vitiated by wanton destruction of sentient beings. The subliminal unity of cosmic life is proven by vibratory oscillation and surge; and thus we should not institute in the ether, vibrations of dire and disastrous consecution and efflux. The life of man may not, by any rule of reason or logic, be dis severed from the life of the Universe. Therefore diet becomes destiny, for as we eat so shall we become, and so shall we constitute our racial *entente*.

At each repast there are two guests—soul and body. We do not eat ferocious beasts, as they are imbued with a fiery spirit which stimulates astral perturbations and besetments in man, awakening in him the nature of those creatures. Animal food does not nourish the spiritual self, but excites material propensities and engenders pachydermatous bodies, with diseases and death of the finer self: so that all creatures in feathers, furs, or fins fly the approach of man and his *énergie impérative dévastatrice*.

Manu, the sage Hindu law-giver, admitted man's crude right to feed upon animals, following the law of the underworld; yet he affirmed infinite benefits to be derived from refraining to do so.

And hear the institutes of Vishnu: "He who gives no living creature, intentionally, the pain of confining or killing it, from benevolence toward all creatures will enjoy everlasting happiness.

"Meat cannot be obtained without injuring an animal, and the murder of animals excludes the murderer from heaven; therefore meat must be avoided.

"I (Vishnu) reside in you free from sin, whose food is pure.

"Me will he eat in the next world whose flesh I am eating here."

Today the objective mind and the vital temperament strive between the Scylla of the flesh-pots and the Charybdis of inability to assimilate a solar régime. How may one urge forward his unregenerate body-cells to accept a regimen adopted by his reason and the reason of the ages? The new psychology will reply.

"By auto-suggestion, and by continuous experimental effort toward the higher way."

Idiosyncratic aversions and affections must be routed from the subconscious mind, for it is there that they persist,

arising to confuse and discourage the aspirant to aesthetic perfection; and the method *par excellence* is by ideal suggestion, before sleep, as the subliminal region then becomes active, while the subjective mind, with its false and out worn beliefs, become quiescent.

Affirm agreement with, and insistence upon, the purer foods; and each night before retiring, read from the many beautiful sources which advocate these aliments; and gradually the inner consciousness will yield assent, precisely as the wayward boy, by long suggestion of untruth, compels his subliminal self to accept nicotine as a manly necessity.

Persistence in this discipline will inevitably dispose of physiologic rebellions which were supposedly inexorable and constitutional.

As a lullaby, the patient may review Milton's Edenic repast, from the *Paradiso*, or Shelley's impassioned appeals for innocent foods, or Ovid's pleadings, by way of subliminal coercion during sleep; for the new culture must begin in the psychic depths, creating harmonic rhythm of the ether-waves, by affirmations of unity with the One Life; thus liberating inter-atomic energies of centripetal polarization. This new science of mind, declares Bergson, will surpass all our hopes; and truer vision will initiate definitive peace between men, with pity toward the great silent caste, which looks to man for help.

When the animal is regarded as brother, and not as prey, the troubled earth will undergo spiritual metamorphosis, and the millenium will be ushered in.

"O mortals, from your fellow's blood abstain,

Nor taint your bodies with a food profane,

While corn and pulse by nature are bestowed,

And planted orchards bend their willing load;

While labored gardens wholesome herbs produce

And teeming vines afford their generous juice.

A guiltless feast administers with ease, And without blood is prodigal to please.

The essay of bloody feasts on brutes began,

And after, forged the sword to murder man."—Ovid.

The Question

"Just who can succeed in life, and who can't?"

Albert Atwood, the well known writer, has put this question to hundreds of business men. He has for years studied the lives of unusually successful men, and has kept track of the results of his investigation.

The answer, almost without exception—and Atwood says it is a curious fact that it was nearly always stated in the same words—is this:

"Anyone can succeed if he will pay the price."

What these men mean by "paying the price" is that outstanding success in any line must be bought with more work, harder work, and a sacrifice of many things that would interfere with attainment of the goal toward which our ambition is set.

Success

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task—who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul: who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction.

—Stanley.

The Great Within

He who realizes the greatness of his subconscious mind and thinks deeply with the power of his whole mind, becomes a force with which to be reckoned. When to this he adds a realization of the power of the Spirit, or Ego, there are no difficulties which he cannot overcome. The power within is greater far than any difficulty, for it is spiritual, and "Naught can stand before thy Spirit's force."

—Henry Thomas Hamblin.

Ford may make a good President at that. He's an expert at handling cranks.

Advice from One Who Has Lived the Mortal Life

Given Through the Writing Mediumship of
Alfred Gould

(Continued from last month)

Hence I repeat to you: look within yourselves for the truth that is within each one of you. Search and you will find it. If you do not know how to search, wait until the master within you takes control and causes an ever higher and higher perception of Truth to dawn upon you until he leads you to the Great Central Truth of All.

In all that precedes I have endeavored to impress upon every one of you the subsidiary but indispensably fundamental rôle played by this earth life phase, a rôle that carries with it such a far reaching influence on your spiritual advancement that the whole journey of your development would take eons upon eons more of time, as reckoned here on earth, than it does by the aid of this opportunity, which is given all of us equally, to strengthen ever more and more rapidly the intensity of our will power and thus rise progressively in spiritual status.

I can not too forcibly or at too great length dwell on this fact which answers conclusively the enigma that has ever harried poor embodied human nature as to the Whence, the Whither and the Wherefore. It will take quite a little meditation on your part and considerable comparison of data and analysis of the conditions surrounding events stored away in the memory of each one of you, before the application of this truth to particular cases can begin to rise clearly before your mental vision.

I will give you a fundamental rule which you may follow with great advantage in this interesting labor of self introspection which I recommend to you as the first step toward discerning the real ulterior meaning of the different combinations of various influences which make up the every day happenings in your earthly sojourn. It is this: First obtain a clear perception of the faults or lacks in spiritual development which your particular case presents. In this you may be greatly helped by someone whose more highly developed perception puts him in a much better position to judge of this than yourselves. Secondly,

I exhort you all to make an especial study of the vast difference which separates the true spiritual ideal and the worldly aims which are impressed upon you all with your mothers' milk and apparently rammed into your unwilling head in later years by the severe teachings of experience. I say "apparently," for that is just where most embodied souls make the fatal mistake which loses for them the greater part of the advantage they might have gained from their embodied life.

Allow me to impress upon you in the very strongest manner the careful study of all these teachings your worldly experience brings to you. As you do so, little by little you will come to perceive that, taken aright and with the clear perspective of the spiritual path ahead ever before your mental vision, you will soon delve below the first seeming lesson they convey of selfishness and retrogression and perceive that every one of them, upon last analysis, presents to our enraptured spiritual perception the key to our soul's further onward progress at that moment, whatever the life-phase it may be happening to function in.

I have now reached a point in my subject when the question will naturally arise in your minds: How can we really be certain that this is a message from the revered personality whose doctrines have seemed to vibrate more in unison with our highest longings than any others we have become conscious of during our earthly life? Yes, how? That is the question.

And this is the answer:

Have you ever in your travels met disgruntled individuals who never could be satisfied with anything that befell them? Yes! Well, it was clear to you who had no immediate personal interest in them, that their inordinate selfishness was such as to blind them to the beauties lying all around them, either in nature or in their intercourse with their fellow beings, and you exclaimed: How stupid and narrow minded those persons are. If they had a broader perception they would be able to enjoy the sense of growth coming with each renewed perception of Nature's truths. Why do they willfully close themselves to the chance for breadth which comes knocking at their door? This is very clear to you.

Just so, when one among you, and I perceive several who have formulated the

thought, demands what he would call *practical truth* of the identity of his divinity, it is perfectly clear to me in perception that he is to be classed with those I have just described and is willfully shutting himself out from the chance for greater breadth which comes knocking at his door. For, my friends, I solemnly assure you all that, as in every case, the personality, the fortuitous circumstance, matters not. It is the help conveyed, the help to further spiritual growth that counts.

If it were possible to these to perceive me spiritually as I really am, they would find no trace of resemblance with the earthly form some remember who are still living in the flesh. In this case they would demand further proof of the identity of the two.

And this brings me to the lesson I wish to convey in this regard, which is this. Even on our onward journey you will find increasing difficulty in rising farther unless, firstly, in applying the universal rule of doing as you would have other do unto you, you strive continually to increase your powers of perception, recognizing impartially those truths they bring you, and unless, secondly, in relation to other conditions which you find accepted as facts by others, you take for granted they are truths until you have clearly raised your powers of perception far enough to prove them otherwise to your inner consciousness. If you do not do so, you are shutting yourselves out from the chance for broader development which comes knocking at your door.

My friends, I have used the words *spiritual perception*, *soul perception* many times in referring to the very process of means of which the soul goes on developing. It will certainly interest you to hear a few words of explanation as to what is meant by this somewhat general term and as to the processes the term is used to represent.

This brings us to the fundamental underlying question of questions as to what Life is. What is it, then?

I hear you give almost as many answers as there are individuals among you and, whatever your answers are, there will be found a kernel of truth in each one of them, even if apparently widely differing from one another, this kernel representing a partial, sidelong glance, so to speak. Were we to gather them all together and

arrange them methodically we should arrive at a tolerably true perception of the main Truth embodying them all. Let us see.

The answer to the question as to what Life is, depends on each individual case. *Evidently on the effort of the fortuitous experiences the individual has undergone, on the particular aims it is striving for.* These latter will depend in their turn upon the degree of development of the soul in question. Hence it follows that a soul in one of the earlier life phases will, if able to gather together any definite conception in answer to this great question, bring forward some material view of earthly Life corresponding to its own individual tendencies, and a soul on each more advanced plane will bring forward a view having for its underlying idea an ever more highly moral and noble conception of the end and aim of existence on this earth. In doing this, each soul is giving expression to that part of the whole Central Truth that it is able to perceive.

Now, spiritual perception is the consciousness in each individual of this part of the whole ultimate Truth which it has developed itself up to *living, to being the expression of, as the result of all the acts of its existence.* Hence, my friends, *Life is the continuous struggle for an ever greater perception of the Truth.* And every influence which tends to impair the strength of the onward striving individual, influences which can only gain access to its will power through the latter's carelessness or perversion, lengthens out by so much the journey it is making toward the Central Source of All.

I have now shown you what Life is, whither the soul during its life is tending, and the manner of determining at any time whether it is on the right road or is erring in some more or less devious byway. What else is there for you to know? Really nothing, if you were capable of applying these rules unerringly to each individual case as it comes up. If all the elements which go to form the character of each individual were, so to speak, in complete equilibrium and continued to so develop, such a one would be able to infallibly discriminate in every instance and thus never waver from the straight and narrow path. From the necessity of the case, however, the number of experiences needed for determin-

ing a certain stage of development in the individual being so enormous, the latter's development must, almost at any given moment, be more or less one sided until reaching the end of the journey through the psychic life phases. This being the case makes the immediate decision, whether in the flesh phase or not, concerning different experiences, often difficult and, if no outside aid were tendered the struggling soul, it would have to wait for a subsequent subjective state to determine for it conclusively the moral worth for its advancement of the experiences in question, which of course causes delay in forward progress.

This brings me to allude to one of the very most interesting and fundamental soul activities which tend to hold the whole mass of struggling humanity to the straight line of progress laid out for it. I refer to the sacred and self sacrificing help tendered by those in each life phase to the wayfarers reaching up from below, by means of which, upon the slightest indication by the latter that they wish to rise further, all the conditions and advantages of each step of forward progress are revealed to them by those who have especially fitted themselves for this purpose. To carry out this idea consistently organization is necessary. This organization must evidently include preparation of teachers, examination or testing of applicants, and help to the latter in assimilating the full purport of the new truths they aspire to a full perception of. These organizations are called brotherhoods and obtain in every life phase for the purposes enumerated. By their means the aspiring soul is passed on from a brotherhood on one plane to one of those working on the next plane, thus keeping constantly in touch with a continuous line of specially prepared teachers, each of whom presents to it in logical and conclusive form an ever broader point of view from which to judge all the experiences it has been living through.

