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Effa E. Danelson



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# EDITORIAL

(By Request)

Shall we hang our criminals, is the question of the hour and it is time and timely that we give this question our thought.

We have been asked to discuss the question of hanging murderers. First, let us ask, who is the murderer? What part of man committed the murder? Was it the hand or the brain? Was it the involuntary mind or the voluntary mind, acting on these agents, that committed the crime? Is it the individual's physical or mental brain that gives muscular action to the hands? Is it the intellectual ego, acting? Or, is it the ego of a disembodied entity? Is it the mind waves, switched on the line temporarily? Or, may we ask, is it caused by crossed wires? Is it a mind functioning in another's body? Is it telepathic or hypnotic transfer, acting temporarily on the victim who is to hang? May it not be an old grudge, handed down from the archives of past generations? These are only suggestions to provoke questions and aid in judging as to who the criminal is and find out who is the responsible offender.

To start over again, let us not discuss the question of "shall they hang," but why do we hang at all and *what* do we hang? Let us run the measure over and ask, can we hang a man by hanging his pot of flesh by its bail until it no longer squirms? Is the man hanged after the State gets through with its official duty? If the State does not know whether the man is hanged or not, has the State the right to commit an act, the result of which it does not know? Is not a greater crime committed by the State than has already been committed?

Granting the ego who has charge of the body that is to hang by its neck until it is dead, is responsible for the act of the hand of said body, the official offender, can the ego be hanged? Does not hanging the body release the man? Does not the little part the State plays make matters worse?

While in the body, the real man, the ego, is a prisoner of the flesh. The flesh body may be kept in confinement, giving the physical brain a chance to develop out of its twisted condition, becoming a normal brain.

It is granted that a man who plans a crime has a twisted brain and when this brain gets overloaded it is like damming up a river; something gives way and disaster abounds. Now let us suppose that death of the body just breaks this dam; visualize the result. The strength of those pent-up forces let loose to react on other minds attuned to theirs.

This is the age of science, men and women. Heaven,

Hell and Purgatory, God on the throne, the Devil in his lair, the Angels directing the crowds has been modified. No one but those who talk with the dead are sure of the exact condition of these criminals after the trap has been sprung. No one but he whose eyes can fathom the depths of the Universe can say who committed the crime. The Scientist with his weights and measures can weigh the brain and determine its measurements; can even decipher just how much that Life that is set free weighs; but of the Life they stare into vacancy with perplexed brow and dumb lips and can not say to that Life, "where art thou?"

After the hanging, more crimes, identical with the first, are committed.

Can we say the Life set free has found another hand to do its bidding? Or shall we say, the Life, acting on the first man hung is still guiding other hands to commit more crimes. These are signals; should we not stop, look and listen, before we free these egos?

In this age of dual personalities, this age of engineering by radio, would not a deeper study into the minds of these young criminals be a better method than hanging the body and letting the offenders go free?

Get back of the mind and find what is throwing out that offensive metal, these explosions, these eruptions.

We study the earth and the elements to find out what causes storms, winds, rains, volcanic eruptions, earthquakes; we mine the ore and smelter it to separate the gold from the dross; we cut and polish the diamond to create its value. Why not study the behavior of criminals and seek to find the cause of crime and discern the law of cure that we may market these precious diamonds or work this gold for their settings?

Does it pay to hang? In the last analysis, are they hanged? Are they suppressed, are they punished? Do they suffer? Are they reformed spirits, after they are hanged?

We, who know, will answer this question by the following illustrations. First we will call your attention to the car barn bandits and the wave of crime which followed; to the four or five young men who were hanged for the murder of a truck farmer and the wave of crime which followed that. These were brute murders, done impulsively. These boys all sought and found forgiveness at the scaffold, from their priest or minister. The fear of life after death drove them to confess their sins (not the crime). They were filled with repentance when the trap was sprung.

Raise the curtain! Body lying in a heap—the boys



freed—consternation—light breaking in on their numbed countenances—why, what has happened here?—there lie our bodies, but—“the gang’s all here!” How much effect do you suppose that last hour repentance has on those boys’ minds? Listen; what do we hear them saying to each other? “That was some Santa Claus story that preacher guy told us; we ain’t dead.” “Come on, let’s flud the boys,” and in less time than it takes to write this dissertation, they are back at their old haunts with revenge in their hearts with quick action, when they find they can make their pals hear them.

Study the mind and dig the ore; find the jewels; that would be a better way than hanging the body and letting the boss go out to engineer another job.

How do we know this? Because we are helping these afflicted ones, both before and after their release from the flesh body.

First of all, you can not hang the *real* criminal unless you determine who he is, which, up to date, has never been done. Crime is fastened upon the acting captain of the flesh. But the force that gives the orders, which is the power behind the throne, is not affected. The true study of the man, to straighten out the twisted brain, feeding the developing brain cells and eradicating the deformed ones would be the way, in this age of science, to dispose of criminals and do away with crime.

To the man who believes in life after death, we would suggest that he change his belief to facts. The abundance of evidence now on record should give a unanimous NO! Do not destroy the body and let the life, which you can not kill, free to range as it will, feeding where it can find suitable pasture.