The effect of this influence in increasing the rapidity of onward progress for the whole of humanity can not be overestimated. It is an influence so potent that *nothing can withstand it.* For it represents the link from above which chains and rivets the development of the progressing soul to the everlasting series beyond, a series reaching up to the Eternal Source of all and by means of which

almighty and benign Love percolates downward to the lowest sinner and *must* ultimately bear him upward on its ethereal wings until *he too* has at last perceived the Ethereal Truth his own little existence is an indestructible part of and bowed in humble adoration before the Almighty Forces he himself, in his minuteness even, tends to set in motion and direct.

Friends; I come to you again, as a brother on a more advanced plane, tendering you with willing hands the benefit of my own truth-perception which, being based on longer and more broadly underlying experiences than your own, enables me to arrive at a still greater perception of Fundamental Truth than is yet possible for most of you. I wish to impress upon you, that he who kindly delivers to you this message and I who am taking this unforeseen opportunity of sending it to you, present ourselves only in the guise of brothers who have journeyed a little further than yourselves on the road we *all* have to travel, thus being able to forewarn you of some of the rocks and other dangers and difficulties that are lying in your way.

Among the teachings we present there may be parts which do not seem acceptable to one or the other of you all. All we ask of you is to follow the advice previously given to accept in every case what your spiritual consciousness tells you is the truth, letting your decision on the other matters rest until you have investigated and given yourself time to develop up to them.

We come then to you in pursuance of the regular and sacred duty of brothers further along, heeding the cry for assistance of those pressing on behind. The very fact of your reading these lines is evidence of the sincerity of your desire. We purpose to lay before you those spiritual teachings which elucidate the rôle this earth phase takes in the soul's onward progression and to explain them so clearly with homely and irrefragable examples that they will be grasped by all of you in their innermost meaning.

Before, however, entering fully on our subject, we have a few words of advice and warning which will not come amiss to many who allow themselves to be led astray a little too easily by specious reasoning with that spiritual consciousness of theirs already mentioned.

The connoisseur admires a fine work of art, he expatiates on its beauties and its deep significance; he never fails to extol the genius of him who brought it into being. He has spent many years of an industrious life in comparing the methods and productions of many artists and is capable of analyzing them all and of judging them according to certain preconceived notions of the time which determine the prevailing fad in artistic production.

Ask him to produce a work of art himself and he will admit his incapacity.

All forms of art are the embodiment of spiritual ideal through the medium of the flesh and attain a greater or lesser degree of excellence according to the accuracy with which the body has been able to reflect the intention of the soul behind. In other words all art is *spiritual truth* of a lower or a higher order more or less well presented, according to the degree of perception of the individual. In the greatest works of art lies the deepest and broadest spiritual meaning. Our connoisseur, if he be not capable of the most advanced spiritual perception, will then fail in appreciating the greatest works of artistic genius in their true inwardness and greatness.

What we call religion is that bond which springs up between individuals whose spiritual perception brings home to them an approximately equal breadth of spiritual truth.

In enunciating, or otherwise in embodying their spiritual ideal through the medium of the flesh, their activity is akin to that of the artist and the higher their spiritual ideal lies, the greater will be the genius displayed in the said embodiment. They will attract to themselves a certain number of individuals holding a similar position to that of the above mentioned connoisseur who will be, the same as he, incapable of appreciating the beauties of the teachings embodied in their work unless they are capable of the highest spiritual perception. As the latter are not among the producers and creators, the inference is that they are not capable of the highest spiritual perception. To such as these our teachings are not addressed. This will be more and more evident as we go along.

There is still another matter we must touch upon and that is the elimination from our minds of certain prejudices of

the day which obscure for many of us a true perception of spiritual truth. I refer to all those teachings almost all of us without exception have been subjected to in our youth, whereby we are given to understand that certain dogmas brought forward in former ages by more or less well equipped souls, shall be accepted by us without question as the fundamental truth on which we must base all our life actions. These all come under the head of teachings and influences on the body merely from without, and their only effect is to unnecessarily clog the instrument the soul within is forced to independently use, if it would gain advancement from its embodied state.

It matters not to what special religion these teachings belong. I will say even it matters not how great their moral worth may be, if they are thus presented and imposed forcibly upon the nerve centers of the growing body and that, at a time, as is almost invariably the case, when the brain, receiving their impress in deepest relief, is thus hindered from developing so freely and especially so homogeneously as it would have done if left to its own natural tendency.

What strengthens enormously the hold these teachings pre-empt on the expanding brain is the almost fetishlike worship which is inculcated to children on every hand for whatever comes to us from a distance either of time or space. Those who commit this error toward their offspring forget that, however good some of these teachings may be, they are nearly always in a form which was adapted to the times in which they were brought forth but which should be changed to suit the particular moment and circumstances of environment the receiving soul is placed in. They forget furthermore that all development *must* come from *within* through increasing truth perception of the soul and that, if we would secure the most rapid progress, we must continually present to the aspiring individual just that part of spiritual truth he is ready to assimilate at the given moment.

Although former times have seen ever greater developments of material prosperity than the present and other climes have seen far more advanced spiritual development among relatively small portions of the human race, never before in the history of the world has there been a conjunction of so many influences both

material and spiritual as at the present time, all acting together to place, we may say, the whole of embodied humanity in a position to bring to each individual such an advanced perception of spiritual truth within a relatively short space of time as will forever maintain the tide of human progress at a far more advanced level than it has ever hitherto been able to attain.

We are all contributing our quota toward the accomplishment of this grand movement and to help, as much as we may, all others to do the same. As a necessary consequence of the fact that all development *can* come only from within, after having cleared the relations between the body and the soul behind enough for the former to ever heed the admonitions of the conscience of the latter, we are brought to accept as a fundamental axiom of conduct the necessity and the absolute justice, which we ever owe to ourselves, of always and ever, without exception, bringing every new fact before the bar of our conscience and acting according to its decision, irrespective of the source whence the fact may be presented to us.

My friends, you may thus see that it is not an easy matter for any one of us to develop our embodied state in accordance with the conclusions we have just arrived at.

First, we must become absolutely free from prejudice. Then we may use for our spiritual progress only those perceptions which exactly correspond to our stage of development, rejecting, as we must, those which teach a lesson we have already passed beyond and also those which present to us a truth we are not yet ready to assimilate.

The more difficult of these two phases of activity is by far the former. The latter becomes a purely spiritual activity, for the body has been attuned to its work. The former, however, means the lifting of the great incubus we call the body, the galvanizing of it with the soul's higher vibrations until its innermost constitution undergoes that subtle change which enables it to respond readily to the will within. For all prejudices are, even as the etymology of the word itself indicates, judgments entered into by the body before the only qualified judge has assumed the reins of government. It is through their prejudices that men are

ruled as against their own best spiritual welfare and generally, sorrowful be it to say, to the advantage of a few ambitious souls. This does not apply only to the world of flesh. The influence is continued after translation into the beyond, where it is much harder to shake off than in the midst of the surging, changing, multifarious influences the individual is daily exposed to in this objective world.

We see thus that, in order to insure for ourselves rapid spiritual progress, we must train ourselves to absolute freedom from prejudice. To this end we have seen that the only possible reliable rule of conduct is to bring every fact, every decision, inexorably before the bar of our judging conscience and, what is still harder, *follow out its dictates to the letter.*

This is the important fundamental lesson I would impress upon you. This is the way in which I wish you to receive the knowledge I hope later to present to you; a knowledge which forms part of myself, as I have *lived it*, and, having *lived it* have perceived its spiritual essence and meaning thoroughly as related to the Great Spiritual Eternity.

Looking for Miracles

From a long observation of the manners and methods of some of those opponents of Spiritualism who are incompletely disguised as inquirers into the reality of the subject we have arrived at the conclusion that they represent, for the most part, the conservative instinct in mankind. It is an instinct that clings tenaciously to old ideas and customs, is darkly jealous of innovation and bitterly hostile to change. The claim that it is seeking the truth is a hollow pretence, a concession to the progressive spirit against which it fears to display open hostility.

But there is still a large proportion of persons amongst the critical section who are genuinely desirous of arriving at facts, but whose mode of progression is that of a locomotive on greasy rails. The wheels go round without carrying it forward. Year after year they go on, questioning, arguing, experimenting and setting down their views, but never arriving anywhere. It seems that they are looking for miracles. They will never find them. The laws of Nature will never

deny themselves in order to convince these people.

They harangue continually concerning the unsatisfactory nature of Spiritualism and Spiritualists. It seems that these are very defective and objectionable. They see faults and flaws everywhere. Strange that it does not strike these objectors that if the subject and its followers were as radiantly perfect and divinely faultless as they demand, there would be something unnatural about them. Every other subject has its follies and its foibles, its dull aspects and its dullards, its dark region and its rogues. Just why Spiritualism should be, as by some special fiat of Divinity, exempt from these peculiarities we leave these people to explain if they can.

Another example of this tendency to look for miracles is the eternal objection that the phenomena are materialistic—so closely allied to the physical side of things that there is nearly always room for a purely physical explanation. There is nothing "spiritual" about them, we have been told until we are tired of hearing it. Just how anything from another world can come into this one without at once taking physical shape and becoming instantly a mundane thing they apparently never stop to think.

We once read an account of the materialization of a spirit obtained under scientific conditions. The spirit-form was desired to breathe into a glass of water, which was done, and the water was afterwards analyzed with the result of discovering that the infusion was of precisely the same kind as though a human being had breathed into it: *ergo*, it was not a spirit! Did the analyst expect to find something supernatural—sublimated essence of star-dust? And what was his idea of a spirit?

It is a fine thing, of course, to carry on a quest that shall take one beyond the imperfections of the flesh, the grossness of matter and materiality. We suggest, however, that there is a presumption that aims too high and that aspires to fly before it can walk. The mind that would soar beyond the confines of mortal thought before it has learned the elements of reasoning is the victim of a foolish ambition. It needs no close analysis of some of the so-called arguments of the critics of Spiritualism to see that they are the arguments of people who, it is

quite obvious, are incapable of thinking either clearly or consecutively, and that without the smallest justification they are looking for miracles to convince them. They will never find miracles. Let them resign themselves to that. If there is any question of miracles we imagine that the life in which they now live is quite as miraculous in its way as any life to follow, and as one must grow out of the other there is nothing really suspicious in their likeness.

The Psychic Experience That Led Me to Investigate Spiritualism and Unfold My Mediumistic Qualities

By T. A. McGoe

During the year of 1909, a lady by the name of Mrs. Goodwin, was a very frequent visitor at my home. Mrs. Goodwin was a woman of refinement and well educated, being a normal school teacher. She stood about five feet two inches in height, weighed about two hundred pounds, and as is so often the case in her type of body, troubled with flesh tumors, a fatty heart and rheumatism.

About Christmas of that year Mrs. Goodwin accepted a position in a normal school at Butte, Montana. She did not like to go, and as she was going out the door she turned around and said: "Tom, if anything ever happens to me I will let you know."

The following July, 1910, after coming home from a rather exciting baseball game, and being very tired, I sat down in a big leather chair in the front room. My mother was sitting near in a comfortable arm rocker, and my youngest sister was playing the piano, when suddenly Mrs. Goodwin appeared in the door leading from the parlor to the living room, and both my mother and myself arose and went over to shake hands with her, and again welcome her in our midst. But as we reached the spot where she stood she vanished. My mother then turned to me and said, "Tom, Mrs. Goodwin has passed to Spirit."

About twelve o'clock that night we received a telegram from Montana containing the news of Mrs. Goodwin's death, and at a time corresponding to the time she materialized in my home.

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Telepathy and Spirit Communication

Dr. Walter Prince on Points of Distinction

By E. W. Duxbury

Certain sceptical alternatives to the spiritist theory seem to emphasize the resemblances in the phenomena on one side or the other, whilst constantly ignoring their marked differences. This is particularly the case with regard to telepathy, when applied in opposition to the spiritist theory.

At the Congress of Psychical Research, held at Copenhagen in the summer of 1921, Dr. Walter F. Prince, Principal Research Officer of the American Society for Psychical Research, read a paper on "Telepathy and Spiritism" (the latter being the French term), which is reported in the "*Revue Métapsychique*" in its issue of September-October, 1921. A translation of this report is given below, since it demonstrates in a lucid manner the differentiation between the phenomena of Spiritism and those of Telepathy "inter vivos."

Dr. Prince disclaims the bringing of arguments either for Spiritism or Telepathy; he wishes only to facilitate comparison between the two theses, which he calls S. and T. With that object, he instances thirty opposing points.

1. In S. the person speaking is not generally the subject, but someone else; in T. it is the subject or percipient.

2. In S. the person speaking is almost always deceased; in T. it is a living person, the subject himself.

3. In S. the communications refer especially to the past; in T. they always refer to the present, within the limits of a few hours.

4. In S. the communications relate almost exclusively to deceased persons; in T. they relate indifferently to living and deceased persons.

5. In S. the facts have not the disordered and heterogeneous character which would correspond with the hypothesis of a "cosmic reservoir," in which the thoughts of the departed may float. They have, on the contrary, a very marked character of selection. In T. it is not the same, although one might expect to see the percipient draw from the mind of the agent, in spite of the

latter, thoughts relative to his deceased friends. We find most often all kinds of impressions, important or not, of things thought, spoken, or felt by the agent during the day, without relation to one another, and deriving their unity not from a deceased person, but from the living agent.

6. In S. the communications under the form of memories are often dramatic and animated; in T. they can be picturesque, but are not dramatic; they remind us of the description of a picture on the wall which is partly illumined.

7. In S. colloquies seem to take place between the alleged communicator and the alleged intermediary, called the "control"; there is nothing similar in T., in which the subconsciousness would, nevertheless, have been able to invent such personalities.

8. In S. there are often "remarks behind the stage" which are not intended for those present, and which slip, inadvertently as it were, into the message; these asides are totally lacking in T.

9. The mythology and folk-lore of all nations show the illimitable capacity of human imagination. It is surprising that the facts of class S. are limited to constructions always similar, namely, communications from persons recently deceased. If there is a fantasy of the subconsciousness, it is much more restricted than in the case of the facts of class T.

10-13. We observe in S. misunderstandings on the part of the control which create a certain confusion, but which, after being cleared up, appear quite natural. The clearing up often exacts great efforts, such as anyone would make who wishes to make himself understood. A remarkable ingenuity is displayed with a view to this result, the use of symbols, for example. We feel as though an intelligence were at work, and also a will. In T. there is nothing analogous. It is like a quasi-sensorial perception, which starts from nothing and which becomes definite little by little, like an object seen in half-obscure, or a word heard at a distance. There is no will-power on the part of the percipient except to maintain his passivity. We have the impression of a blind force analogous to magnetism or electricity.

14. In many cases of S. a story, which

contains a number of details, comes all at once, as if a vessel were being emptied; hence, a frequent inversion of the logical order. In T. the details come little by little, as if one were dipping in the vessel at intervals.

15. In S. the messages are often accompanied by varied emotions which are attributed to the communicator but which actually affect the medium. In T. the description is usually cold or accompanied by sentiments proper to the percipient and concerning the success of the experiment.

16. Often in S. the medium, awake or in trance, alleges pains corresponding to those experienced by the communicator before his death. In T. the percipient can reflect the physical sensations of the agent, but he never reflects those of a deceased person.

17. In S. we encounter a crowd of errors and discordances. Nevertheless, if the medium does not always find the person or thing of which the inquirer is thinking, he proceeds to speak of some person or thing relating thereto. In T. if the percipient does not perceive what the agent has in his mind, he generally perceives nothing relating to him.

18. In S. a case is known in which four weeks after the death of a person, four subjects, unknown to each other and totally ignorant of this deceased person, have given a succession of concordant accounts, which would, in the conditions of T., have been considered splendid successes, and of which we do not know any example in telepathy.

19. In T. all the facts show that there is a pre-established "rapport" between the percipient and the agent. In the telepathic explanation of S. we must suppose, in addition, "rapports" with persons who are strangers to the medium and to those present, and often far distant from them; that would imply that these persons have all thought at the same time of an event, which has happened at a time often long past.

20-21. In S. concentration of thought, in order to convey suggestions to the medium, is most often inefficacious. There is no medium sensitive to telepathy, and reciprocally, there are extremely few receptive subjects capable of giving spiritualistic séances. If S. and T. were varieties of the same thing,

there ought, nevertheless, to be a passage from one to the other.

22. Certain series of S. rather reveal clairvoyance than telepathy. On the other hand we find T. telepathy properly so-called rather than clairvoyance.

23 & 24. In S. trance is frequent, but it is not the absolute rule, which excludes the idea of attributing the phenomena to this special state. In T. the waking state is the rule, although there are cases of ordinary sleep and of hypnotic sleep. We find nothing which corresponds to the transitory state between sleep and full consciousness of Mrs. Piper, Mrs. Chenoweth and others, with their quite peculiar visual and auditory impressions, their curious vasomotor phenomena, etc.

25. In S. the self-style communicators discuss and explain how they obtain their information. There is nothing similar in T.

26. New methods appear in S., as if it were a matter of convincing obtuse people. Example. cross-correspondences. The methods of T. do not improve themselves. Why, with all the resources of suggestion, do we not see certain percipients imitating the sudden changes in method of membership?

27. In S. certain deceased persons succeed better than others in communicating. In T., in spite of the frequent choice made by the agent, nothing leads us to presume the presence of a spirit.

28. In S. the communicators have a tendency to adhere to the same subject in successive sésances. In T. change of subject is the rule.

29. In S. the communications have the same character as those which would have been made by their presumed authors in their lifetime. It may be replied that the medium, like a good actor, adapts himself consciously or unconsciously to his personations. How then does it happen that in T. the facts do not reveal this adaptation, this constraint, or this calculation, with the aim of arriving at the unity of a character?

30. In T. there are no predictions. In S. there are often many, although they are not always realized. The author is inclined to believe that prediction constitutes the criterion of S. and its differentiation from true telepathy.

Peddler's "Ghost" Disturbs Ohioans After 70 Years

Ravenna, O.—The "ghost" of a hunchback tin peddler, who died mysteriously on a wintry night in 1852, again thrills the vicinity of Edinburg Center, near here.

Almost nightly a dozen or so residents gather near the famous old "haunted" house to watch the queer antics of the "spirit" which they declare is real.

The "ghost house" is unoccupied. Many families since the hunchback episode have given up the property through fear of the supernatural.

Monday night the sheriff called at the house just to satisfy himself that the "spirit" did not have its origin in a private still. After a search through the partially decayed dwelling he reported that the spirits, if any, were not in violation of the liquor law.

The house is more than 100 years old. The legend of the ghost dates back to a bitter cold night in the winter of 1852, when a hunchback tin peddler was invited in to spend the night. He occupied a bedroom over the kitchen and according to the legend was killed mysteriously during the night.

Since then his ghost and the spirit of his old white horse, residents declare, appear at intervals near the house and along the highway near Edinburg Center.—*The Home News*.

Girl Tells of Death Message on Her Arm

Hoop, Tenn., Oct. 3.—Faint tracery of the words "go home," appearing mysteriously on her arm, while at work in Middlesboro, Ky., brought Connie Chadwell, 18, to her home here just one hour before her grandfather died. Miss Chadwell, explaining her unheralded presence at home, said that she felt a tingling sensation on her arm Saturday and, investigating saw the lines forming the two words starting. The scarlet warning was shown to several fellow employes at Middlesboro, but had practically disappeared when she reached her home.

Today

Say not tomorrow, today is but your own
To parcel as you will,
For who can tell that when the day has
flown,
He shall be living still.

Oh, blest is he whose daily balance sheet
Brings perfect work to view;
When closing day leaves no task incomplete,
For other hands to do.

Tomorrow's but a jack-o'-lantern sprite,
That flees the laggard's clasp;
Today, the power whose hand of gracious
might
Holds Fortune in its grasp.

CHAS. S. O'NEIL.

Find Calendar Stone of Mongol Period in Mexico

[Chicago Tribune Foreign News Service.]

Mexico City.—Prof. William Niven, American explorer, unearthed a calendar stone several thousand years older than the famous Aztec calendar stone found at San Miguel Amantla, near this city. The stone belonged to the Mongoloid civilization, proving that the Aztecs inherited part of their culture from the civilization of the early Mongols who lived in Mexico from 7,000 to 10,000 years ago.

Prof. Niven also has discovered what seems to be a very ancient Mexican Mongol library, consisting of stone blocks of various sizes covered with hieroglyphic writing in primitive form.

Measurements

The original basis for most of the measurements now in common use was established through relation of various parts to our body. An inch was the length of the first joint of a man's thumb. The foot explains itself. The yard was the length of a man's stride; the cubit, the distance from the fingertips to the elbow.

The "hand"—a term used in the measuring of a horse's height—is four inches, which was presumed to be the measure, from side to side, of the average man's palm.

DO THE DEAD STILL LIVE?

Was This Woman an Incredibly Ingenious Fake?

By Kenneth Andrews

"How did you happen to interest yourself in psychic phenomena in the first place?" the representative of *The World* asked Edward C. Randall, who claims that he has talked voice to voice with hundreds of dead persons.

"I was disgusted and enraged at the whole business!" he replied. "It seemed to me that some of my friends whom I regarded most highly were making fools of themselves over the cheapest kind of humbuggery. I said that any sensible man could shoot that thing full of holes, and I felt that I'd be performing a service if I took it upon myself to do it.

"I remember that in 1890 I represented a mining company in an action for fraud which they had brought against a Police Commissioner. During the intermission, Judge George W. Cothran, before whom the case was being tried, called me to the bench. Without a word he pulled out a drawer and showed me some slates, with some more or less legible scrawls on them. 'Well, what are they?' I asked, puzzled. 'That's slate writing,' he replied. 'I thought you might be interested.' 'What's slate writing?' I asked, for I had honestly never heard of it. He answered, 'Spirit people wrote on those slates.' I thought at first he was joking, but when I found that he was actually very much in earnest, I simply nodded and went back to my place.

"I felt particularly strong about it, I think, because I had had an uncle, Robert Randall, who had made Spiritism a sort of religion. Because of this we had, shall I say, regarded him pretty lightly, and so had others. Then, later on that day, Judge Cothran called me to the bench again. 'Yes,' he said, 'it is the truth. Spirit people did write on those slates, and I talked to them last night.' 'Oh what rubbish!' I cried. 'How can a man like yourself be duped by these childish moonshakes?' I was really indignant. I was honestly amazed. I found myself wondering if the man was sane. That is the first time the thing was brought definitely to my attention.

I couldn't understand it then any more than many people will understand the experiences I later had. And if they do not understand or believe them, I assure you my memory of that day in court is too clear for me to condemn them.

"The next incident that led to my study of the subject was when an old friend of mine, Edgar Whitney, who was at that time the General Agent of the Northwestern Mutual Life, said that Mrs.



A Remarkable Woman

Mrs. Emily S. French, believed by those who knew her work to have been one of the most remarkable mediums who has ever lived in this country.

Henry Perrine wanted me to meet the medium who, psychic students believed, was the greatest of her time. Now, Mrs. Perrine was a well known woman then. Her daughter was Mrs. Grover Cleveland. The Perrines stood very well in Buffalo. I did go, and it was thus I met Mrs. Emily S. French.

"I found her a frail little old lady, over sixty years of age, in delicate health, and very deaf. She seemed frank and simple; and, from her talk, seemed to be as curious and mystified over her sup-

posed powers as the others. Whitney and the Perrines urged me to test her, for they wanted to discover the fraud, if there was one; and knowing how hotly I felt on the subject, they believed that I might be able to detect it.

"I finally agreed. At the first sitting we sat in a dark room, the four of us, Mr. and Mrs. Perrine, Whitney and myself, forming a circle and facing Mrs. French. After a time, seeming whispers were faintly heard. Whitney, who sat next to me, insisted that he recognized his wife's voice. She had died shortly before. I had known her. I did not recognize her voice, but the startling sound interested me. During the days that followed I made a careful investigation into the history and character of Mrs. French. Finding her of good family, and respected and generally liked in Rochester, I set myself to the task of discovering how those voices were produced. I was not agnostic; I was positively opposed to the whole theory, but I soon found out that this curious little woman did possess some mysterious and vital force which was unknown to me. She seemed honestly to fear it, and she seemed as much interested in finding out more about it as I. Accordingly, she undertook to join me in an investigation; to devote her time, without one cent of compensation, to the mastery of that unknown power. Out of that compact came over twenty years of continuous work and experiences which seem to me worthy of record."

What makes them most worthy of record undoubtedly is that many of them, if they could conceivably be verified, would lead inevitably to the conclusion that there is a conscious life after death, and that persons who have died actually can communicate with those still living. This is what chiefly differentiates Randall's experiences from most accounts of psychic investigation and justifies the paper in presenting these articles. Spiritists and others who have experimented with psychic matters can tell you astonishing and seemingly inexplicable stories. But ninety-nine out of a hundred of them

can be explained by suggestion, mind reading, thought transference and the like. Those forces, marvelous as they are, belong to this earth. Manifestations which can by any twist of logic be attributed to one or another of them do not serve when examining such a claim as Randall's. The implications are too profound. They touch the fundamentals too deeply. Randall, in effect, states that the answer has been found to the question which has engrossed mankind since the beginning of time. So every possible precaution should be taken.

For instance, Randall states in "Frontiers of the After Life" that, as his work went on and the voices became stronger, most of his conversations were carried on with a group of four or five spirit persons who "came" regularly to the sittings. But the evening in 1905 a strange voice sounded unexpectedly out of the darkness. This spirit person, Randall told the writer, seemed bewildered and confused. The voices which were familiar to Randall explained that the stranger had "just separated from his physical body." "When he became fully conscious," writes Randall in his report, "he told me his name, the number of his residence and much about himself." He said among other things that he had been a physician in Philadelphia. The papers next day had a full account of his death early the evening before. Randall says that two of his friends, Mr. and Mrs. John L. Chase, were present on this occasion.

That is a striking episode, but even such evidence must, for the present, be ruled out as irrelevant. It is true that neither Mrs. French nor Randall had ever even heard the name of this Philadelphia physician. It is true that neither of them could possibly have known that he had died a few moments before his spirit voice came and spoke to them in Buffalo, for radio was not known then. But even such evidence does not point inevitably to a life after death or force one absolutely to believe in communication between the two spheres. The point is that some people on the earth knew that this man had died. At the moment when the "message" was received in Buffalo certain people in Philadelphia were in great sorrow. It is conceivable that their emotional force might have created certain "waves" and that the highly sensi-

tive faculties of Mrs. French might have subconsciously "picked up" the message. Though such a phenomenon, even thus explained, is extraordinary, it is not the sort of conclusive proof that is important.

Turn now to another story. Randall tells in "The Dead Have Never Died," that during the early years of his work with Mrs. French there was one person with whom he was most desirous of talking. This was his mother, who had died in 1873. Time went on and she did not come. But finally, he says, a message was received stating that she would be able to talk to him on May 26, 1896. It happened that at about 10 o'clock on that morning the Brown building in Buffalo, which was being repaired, collapsed. The streets were full of frantic rumors that many people had been crushed to death. "You see," Randall explained to me, "it was an old red brick building. It stood at Main and North Division Streets, pretty close to the heart of the city. There were a barber shop, stores, real estate and other offices in it. No one knew how many people might have been in the building. It was three or four stories high, and all of that mass of debris had to be cleared away before the exact number of those killed could be ascertained. That, everyone knew, would take several days.

"It Was Verified Some Days Later"

On the evening of the day on which the Brown Building in Buffalo collapsed, E. C. Randall says that spirit voices gave him the names of five people who had lost their lives in the catastrophe. When, some days later, the debris was cleared away these five names were printed in the newspapers. Others were gravely injured, but these five were the only fatalities. Randall asks if anyone living could have had that information?

According to Randall, his mother had an unusual voice, due to the formation of her teeth. He believes he identified her voice unmistakably coming out of the darkness more than twenty years after her death. Could the medium, by means of ventriloquism, ask Randall, imitate thus accurately a voice she had never heard?

If Mrs. French, through hypnotism, could delude four sceptical people into thinking they heard voices, could she, he

asks, extend this spell outside the house and over a servant girl ignorant of the nature of the "sitting" and presumably antagonistic to it?

Mrs. French and Randall had scarcely seated themselves that evening when, according to Randall, his mother's voice did come. He recognized it immediately, he says, as the voice with which he had long been familiar. He explained to the representative of *The World* that his mother had had two rather prominent front teeth and a long upper lip. This naturally affected her speech. She did not lisp, he says, but there was a breathy, somewhat sibilant sound to her speech always. That peculiar voice came that night, he says; and there was no more question of its identity in his mind, he insists, than there would have been if a living member of his family had spoken out of the darkness. The well remembered voice explained that owing to the catastrophe of the morning her visit should be postponed. She said that Randall and Mrs. French might be of assistance to "those whose lives had been crushed out." Then there were about ten minutes of silence. Suddenly, out of the stillness, there burst an unforgettable sound. A voice, coughing and choking as though in terror and agony, shattered the silence of the room. "As long as I live," said Randall to the writer, "the memory of that fearful cry will remain with me. Never have I heard such heartwrenching anguish, bewildered despair, such terrible, blank pleading packed into a sound."

"My God, the building is falling, the building is falling! This way, this way!" Those words came out of the blackness. Another voice answered in a strange tongue. The words were not distinguishable, but it seemed to me as if someone was responding to the first call, which was followed in a moment by a woman's voice crying out in great fear, "We will all be killed! Help me, help me!"

It was then explained to Randall by the voices of spirit people with which he was familiar that the spirit-bodies of those who had been crushed to death in the fall of the building had been brought to him. Randall was asked to talk quietly to the newcomers, to restore them gradually to a normal mental state. "After a time," says Randall, "I told them what had occurred and brought them to a real-

ization of their situation. Eventually they came to understand that in the fall of the building their spirit forms had been forced from their physical bodies, and when they came to realize that in the catastrophe they had gone out of earth life, their sorrow was beyond words. One told me on that evening that four people, namely, William P. Straub, George Metz, Michael Schurzke, a Pole, and Jennie M. Griffin, a woman, had lost their lives in the fall of the building. This was verified some days later in the public press.

"After talking to me, voice to voice, they realized that they had gone through the change called death. Then their friends in the after-life came, were recognized, and took them and gave them such consolation as was possible.

"I asked the leader of the spirit group how it was that the voices, when first heard, seemed so strained, and speech was so broken, why there was so much choking? He replied that a person, crushed out of the physical body suddenly, finishes as soon as consciousness and the mental condition are restored, sentences left unuttered when dissolution came; that in the awakening he takes on the identical state in which he had passed out."

We should examine this incident carefully. First we may presume that Randall is telling the truth. His unquestionable integrity and the fact that he was himself a vigorous unbeliever give us grounds for granting that so far as his own perceptions went these occurrences actually happened as he has reported them. What possible explanations are there?

The reader should have clearly in mind the physical arrangements which conditioned this sitting and the others which Randall describes. They took place in a small room in the tower of Randall's own home in Buffalo. He had set aside this room for his psychic investigations. The windows were equipped with heavy wooden shutters so that absolute darkness could be secured. There was a small table, about 18x24 inches, in the room and a few chairs, no other furniture. In the ceiling was a small ventilator. No one was in the room on this occasion save Mrs. French and Randall. No one else was in the house except members of Randall's own household. So two pos-

sible explanations of the phenomenon seem to be excluded. There could have been no confederate inside or outside the room to assist Mrs. French in producing such an illusion. And there could have been no mechanical device, no tubes, electric amplifiers, or any of the ingenious apparatus to which fake mediums resort. Perhaps it should be conceded that nothing of the sort could have been installed in Randall's own residence without his knowing it.

Could it be possible, then, that Mrs. French produced the illusion by means of a megaphone? This is another trick which is often used, for if in the darkness you speak into a megaphone you can disguise your voice remarkably, and by turning the megaphone this way and that you can delude a listener into thinking that several different voices are speaking in different parts of the room. Even if Mrs. French were a fraud she could surely not have employed this trick. She used to come up to Buffalo from Rochester on Friday nights for her sittings with Randall. He would meet her at the train and drive her to his house. Randall points out that it is hard to believe that this frail little old lady could have concealed a megaphone about her person, hidden it from him during the ride to his house, smuggled it up to the seance-room, and there used it while he held both her hands. So he dismissed the megaphone theory; it is a far-fetched theory, to be sure, but in accounting for such an extraordinary incident as this nothing should be overlooked.

There are, however, two other possibilities. Mrs. French might have produced such an illusion by means of hypnotic suggestion, or she might have used ventriloquism.

The possibility of hypnotism may be put aside for the moment, because some evidence which Randall offers later bears upon that hypothesis. What, then, about ventriloquism? This is an explanation frequently advanced by those who investigate the phenomena of independent voices. In the instance we are concerned with now Randall insists that ventriloquism seems unlikely, because to deceive him Mrs. French had to reproduce his mother's voice with almost perfect accuracy. But Randall's mother had died in 1873; he met Mrs. French in 1891. So, to believe in the theory of ventriloquism,

he says, Mrs. French must be credited with the ability to imitate with uncanny accuracy a voice she had never heard.

But if it still seems likely that she produced the voices by some deception which we may not be able to discover, the problem is by no means solved. How, asks Randall, could this woman know the names of the persons buried under the smoking debris? No living person could possibly have had that information. Even the injured ones lying in torn and deep under the wreckage could not have known which others shared their fate. So, he says, even thought transfer cannot help us here.

Take now another episode which Randall believes casts doubt on the theory that the voices evoked by Mrs. French may have been hypnotic illusion. One evening Mrs. Frank Grove of Hamburg, N. Y., a small town near Buffalo, invited Mrs. French to her home and asked her to hold a sitting. The representative of *The World* talked to Mrs. Grove and found her a thoroughly normal, practical type of woman, prominent in the life of her town. At this time, she said, she did not believe in spirit manifestations but was merely curious about them. She asked a few of her friends to come and see what they could make of Mrs. French's unusual demonstrations.

Whatever the required conditions are, said Mrs. Grove, they seemed to be uncommonly favorable on that night. The voices were clear and powerful. According to her, as many as fifteen or twenty, each easily distinguishable from the others, were heard. At one time, in the course of the evening, four of the spirit voices sang together. Frederick W. Kendall, an editor of the *Buffalo Express* who was present, told the correspondent that he was positive he heard Mrs. French speak at the same time as the spirit voices were speaking.

"Mrs. French told me," he said, "that she dreaded to have any physical contact with the spirits who came to those meetings. On this evening at Mrs. Grove's one of them apparently touched her. She drew back with a shudder. 'Don't do that! Please don't touch me!' she cried. 'Go away.' 'You know she doesn't like that,' came distinctly from another part of the room. This voice, so far as I could tell, spoke simultaneously with Mrs. French. Indeed, to the best of my ability

ity to judge, there was an appreciable interval between the time when the spirit voice stopped and the time when Mrs. French stopped speaking. You see, then, I was an investigator myself. I was on the alert for any sign of fraud. I clearly heard the two voices and was able to understand what each was saying. No ventriloquist could have achieved that feat. The same thing happened while I was present on a few later occasions."

Such testimony as this, of course, is not conclusive, but it should not be entirely ignored. Kendall is a clear-headed responsible journalist. He believes in Spiritism now, but he says he believes he reached his conviction as a sensible man reaches a conviction on anything—through a consistent and unprejudiced examination of all the evidence available.

But something happened on that night in Hamburg which may have some importance for the rest of us who do not share that conviction. Mrs. Grove, in describing what had happened, told the writer that the voices were so strong that they penetrated the walls and were heard outside the house by her maid, who was returning home. The maid was an orthodox Roman Catholic. Her faith forbade her taking any active interest in Spiritism, and she had never done so. She had only a vague idea of what was going on inside the house. If it were possible for Mrs. French, through hypnotic suggestion, to delude all those in the room into thinking they heard voices, it scarcely seems credible, Randall points out, that she could extend this spell outside the house and over a young woman ignorant of the exact nature of the "circle" and one who presumably would have been antagonistic to it if she had known.

The representative of the *The World* discovered that this maid still lives in Hamburg, and he sought her out. She requested that her name be withheld, but I have her signed statement if any one doubts this anecdote. At the time of that manifestation she was a girl of about twenty-three. She is now a married woman of about forty-two.

"Where were you—that is, how near the house when you heard these sounds?" was the first question.

"I was on the sidewalk. I was just starting to turn into the driveway."

"About thirty or forty yards from the house?"

"Yes, I think so."

"Do you remember what time of the year it was?"

"It was cold—early spring—March, I think it must have been."

"Were the windows of the house closed?"

"Oh, yes. They were all closed."

"What did the voices sound like?"

"Just like people talking very loud."

"Did you know what people were at Mrs. Grove's that night?"

"Yes. Mr. and Mrs. Kendall. Mrs. Gorton, Mr. and Mrs. Grove and Mrs. French."

"Did you know these people pretty well? That is, would you have known if any of them had made these sounds?"

"Yes, it couldn't have been any of those people. That's what struck me as funny."

"What did you do after you heard them?"

"I went into the house to my room."

"Did you hear any more voices after you got to your room?"

"No."

"If people had been talking downstairs in a conversational tone, wouldn't you have heard them?"

"I might have if the doors had been open, but they were all closed. Mrs. Grove had told me not even to strike a light when I came in."

"So when the doors were closed you couldn't hear people talking naturally in the house?"

"No."

"So you couldn't have heard them outside on the sidewalk unless they had shouted pretty loudly?"

"No. And even then I don't think it would be quite the same. Maybe that's why I've remembered it for nearly twenty years. The voices were sort of clear, but not like some one shouting at the top of their lungs. It came from the house all right, from that front room, but it didn't sound like people yelling or anything."

"And you're absolutely positive that it could not have been any of the people in the room?"

"Oh, yes. Yes, I'm absolutely sure of that."

"Have you ever been to any seances or had anything to do with Spiritism, or do you believe in it at all?"

"Oh, no. No, I've never been interested in those things. I don't know anything about them."

Such testimony tends to establish, Randall believes, that whatever these strange voices were or however they were produced, they at least were actual, physical voices. They could not have been, he is convinced, merely illusions existing in the minds of those at the sittings. And he concludes that likely explanation.

*Next month a description of how Dr. Isaac K. Funk, one of the greatest ex-
posers of psychic frauds who ever lived,
made an exhaustive, scientific test of Mrs.
French. How this strange woman is said
to have twice risked her life to meet his
searching experiments.*

Tennyson's Vision

From Locksley Hall, Published 1842

When I dipt into the future,
Far as human eye could see,
Saw the Vision of the world,
And all the wonder that would be.

Saw the heavens fill with commerce,
Argosies of magic sails,
Pilots of the purple twilight,
Dropping down with costly bales.

Heard the heaven fill with shouting,
And there rained a ghastly dew
From the Nation's airy navies
Grappling in the central blue.

Far along the world-wide whisper
Of the south winds rushing warm,
With the standards of the peoples
Plunging thru the thunder storm.

Till the war-drum throbb'd no longer,
And the battle flags were furled
In the Parliament of man,
The Federation of the world.

**Ask your Book Store or News
Dealer for Psychic Power. 48
Pages and Cover—30 Cents.**

Death's Foreshadow

"Read, not to contradict nor confute; nor to believe and take for granted; nor to find talk and discourse; but to **WEIGH and CONSIDER.**"

Warren Gamaliel Harding was a Child of Destiny. He hath fulfilled the rich promise of his birth; he hath attained that height of power and of place that was foreshown by the position of Jupiter at the moment he entered into life. All the leading events of his life have fallen into place with mathematical precision at the exact times and in the exact way as presigned by the marching stars in their circling progressions. Consciously or unconsciously, he has worked in accordance with the great forces of his nature, and in co-operation with the Great Universal Laws—and therein lies the success of his life.

The Horoscope is the Clock of Destiny, and the position of the Planets at Birth is a clear picture of the race of Life that is to be run. From that Natal Position, the Planets move to different positions with every year that passes, even as the hands of a clock move around its face. Thus they bring to pass events which were foreshown at birth. And thus the hour has struck which has brought about his transition through the Golden Sunset Gate of his beloved country to that exalted sphere where his memory is clothed with Glory, and his fame shall be eternal.

Mr. Harding's Sun, at his birth, was posited in the executive sign of Scorpio, with all its stern sense of justice, integrity and freedom—which made him a fitting head of State or of Nation. In that same section of the Heavens were born Theodore Roosevelt, and King Edward VII.

The sign of Pisces, rising over the Eastern Horizon at the moment of your birth, signifies one who may grasp the real meaning of universal brotherhood, and who has been chosen to carry out some special mission on earth.

Jupiter rules his Rising Sign, and is proudly posited in its own sign of Sagittarius, close to the Midheaven, and a sure indication of a high destiny, of great responsibilities and of a proud position. This position of Jupiter is often found in the Horoscope of those who are called to Rulership.

The birth sign of Scorpio is ruled by Mars, adding strength and power to the character. Mars also is strong in his own dignity, is conjoined with the Sun, and is in near conjunction with both Mercury and Saturn.

These four planets in Scorpio—signifying Government affairs—are all posited in the Eighth House of his birth-chart, which is the division of the Zodiac which indicates at birth, the circumstances of death. Mars' conjunction with the Sun at birth foretold that death should come quickly; with Mercury, that it should come while on a journey; the aspect of Saturn to Uranus in the Fourth House shows the suddenness of the end; while the sign of Scorpio plainly shows the Government position. The opposition of the Moon to Saturn is also to be noted in this connection.

Another circumstance is noticeable in his birth-chart. The United States is under the Rulership of the sign of Gemini; the city of San Francisco is also under the Rulership of the sign of Gemini; the sign of Gemini is on the cusp of the Fourth House in the Horoscope of President Harding, and the Fourth House is emblematical of the close of life. Therein is posited the planet Uranus at his birth. In this August of 1923, Uranus is near the Ascendant of President Harding's chart, and is afflicting the sign of Gemini. Afflictions of Uranus to Gemini, throughout the History of the United States, have ever brought about clearly marked conditions and changes.

Elected on his 55th birthday to the highest office in the gift of the people—his Horoscope bore wonderfully good indications that tallied with the successful issue of the day. His ruling planet, Jupiter, threw friendly aspects to Neptune (Co-Ruler of his Ascendant), as well as to his Radical Venus, Sun and Mars. The faint shadow of Saturn as it threw an adverse aspect to his Midheaven—to his success and prosperity—was not noticed.

Again on his Inauguration Day, the Moon in Capricorn—in his House of Friends—surrounded him with high acclaim. Uranus, Mercury and the Sun were strong and powerful on the Ascendant of his birth-chart, in trine to his bunch of planets in Scorpio, and sextile to the Moon of Publicity—all indications

in the Language of the Starry Heavens of the high honors that were being heaped upon him on the earth below.

Who should note or know the shadow that had come a little nearer—the warning in the skies where both his Ruling Planets—Jupiter and Mars—were on that day presaging the end, as Jupiter stood in opposition to the Rising Sun of his glory and honor—and Mars and the Moon each threw a bereaving aspect to the Venus of his birth-chart—to that union of love and happiness that had been his.

We pass onward to the day on which he started on his journey. Was it Fate—was it Destiny—that led him to start on a day that carried with it destructive forces as marked upon his birth-chart?

The real power of Astrological Prediction consists—not so much in foretelling exact material events—but in recognizing the peculiar vibratory current that acts upon our surrounding conditions in preparation for the Radical Good or Evil that the swiftly moving Progress of the Stars is bringing into operation.

Was it Fate? Was it Destiny? But Fate and Destiny are ever subservient to that power of free-will and of choice which belongs to each and to all. We may choose our way; we may choose our day; BUT, ONCE HAVING CHOSEN—the result of that choice is unerringly in accordance with the Planetary Influences that touch our individual Horoscopes at the time of that choice or event. And no effort of our own can alter that result.

On that 20th day of June, 1923, as the Presidential Party started on their trip with high hopes and anticipations—the fore-running shadow of this second day of August went with them. From the tiny shadow of the Election Day, it had grown into an ominous mass of clouds. But the Sun was resplendent, in the sextile of the Moon that day to the Radical Sun and Mars—in the transit of the beneficent Jupiter over the Radical SUN—in the trine of Mars to his own Radical place, and the trine of Uranus to the Radical Mercury.

These were all presages of strength, of outreaching hopes, of honors and of benefits.

But that day there was another side to the picture. For the Sun had reached the exact opposition to his ruling planet

Jupiter, and that opposition came from the Fourth House, the End of Life—presaging the end of earthly honors. The Moon was in opposition to the Radical Ascendant, indicating illness. Saturn in conjunction with his Venus threatened sorrow to her who was nearest and dearest to him. Mars was afflicting that same Venus with his swift and destructive power. Mercury and Venus, in conjunction, reciprocated by touching Saturn with evil aspect. Uranus, square to the Midheaven of his chart, threatened a sudden blow to the high position which he occupied. And Neptune followed on with her square to the Radical Mercury, threatening chaos and confusion that should result from the journey now undertaken, under such darkening clouds of Planetary Aspects.

Unheeding, the days proceeded. The good conditions manifested and passed away. The threatening clouds grew heavier, as the Sun advanced into the sign of Rulership, which is LEO. And there the Sun came into conjunction with MARS—the Planet of Destruction? the Planet which ruled the birth-sign of Warren Gamaliel Harding; the Planet which was in conjunction to his Sun at birth. Again they are in conjunction in the Rulership Sign—the sign of the SUN, and governing the heart's action—and they have come to that hour on the Great Clock of Destiny when their destructive power (as foreshown at birth), is released and strikes, with a square and evil aspect, at Saturn, Mars, SUN, and Mercury, in the Eighth House of his chart, which is the House of Death—and strikes also, with sinister aspect, his Radical Moon; Uranus at the same time accomplishes his threat of a blow to him of exalted position, and Saturn wraps its sombre garments about the Venus in President Harding's House of Marriage.

A light pierces through the gloom, for Jupiter is proudly enthroned in the House of Death, conjoined with the Radical Sun of this Jupiter Man of Destiny.

It is a promise of high honor that shall last beyond the grave; of a memory that shall ever be cherished; of a name that shall survive beyond this present time, and that ever shall be clothed with glory and with praise.

As the mortal body is laid to rest, a satelittum of planets will be gathered in the sign of Leo, as even the Stars above

unite in a tribute to him who has passed out through the SUNSET GATE of the WEST.—"Nariel," P. O. Box 1080, Providence, R. I.—*Astrological Bulletin*.

The Horoscope of President Calvin Coolidge

By Catherine Howard Thompson

Governor Coolidge says he was born on Thursday, July 4, 1872, at 9 a. m., Plymouth, Vermont. At this hour Virgo would be rising and the intellectual Mercury is therefore his ruler and is in Cancer together with the Sun, Venus, Mars and the Moon. This is a most remarkable group of planets and are all placed in his house of friends, so that every one is his friend; and as Cancer is a mute sign and does not conduce to loud talking, the Governor must let his friends do most of the talking while he attends to matters at home.

This Horoscope shows that the Governor is very intelligent and mechanical, with keen powers of understanding and loves his home and family. He has a persistent will and a clutch of determination, intuition and purpose; is unmoved by argument and cannot easily be talked out of a thing once his mind is made up. He likes to be consulted in important matters and will readily take the lead in whatever position he finds himself called upon to fill; has a sensitive nature and is quick to resent a criticism; is kind in trouble and very efficient when the responsibility rests entirely upon him.

He is also orderly and methodical, and his mind is fine and discriminating; loves music and has much artistic ability. Order and harmony are necessary to his health and he cannot bear pain easily, because his skin is fine and sensitive to the touch. He possesses great endurance and aptitude and can surmount almost any difficulty, and for this reason, will always rebound from opposition or disaster. He has good perceptive faculties, excellent judgment and considerable intellectual discrimination. His digestive functions are delicate and there is a tendency to nervous affections; he should be a natural student of the laws of health and understand the chemistry of foods; and can even cure himself by his food and must never use cathartic medicines.

This is one of the most fortunate and

most remarkable Horoscopes we have seen of public men, because every planet is parallel to every other, and we feel quite sure that no other candidate will have such a strong Horoscope; if the people can only be fortunate enough, to become acquainted with his many fine points and elect him, the United States will at once again begin to start on a career of prosperity, order and happiness. Like President Wilson, Governor Coolidge has the Sun in opposition to Saturn, a very evil aspect; but we notice (that nearly all the kings and many of our most prominent senators have, what is termed evil or cross aspects), and it is just these crosses and trials that develop and build up character and enable a man after hard work to rise to great prominence.

Massachusetts may well feel proud of a citizen possessing such a sound chart as Governor Coolidge's and if his associate, Senator Harding, is elected as we believe he will be, before six months have passed, the people will begin to feel that their conditions are slowly changing for the better and the unruly element now so prominent, will gradually settle down and begin to study how to become good Americans and as we have so long neglected their education, we should now begin to attend to it.

To learn to know and understand one's opportunity is the key to a man's success; and the secret of Governor Coolidge's success, will be his determination not to be charmed away from home, but to sit still and build up his conditions while attending to his many important duties. If he attempts to travel and see the world, he will undermine himself, for the less we see sometimes of our public men, the greater halo we surround them with. It is often the close critical view, that loses a good man heaps of followers; and Governor Coolidge has such a fine, level mind, that he will best express himself through the press; for there lies the secret of his power, using strong, terse sentences that a man can easily remember or carry in his pocket; for "Thoughts ARE Things."

New conditions and new men must use new methods; and if it has heretofore been the custom for our public men to scatter their forces, touring the country; Governor Coolidge should stay at home. "There's no place like home," and this

slogan will appeal to all hearts; for a man is always safe and sound when he can be found at home.

In a race, the strongest horse comes in first and in a Presidential campaign, the candidate with the strongest Horoscope is elected; and as Governor Coolidge's associate, Senator Harding, has the great Jove or Jupiter placed in his proper sign of Sagittarius and high in his Mid-heaven or house of honor, credit and business, there can be no better testimony for a sweeping success and when these candidates are installed, prosperous business conditions will at once begin to be felt and the prestige of the United States will, after a time, be re-established. The charts of these two candidates are so harmonious, that they will work together in perfect accord and Governor Coolidge's advancement is certain. He has still more stairs to climb.

The Duke of Wellington also had Jupiter in his Mid-heaven, while Napoleon Bonaparte had the evil Saturn there, like President Wilson has; and the Astrologers said, if ever Wellington and Bonaparte came together to try their strength, that Wellington would win; and as Gov. Cox is President Wilson's mouthpiece, the same results will occur again, victory for the Jupiter candidate.

In looking over our notes, we find we calculated this map in December, 1919, wrote it up in January and it was published in "Boston Ideas" in July, 1920, and was sent to Governor Coolidge in October of that year, who acknowledged it. Today it has passed into history, together with our judgment on the chart of our late lamented President, Warren G. Harding, that "he would not serve out his term." We received two letters from him saying that he was born at 2 p. m.

President Coolidge has just entered his fifty-first year and the end of July and beginning of August, 1923, the evil Mars, ruling accidents and his house of long journeys came into conjunction with the revolutionary Herschel, on the cusp of the twelfth house, or confinement to a sick room and unexpected happenings; and in President Coolidge's fifty-fourth year, or July and August, 1926, this aspect is in force again only much more powerful, and something of a most unusual or tragic nature will come up connected with the government, or a high official will be stricken down, as in 1923.

If President Coolidge attempts to carry out the policy of his predecessors in the White House and to exhaust his forces touring the country, to keep his party and its policies before the public eye and help out the elections, it will again prove most disastrous in the end. The word, "disastrous," means against the wisdom or warning or ruling of the stars. The country is so large and the duties of our presidents are so onerous, that they quickly undermine the health of the Chief Executive, so that every summer the President should go into a retreat to build up his forces for the coming winter; and any set of politicians, or any physician who advises the President to tour the country in the hot weather, to make speeches and shake hands for weeks at a time, is signing up his death-warrant. It is as cruel, thoughtless and selfish as driving children into factories and women into sweat-shops. Our late President "was ill when he started out," so says his physician, and adds, "his patient said he would never live to get back." Then someone is responsible for this tragedy that has overtaken the country and his afflicted wife and it ought to be stopped for the future. Man's inhumanity to man has made countless numbers mourn.

We pray therefore, that President Coolidge will have the courage to be true to himself and his high mission, and dare to stay at home; and as he is a man of destiny and is being carefully prepared to grapple with conditions that will, after a time, present themselves, we feel sure that a Special Providence that overshadows him, will save him from the graft and selfishness that surrounds all great men and makes martyrs of them. President Coolidge is one of Homer's men and follows next after Lincoln.

Mrs. Coolidge was born Jan. 3, 1879, at Burlington, Vt., and we notice that in 1926, she has the Sun parallel to Herschel, so she will need to take great care of her husband's health.

Boston, Mass., Aug. 10, 1923.—*The American Astrological Student and Adept.*

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Shall We Live Again?

Victor Hugo's great soul found utterance in his later years for these thoughts which will find an echo in many hearts. "I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried it all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others, 'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on the dawn."—*The Golden Rule Magazine.*

Actions Count

We do not believe in the "glad hand," or the professionalized "personal touch," or "human element." It is too late in the day for that sort of thing. Men want something more than a worthy sentiment. Social conditions are not made out of words. They are the net result of the daily relations between man and man. The best social spirit is evidenced by some act which costs the management something and which benefits all. That is the only way to prove your good intentions and win respect. Propaganda, bulletins, lectures—they are nothing. It is the right act sincerely done that counts.—*Henry Ford, in "McClure's."*

PSYCHIC POWER

1904 North Clark Street, Chicago, Illinois

A New Theory of Earth Structure

The Literary Digest

The present structure of the earth is regarded by a German geologist, Prof. L. Kober, as the result of the interaction of great solidified blocks of its crust, separated by more or less plastic zones, this being the form in which the hardening of the earth's surface took place. His theory is set forth in a book entitled *Der Bau der Erde* ("The Structure of the Earth"), published in Berlin in 1921. It is explained and discussed in brief by O. H. T. Rishbeth, reader in geography in Southampton University College, England, writing in *Discovery* (London). Mr. Rishbeth reminds us that the problem of mountain-building has long occupied the minds of thinkers, and that its connection with the subject of the nature and structure of the ocean basin has become increasingly emphasized. Nearly all the great mountain systems, old or young, are near continental margins, while the hearts of the continents are relatively undisturbed. The existence of mountains on the ocean floors has long been recognized, and the great oceanic troughs are frequently regarded as the wombs or the graves of mountains. He continues:

"Kober builds with existing materials. His method is evolutionary rather than revolutionary. Old facts appear, but in a new light, halting half-truths gain a new relevancy and live in a larger and wider meaning. The conception is vast in scope and involves a universe of detail.

"The dominant cause of movements of the earth's crust is earth contraction due to earth cooling. Other causes undoubtedly operate, but they are neither so constant nor so general.

"When it emerged from the astronomical into the geological stage the earth had a crust composed of a number of relatively firm blocks separated from each other by zones of less solidified and more plastic material. The geological history of the earth is occasioned by the interaction of these two fundamental elements.

"The blocks are to be thought of as great table-like expanses, of irregular

outline, worn flat through age-long erosion. They must lie at approximately one general relative level which is (for their surfaces) very nearly the mean general elevation of the land-surfaces of the globe. The Russian, Siberian, Australian Tables and the Canadian Shield are examples. These old blocks are composed of intensely crumpled, crushed, and compressed materials as foundations, with, on top, relatively thin layers of flat-lying sediments. They form the permanent cores of the continental masses.

"The plastic zones are, in their extended form, 1,800 to 1,900 miles broad, shallow depressions filled with sea. Compressed they appear as zones of 'chain' mountains having a fairly uniform width of 620 miles. The Atlantic is probably an instance of such a zone in its hollow state; the Alpine-Himalayan mountain-band is a young example of the compressed type. These zones wind sinuously around the continental blocks and every block is completely ringed in by such zones.

"As the earth contracts the blocks are brought closer together. At first they will draw together in one and the same horizontal plane. The brunt of their onset must be borne by the plastic zones. These we must think of at first as in their hollow stage, sea-filled and having floors weighted by vast masses of heavy igneous rocks. Also, as great masses of debris from the surrounding lands keep gravitating into them their floors keep sinking and deepening and encroaching by dragging down the continental margins.

"This deepening process appears to go on until a depth is reached where the temperature, the plasticity of the rocks, and the thinness of the earth's crust at last permit the magmas or underlying fluid strata to force their way up. The process is then reversed: pressure continues and the floor starts to bulge and buckle. The first bulging will take place in the middle of the trough. The seas will now begin to be forced out and their encroachment on the lands will be accentuated. As pressure continues other ridges form on the floors of the trough, parallel to the original bulge and extending outwards on either side from it. If there are any harder lumps in the floor they will serve first as oc-

casions and then as the cores of the growing folds. The ridges jostle, mount up, push over one another, press some up and out, others in and down, in the search for room and still more room. The trough is now truly an orogenic zone, a zone giving birth to mountains. Ridge mounts on ridge, and above the shallowing out-flooding seas rise peaks, island rows, island chains, archipelagoes. Then up the inclined planes formed by the continental margins on either side press the ridges, layer thrusting over layer, advancing against the solid land like great frozen waves, their steepest 'breaking' faces always in front (outwards). Last of all the whole system is pressed up high and dry: it has become a zone of mountains.

"Every orogene zone is two-faced. It is as though two giant armies had advanced, back to back, each against an on-pressing continent, and each had been frozen where it stood. The line of advance may be in any direction of the compass, but always it is against the continental block. Sometimes the advancing giants shovel or push up the land in front of them, and then they are confronted by a shelf-like plateau (Colorado Plateau). Where the great blocks press hard together, there are intensest distortion and a knot (Pamirs: Armenian Knot); where the pressure is less intense, there are intermont areas, generally plateaux (interior Asia Minor; Tibet). These, having been forced up from the trough floors, are mostly of heavier materials, and, when the pressure is relaxed, they may subside and form basins (Hungarian Plain). Where the advance is unopposed, it is in line (Pyrenees, Caucasus); where it is held up at points, the rest of the front moves forward into great arcs [Alutian, Japanese (East Asian), Carpathian, Dinaric, Tauric arcs].

Though stiff and unyielding, the old blocks do not come off unscathed. They buckle, crack, tilt, and sag under the tremendous strain. Every block is trembled round by an orogenic zone, and exerts and suffers pressure from all sides. Sometimes even a whole block seems to be depressed or elevated: in the Pacific a block, after having helped to

erents the great girdle chains, seems to have sunk.

"Still, in spite of temporary flooding and submergences, whole or partial, the blocks are permanent elements in the earth's crust. They are continental cores, units from which continents are built. Thus Eurasia is compacted of at least three blocks permanently conereted and, in spite of the superficial flooding of the Mediterranean area, it is likely that Africa also is now finally cemented to Europe.

"But this happens seldom. The materials squeezed up are relatively loose, and they are forced up to immense heights. They therefore tend to settle. The whole orogenic structure is, in fact, unstable, as the vast ruins of water-logged mountain systems, especially along the continental margins of the world, attest.

"Thus it comes that the seas, which were sent flooding out far and wide by the steady rise of the mountain zone, contract again and drain back as the continental edges subside. We witness the rebirth of an ocean. Spent, as it were, by its mighty effort, the mountain zone sinks back and in its place is a trough of the sea. On the floor of the new oceanic geosyncline are preserved at least the vague lineaments of the orogenic zone, its broad highland, its great frontal deeps, and in addition the great flanking hollows caused by continental subsidence."

This, then, concludes Mr. Rishbeth, is the life-cycle of the great earth synclines—first oceanic troughs, then mountain zones, then troughs again. Their last fate is to become rigid and dead, the cement of continental blocks. At least two, and probably three, cycles such as have been described make up geological history. To quote further:

"The plastic zones show throughout the ages a remarkable permanence of position. Mountains arise where mountains have stood, and oceans repeat oceans. The new mountain zone swallows up the old, builds upon the foundations, and with the materials of the old, and where this is not completely the case the old worn-down stumps are awakened, pressed up again by the new movements into life. Thus while the continents possess the permanence of

stability, the plastic zones possess a permanence of change.

"If Kober's theories are substantiated, many current notions will have to be revised. The great (hypothetical) land-bridges between South America, Africa, and Australia, between Africa and Europe, will be heard of no more. Many theories as to detailed features of the earth's structure will need modification.

"It is possible that Kober's book marks an epoch: that in its field it represents a Newtonian achievement. Kober himself is fully aware of the incompleteness and insecurity of much of his evidence, but this makes his confidence the more impressive. Critics will perhaps think his building-plans outrun his materials, that construction has been pushed to insecure heights. Kober himself regards his book as an essay, and hopes it will stimulate investigation. This, it is safe to say, it will do."

The Masterful Individual

By Walter DeVoe, F. I. A. Sc.

If you were poor and had a valuable pearl which you knew not of hidden in the lining of your clothes, you would be grateful to me were I to reveal to you your hidden good fortune.

You are indeed poor if you do not know of the pearl of value which I tell you is hidden in your nature, but I wonder if you can appreciate its value and will be grateful for the knowledge.

This great pearl is your Self—your individuality, your feeling of I AM-ness. In your mental poverty you have not thought it worth while to search for this starting point of your mind. You have been searching outside yourself in the physical world and outside yourself in the intellectual world for profit, but what shall it profit a man if he gain the whole world but fail to discover his own I AM (soul)? In this interior feeling which you have when you quiet your thoughts and say, "I AM," you will find the wonder and power and originality of your own self-hood. This is the Rock on which you can build a temple of character that will be everlasting.

You have always thought of yourself as a physical body, or possibly as a mind; but truly you are greater than these—your physical and mental gar-

ments. You are a masterful individual with a wealth of latent powers of which you little dream. Develop your self-hood, this "I AM" quality which is the soul of you, and then you will realize what thousands of students of the new psychology have discovered; namely that the masterful power of your soul is unlimited in its capacity for exhibiting health, happiness, and success.

Take a few minutes each day to yourself and try to realize this ruling principle in you which is superior to your body and mind. Identify all your thoughts and feelings with your inner Self by silently and persistently affirming "I AM." You will soon begin to feel this feeling of individuality and power begotten by this exercise is really you, that you are a concentrated feeling of individuality greater than all your scattered feelings, a more masterful personality than you thought possible. Cultivate this I AM feeling daily, and you will become conscious of a power to control your mind and body, a feeling of superiority to petty thoughts and feelings and persons that will give you a new standing in your own self-respect and in the eyes of your friends.

Minister—"I made seven hearts happy today."

Member—"How come?"

Minister—"I married three couples."

Member—"That's only six people."

Minister—"Well, I don't do it for nothing."

Firms to Trust

A pretty good firm is Watch and Waite
And another is Attit Early and Layte;
And still another is Do and Dairet,
But the best of all is Grin and Bairet.

Polly now has a purple sweater. Says it's to match her aura—whatever that may be. And yet she wonders why some people call her a nut.

Auntie—"Does your dolly say 'Ma'ma' when you squeeze her?"

Little Alice—"Naw, she's modern. She says, 'Oh, boy!'"

A Little Chat with Little Ones

By Pink Rose

Every little boy and every little girl will make a mistake now and then. Older people make mistakes, too. Sometimes you learn best through the mistakes you make.

You can't always be marked one hundred in all your studies. When you get a low mark, you should say, "I'll get a better mark next month, because I am going to study harder." You must not think that the teacher was unfair to you.

There are times when you forget to do your errands right. There are times when you do not take time to learn how to do your duties just right. Those are mistakes, and when you see that they are mistakes, you must be honest enough to admit that you were wrong. You must remember that grown-up people make mistakes and that there is always something to learn, no matter how old a person may be. Grandparents find something new to learn the same as little boys and girls.

When any person thinks that he or she has learned all there is to know, that is the time that some very hard lesson will have to be learned. Playing smart is sure to make you sorry. When you act smart, you get so proud that you fail to see so many little things that you should notice. No person can act smart and learn at the same time. This means grown-ups just as much as children.

If others make fun of you when they see you make a mistake, don't let that make you feel bad. If they had never made a mistake, maybe it would be different. Still, it is not nice to laugh at anybody who makes a mistake. It is not nice to laugh at any person who gets hurt, or who is crippled or very homely, or who talks poorly. Those poor people can't help being crippled or ugly looking. You can't always help making mistakes, so if you do not like to have others poke fun at you, try to be considerate about their shortcomings.

If you make a mistake once, it may be because you know no better. If you make that same mistake again, it is because you are not learning the way you should.

Mistakes are just lessons. Some things you learn from your hooks and your

teacher. You can not learn all things that way. Some of the most useful things you learn by going through them. And when you do things, you make blunders until you learn better.

Little mistakes and mishaps just will happen, won't they? There are days when everything goes wrong and you are ready to cry and fret. Your mama and papa may say that you got out of bed on the wrong side. Maybe that is just a way they have of saying that you aren't very lucky that day.

If every day was filled with play and sunshine and happiness, after awhile you would feel cross anyway. Good, old-fashioned rainy days are good now and then. There's some real fun in hearing the rain patter down on the roof and against the window-panes. When the sunshine comes again, it seems to be brighter than it ever was before. If you had no Winter, Spring would not be half so beautiful or welcome. If you made no mistakes and everything always went just right, you never would feel so happy about doing things well.

Mistakes are real helpers if you know how to use them. When you are brave enough to say, "Yes, I made a mistake, but I'll try not to make another like it," that shows that you are learning.

There are two ways that you grow. Your body grows. That is one way. Your mind grows. That is the other way. Your body grows because you eat good food and take your baths and sleep well. Your mind grows because you study, and learn through every mistake you make. You would not care to have a grown-up body and a brain that stayed little.

I have told you some things about mistakes, but I have saved two kinds of mistakes for the last. These are the ugliest of all mistakes. If you do things wrong, not because you wish to, but because you don't know any better, you can learn the right way. Those mistakes help you learn. They help make your mind grow.

Here are two kinds of mistakes that never can help your mind grow. They are terrible mistakes that you never have to make. One is the mistake of anger, and the other is falsehood.

Every time you get angry, you hurt yourself. You think that you are going to hurt somebody else. But, dear me, no; you are the one who suffers. First, people

get so they don't like to be near you when you are angry. Perhaps they are polite and try to laugh it all away, but they simply can't love you when you get mad.

Next, you can't think so much of yourself. Dogs and cats will get angry and fight. They do not know any better. Getting angry should belong only to animals, but not to human beings.

Some grown-up people who have very ugly faces, once were sweet boys and girls. They let their tempers get the best of them. Think of a human being who would be a slave to a temper. It never pays you anything but sorrow. It buys no food for you. It sends your friends away from you. In time it gives you a mean look. That would make it ever so much harder for you to get along in the world. People who employ others, like bright, cheerful faces.

Anger hurts your body as well as your mind. It brings on sickness. It is like poison, and who would take poison if he knew it?

Anger never spites others. It spites the one who gives in to temper.

Just as anger must be conquered, so must lies be overcome.

Do you think that an untruthful person could get a good position? Would a banker employ a man or woman who lies? The biggest thing on earth is to have others trust you. Nobody will or can trust an untruthful person.

If you lie to cover up a mistake, then that mistake has not taught you a lesson, has it? If you lie to cover up a wrong act, then you become a slave to that wrong act.

Every criminal started out by lying. If he had not lied, he would not steal or do other terrible things. You know that is so.

If you think hard, and see how foolish it is you would never lie, and if you never get into the habit of telling untruths, you will never get into the habit of doing wrong things, because most lies are told to hide something that is wrong.

It is a great deal better to own up and get a scolding or a thrashing than it is to lie. Some time you are going to pay for every wrong thing you do. Some angel friend sees everything you do and knows everything that you think. If you saw that beautiful angel right near

you, why then you would feel so ashamed, you could not do a wrong thing.

Suppose you had a beautiful rosebush, and never watered it or took care of it, but trampled over it and abused it. Would you expect that rosebush to grow beautiful roses for you? You wouldn't expect anything of the kind.

If you get angry or tell untruths or fail to learn your lessons through your other mistakes, you can not grow up with beautiful thoughts and have beautiful friends.

You see, my little friends, nobody can live your lives for you. Not even your papas and mamas can do that. Nor can the angels. You have to learn and grow and be happy and successful according to the way you live.

You will not be little always. But you do just a little of your growing up each day. The way you act today will make some difference with you tomorrow. So try to make the best of your mistakes and try to overcome anger and to keep away from falsehood.

While Asleep

The Best Time to Reconstruct the Brain

By Prof. L. A. Vauht

Brain grows principally at night. In other words, it grows while a child is asleep. Dreams can be regulated. They can be used to great advantage in child culture. The brain is a very composite organ. There are two organs for each faculty, one in each hemisphere. Faculties differ so much in size in a given child that some become decidedly too strong for the others.

Suppose a child has at birth a strong faculty of Destructiveness. This can be quite easily located by pressing the frontal part of the tips of the two ears against the head. When this locality rounds out or shows a distinct convexity of form the organs of Destructiveness are large. Unless a child has the counteracting faculty of Benevolence to a large degree it will become very rough and even fierce and revengeful in disposition. To counteract this too active condition of Destructiveness is to keep or take the blood away from it as much as possible. The blood goes to that part of the brain most in which the largest faculties are lo-

cated because these are the most active and demand the most blood.

Parents and teachers may very certainly take the overstock of blood away from the two organs of Destructiveness by relating something that is very pathetic immediately before a vicious child goes to sleep, for in this way the blood may be centered in the organs of Benevolence to that degree that the dreams may be largely regulated and even determined in advance. This has been proven by actual tests.

Never let a revengeful child go to sleep in anger. Always take the blood largely out of the organs of Destructiveness by vigorously calling into action any of the counteracting faculties of this faculty, as Friendship, Benevolence, Cautiousness, Conscientiousness. This can be done by parents who understand the forty-two faculties of which all children's minds are constituted. It can be done as certainly as they can have a child use one arm specially in some vigorous exercise before retiring. General experimenting in child culture is no longer necessary.

POINTED POINTS ABOUT CHARACTER READING

A large head does not always indicate a large brain. The size may be made up largely of hair, scalp, fatty tissue and skull.

Phrenology has been blamed for a great many deformed heads. A head that has been deformed at birth phrenology is not responsible for. A little learning is a dangerous thing right here.

A one-sided view of a human head is not nearly reliable, so far as honesty is concerned. A head may be beautifully symmetrical from the nape of the neck to the root of the nose from a side view, and at the same time be roof shaped when looked at from a front view. Such heads are not necessarily honest, spiritual nor moral.

To read human character definitely, is to understand the human faculties, and measure each one as it is developed in the brain. Human Anatomy is largely reliable, because the different parts of it can be definitely located. Phrenology is reliable as an art for the same reason.

The sources and causes of all kinds of human manifestations can only be found in elementary faculties. To attempt to read human character without directly

measuring faculty is, at the most, experimental general work.

Faculties come out so that all who make the effort can see them. They come out externally in the formation of the head. They come out facially in distinct parts of the face. They come out motionally in distinct walks and gestures. They come out vocally in distinct tones of voice.

HEAD WORK

Head workers are very easily picked out. To do headwork to any degree whatever is to possess some degree of the faculties of Causality and Constructiveness. No other faculties have any power to do any head work; in other words, planning, thinking, originating talent is possible without some degree of these faculties.

In selecting men and women for head work be sure they have these two faculties quite well developed.

Balance

By MAUDE FLETCHER GALIGHER

Large enough to include all in knowledge; small enough to treasure a single smile.

Broad enough to see from another's viewpoint; narrow enough to use discretion in its acceptance.

Not so considerate of others as to neglect one's self; not so inconsiderate as to refuse the slightest gift.

Never too high to bend to the lowest; never too low to aspire to the highest.

Energetic, but not to the extent that deprives another of doing; never so indolent as to allow another to do one's own work.

Wise enough to know life's deeper meaning; frivolous enough to enjoy life's pleasures.

Extravagant enough to be surrounded by the beautiful; saving enough to have no more than one can appreciate fully.

The man we love is the man who thinks the most good and speaks the least ill of his neighbors.—H. M. Stansifer.

34 Skeptics, Judges at Paris Seances, Report "Something in Spiritualism"

By Basil Woon

Universal Service Staff Correspondent

Paris, Sept. 5.

A jury of skeptics, including some of the best known scientists in France, has been convinced by a controlled mediumistic seance that there is "something in spiritualism."

Thirty-four savants, sitting as prejudiced judges, were compelled to admit after the seance that manifestations had taken place which could not be explained materially.

The medium's name was Jean Guzik, and the report made by the thirty-four scientists as follows:

After having participated in a series of metaphysical experiences with the medium of Jean Guzik, either at the International Metaphysical Institute or at one or other of our homes, we believe it our duty to give to the world our impressions.

"First: Control of the Medium—The medium was undressed in the presence of at least two of us before entering the room where the seances were to occur, and put on a suit of pajamas, without pockets which had been previously examined.

"During the seances he was held by both hands, his little finger being hooked in the little finger of one of us on each side of him.

"Furthermore, his wrists were attached by a leaded ribbon to our wrists, in such a way that it was literally impossible for him to move his hands more than a fraction of an inch without breaking the ribbons.

"To still further assure the validity of the experiment, the two members of the jury on each side of the medium kept constant contact with him by touching his knees, thighs and feet with their own members.

"Second: Control of the Experimenters—Each of the experimenters, who were changed at each meeting (we all took our turns) were controlled by being fastened by sealed ribbons to the chairs on which they sat, so that if they moved unduly the ribbons would break. This did not occur.

"Third: Control of the room wherein the seances took place—The doors were fastened and locked by key and bolt and seals placed on the interior. The windows were similarly treated. There were no chairs or other furniture susceptible of hiding anyone.

"Fourth: Phenomena witnessed—We observed a certain number of inexplicable phenomena.

"Among these were flashes of light, luminous balls and sensations of touching and being felt which are indescribable.

"These facts, however, were not observed by all the members of the jury, so we confine our attestations to two categories of phenomena which all witnessed:

"First: Moving of furniture and other objects, sometimes as far as a yard and a half, without apparent human agency. These objects had been previously fastened to the floor or the table on which they stood by gummed paper, which was found subsequently broken.

"Second: Sensations of being touched. All the members of the jury noticed that they felt unseen hands touching them on the head, on the arm, on the legs, on the body, without their being able to define the agency responsible.

"For the moment we cannot precise further facts, but we hope to be in a position to do so shortly. What we wish to reassert is that the above phenomena were not the result of individual hallucinations, as the following names will attest."

Among the signatures are:

Dr. Bour, director of Malmaison Hospital; Doctor Cunee, professor of the Academy of Medicine; Camille Flammarion, famous astronomer; Doctor Fontoyne, director of the State Hospitals of Madagascar; Major Keller, chief of staff to General Fayolle; Sir Oliver Lodge, famous British scientist; Marcel Prevost, noted French author and member of the Institute of France; Professor Charles Richet, member of the Academy of Medicine and the Institute of France; Dr. Jean Charles Roux, well known doctor; Professor Santoliynido, member of the Health Commission of the League of Nations, and Professor Vallee, director of the National Laboratory for Scientific Research.

"Not the 'survival of the fittest,' but to fit all to survive!"—Richard Mayer.

Is Death Dying?

It is not necessary to be classed as a "radical thinker," or to join a "liberal club," in order to advocate the "death to death." The modern masters of science and letters contend that they "have the evidence." We, the laity, read the signs of the times in the story of human events and no longer question the truth. Death is dying!

The lines of demarcation between the everlasting soul or spirit of man and his material body is everywhere, and by everybody known. The untrained mind is grasping this truth. It is not unusual to hear from the modern pulpit statements confirming the fact that the experience we call death is not death at all. We live forever. But when we vacate the organism of the body we leave it behind, and go onward in our progression.

The opinion of the thinking world is changing on the subject of death. No subject has claimed the attention of mankind in so marked a degree in centuries as has the thought of death. Some decades past there was a common question asked by the masses, and echoed in the pulpit and press. In fact, most platform lecturers had occasion to use it. That subject was: "Does Death End All?" The uses to which this subject was given paved the way for the more far-reaching one, which results in the statement: "There is no Death."

Even the materialist is recognizing phenomena in his kingdom. This he formerly denied. It is proven that the God of Nature suffers no living thing to pass "to the tongueless silence of the dreamless dust." Call man and tell him that his life is electrical and his intellect is magnetic. He will look at you in surprise, for intuitively he knows different. Paralyze the finer and the diviner feelings of man's consciousness and you impair the guiding power over life's winding pathway.

We peer intently into the grave looking for the open door that leads out and into the invisible universe. But we will never find it there. We linger around the flower-covered casket with strained vision, expecting the door to swing back that we might get a glimpse of that world. We are disappointed for our eyes are too dense and our brain cells too coarse to respond to the fine vibrations present.

However, we have deep seated in our conscious self a faith in the unknown. While nothing visible or tangible touches us, we somehow feel that man's vital and mental being is spiritual, and will forever live in a state of personal activity. To deny this is to upset the religious belief of the ages.

The natural world is full of scientific and philosophical teachings on the reasonableness of the claim that there is no death. The fact that life leaves the body, the place of habitation, is no reason for believing that that is death. Life that animates the body, and functions its organs, simply vacates. It does not die. The scientific world is now proving that life in the body is spirit power. When this life leaves the body nothing is left to function it. But that life continues its activity on a higher plane. The fact that the body is no longer active, that its living power has vacated, is no argument that anything has died. Everything that was life in it is still life out of it. The person, the body which the personality operated, ceases to breathe, but the real power, the personality, lives on.

Kant, the great Metaphysician, as far back as 1785 said: "Rational beings are called persons." Summing Kant's ideas of man into the simplest terms possible, we might state: All things have value, a market price, but Man alone has worth. Might we gather at the coffin of the great Napoleon and say: What a mighty person this body is, but all personality is gone. In this terminology we see the old Roman meaning of person, which was that of a mask. The term was used in connection with the Roman drama, when the players would mask for their performance. The word "persona" means mask.

The body is the mask in which the spirits dress up in when playing on life's stage. That gives us the reason for the great variety of masks worn by the spirit performers. And the play. Well, it differs according to our talent, and our ability developed by our experiences. All that the experience is that we call death is the removing of the mask from one's true self. The play being ended, the curtain falls, and the spirit withdraws from the old scenes, in preparation for the new.

Yes, death is dying. We no longer shudder at its thought. From the eter-

nal highlands come greetings from those who know. The great apostle, contrasting this thought two thousand years ago, said: "Oh death, where is thy sting? Oh grave, where is thy victory?"

Back of every effect is a cause. The spirit world is a place of cause, while the earth, the school room for demonstration, is the world of effect. We are provided with a body with which to make demonstrations. When this body has served the years of demonstration allotted to it, we discard it and, profiting by the accumulated experiences, pass on to more desirable spheres. Inert matter cannot move itself. Material bodies are moved by spirit power. That when the material body moves, it is acted upon by a spirit power is now a proven fact. So when this body ceases to move it is due to the fact that the spirit has vacated, and has left it as you would move out of a dwelling. Call this death if you will, but the only thing that dies is the lifeless body, which is naturally dead, for it is material in substance. There is no life in the material. It is in the spirit that inhabits the body. The spirit never dies. This is becoming clearer to the thinking world. When this thought is clear then it is that the death of death will be a subject for the historian.—*The Doorway to Light.*

Welcome

A little winding roadway
Leading up the hill,
A little narrow pathway
Near the running rill;
From a cottage window
Bright are lights that guide
A friend across the threshold,
Through the doorway, wide.

The lights are brightly gleaming,
Radiant with a cheer
That gives a hearty welcome
To friend from far or near.
Of all the finest blessings
To us that can befall,
A good friend and a true friend
Is the greatest of them all.

E. B. CHRISTIAN.

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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.

Address Psychic Power question department, 1904 N. Clark Street, and enclose the coupon printed on the last page.

Mr. T. R., Chicago Ill.—There is an old saying, faint heart never won fair lady. If you do not speak first you cannot expect the lady to break the ice. Your proposition is only a business one and I think it is your place to approach the lady first, and you will both be greatly benefited by the mutual relationship that will be brought about in this way.

L. W. H., Saginaw, Mich.—You will be compelled to renew these notes before you will receive your money out of them but do not fear they are good. No. 2—The bank is the safest place to leave your money. No. 3—After the first of the year you will change your address, and be greatly benefited by it. No. 4—There is no trouble confronting your or your wife at the present time so kindly stop worrying about it. No. 5—Just stay where you are now as things are beginning to look very bright to you now and there is splendid chance for advancement, and a very good future for you.

Mrs. M. E. S., Tiffin, Ohio—If you do not act in a very short time it will be too late to do anything in regard to this estate, and it will revert to the Government and to charitable institutions. Act at once and with precision. Go after it strong as you have no time to lose. The gas stove proposition is a good one and your friend will help you along. Talk to him in an earnest businesslike way and you will find him easy to convince.

M. W. W., New York, N. J.—Your gentleman friend will soon come back to you and you will go back to the old country with him, as he will be very successful there. Do not worry over the little business you have at the present, but take the first reasonable offer you get for it.

A Sister in the Cause, Minneapolis, Minn.—You are no more peculiarly placed than most of the mediums of today were when they were developing. It is not necessary to have a cabinet in your home to develop. I am sure that you can go in your own room and look the door and be alone for about fifteen or twenty minutes each day. Your dream shows yourself in a new field of endeavor and your people will not object providing that you do not upset their old beliefs and the old teachings, but as soon as you do upset these for others then your own family will object.

M. C. S., Butte, Montana.—If you wish to carry your plans to a successful termination I see some hard work on your part and the necessity of a constant up and at it spirit; and you will then succeed. Your father probably did not do his full duty toward you while on the earth plane, but he is now doing his best to help you trying to make up for what he failed to do when he had the opportunity.

N. W., Cary Station, Ill.—Do not worry over this gentleman as I feel he is not the man that was referred to in the other message, although he may be sincere. It would be much better to stay where you are for the winter as things will be better for you in the spring.

Dr. A. M. M., Ft. Wayne, Ind.—You will find full instructions how to sit in our February number. Do not be impatient with the Automatic writing as six weeks is a very short time to expect very much in this phase. Have a little patience and I am sure that you will receive some very good messages through your hand.

J. O. E., Sturgis, Mich.—Do not pay so much attention to the party at Waterloo or his proposition. Remember that you cannot believe half of what you see and less of what you hear. It is not a good proposition and my advice to you is to drop it now and put no further expense in it.

E. V. V., New York City—The article you refer to you will find in the February issue of PSYCHIC POWER.

R. D. McG., Butte, Montana—A baseball pool is a mere gamble, and if you really love anyone it would be much better for you to save for a rainy day than to use your money for such nonsense. You are in one of those eternal triangles and it would be much better for all concerned for you to be good and true to your wife, and forget the nurse. Your wife is true blue and if you only will find her good points I know that you will love her more than any other woman you may ever meet.

M. T., Chicago, Ill.—The pin you are asking about I find is carefully wrapped in some tissue paper and is in a bureau drawer in your own bedroom.

Mrs. C. H., Evanston, Ill.—It will not be many months before you will again hear the words, "I now pronounce you man and wife." He is a man of medium height, brown eyes and dark hair, always a pleasant smile, and an easy going disposition.

J. L. H. H., Johnstown, N. Y.—Your salad dish was broken at the picnic and the lady you suspect tried to duplicate it and succeeded so well she will not give you the one she purchased.

E. W.—As this year is nearly over your husband will have fairly good success for the remainder of this year, but in 1924 he will raise to much higher heights than he is now aiming at.

J. M. D., New York, N. Y.—See answers given to Dr. A. M. M., Ft. Wayne, Ind., as that will also answer your question.

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