### “Rabbits”

Sir Arthur Conan Doyle, lecturing recently to a crowded house at the United Services Club, Bromley, said he had in the previous week received an agonizing letter from a doctor in the Midlands, who had lost his wife. On his advice the doctor came to London and saw a medium, who said at once, “There is a lady beside you, but she keeps on saying ‘Rabbits.’” If the whole world had been searched, nothing so evidential could have been obtained. It was a little joke enjoyed by the doctor and his wife, and whoever first said “Rabbits” on the first day of the month had a present from the other one. As soon as she came back in spirit his wife showed not only that she was carrying on in the other life, but that she was preserving her delicate sense of humor and amusement.

—From Reason.

If you would be happy, see the beauties of the world that lie beyond the din and clatter.

## An Editorial

By the Editor of BROADCAST

He who has discovered the true nature of the Real Self: The WITNESS of what is going on within and without, begins to REALIZE, first: the true nature of his physical body—the storehouse of energy; second: the emotions—the finer form of the pair of harmonious and discordant vibrations; and third: the mind—the bridge between the witness and the thing witnessed—and he seeks to exercise constant watchfulness and control over THOUGHTS, WORDS and ACTIONS.

Right thoughts prompt discreet speech, and constant RIGHT THINKING makes right action automatic.

He who exercises triple control over his mind, speech and body respects all creatures and controls desire and anger. Then good will and LOVE naturally grow and wax strong.

Impressions live in the mind, and the sum total becomes more and more latent, but these impressions remain there and, as soon as the right stimulus touches them, they manifest.

Vibration will never cease but it can be stepped up or down. Therefore repetition of good thoughts is like keeping good company in your own mind. There is nothing more salutary than this, for good impressions have the same tendency to come to the surface in the shape of speech or action.

The more the introspective power is nourished, the sooner the mental and physical obstacles will begin to vanish.

This body is the boat which carries us to the other shore of the ocean of LIFE. It must be taken care of. Mental laziness makes us lose all lively interest in this kind of transmutation. Without this lively interest there will be neither the energy nor the will to put into execution these valuable precepts.

Doubts will arise in the mind about the TRUTH of these things, however strong one’s intellectual conviction may be, until certain peculiar experiences manifest. These peculiar experiences will come invariably with constant effort and constant practice.

The first glimpse will strengthen the mind, and this makes us persevere. Occasionally the mind will be calm and then it is easily directed and concentrated, and you will progress rapidly. Again, all of a sudden this progress will cease some day and you will find yourself seemingly stranded. Persevere! All progress proceeds by such rise and fall.

By actual experience each individual will find out which thoughts must be expelled by the substitution of opposite salutary ones. Only keep up the good work! RIGHT THOUGHTS. RIGHT SPEECH. RIGHT ACTION.



# LIFE

By EFFA E. DANIELSON

Author of "Journeys Through Space"

"Life," the being which called you *you*, and me, *me*. The intelligence that constructed one body male and the other female. The individual magnet which gathered together the metal, the mineral, and fashioned the house of clay in which it intended to sojourn on the surface of the earth for a brief span, whirling this way and that, gaining this port or that. Life, it is called, by its companions of flesh.

Bone and sinew it hath; blood courses through its veins like water flowing between the banks of the river bed; rising and falling like the tide of the ocean; animated today with Love, tomorrow filled with hatred. Is this house of clay LIFE? Is the little child at our knee LIFE? Is the youth LIFE? The young man, the middle aged man, the old, old feeble, tottering man with his sightless eyes and weakened mind whom we see going, going, down to the grave—are any of these LIFE? They are extensions of LIFE or they might be called the shells of life, cast upon the shores of time.

The reader is wont to think of Life as the body; you look upon the eyes as the light; the lips as they thrill you—that gentle touch that soothes—the steady step, as it brings nearer to you the form complete of that stately body swaying so majestically or that tiny, delicate flower so fair—the little child you loved. This Being, called Life draws closer and closer until you hold within your arms the one you love so well. But is that shell Life? You cry out in pain, for as you hold within your arms this form, it becomes lifeless and you lay it down, feel for the pulse, listen for the heart beat, chafe the now chilling hands to bring back the warmth. You call loudly the name that always brought a loving response; but the lips are mute. What then is Life? Presently, seemingly from nowhere you hear the voice whose tones you loved so well of the loved one lying there, calling you. The form you held a moment before lies before you lifeless; yet you feel the presence, you hear the voice; you rub your eyes in amazement and behold there stands before you another form with outstretched arms. You cry out, "Have you come back to me?" You close your arms about the form; they are empty. The voice is still ringing in your ears; you are not asleep, you are not dreaming. Where is your loved one now? Where is Life? Gone, you say; but where? Here, you say, but where? The body of flesh that you call Life lies silent. It does not answer your cries; it does not yield to your entreaties or embrace you. It does not vibrate to your touch, yet you say, my loved one is not dead; he lives; but where? Where is LIFE?

Did you not call the body LIFE? Was not that all of LIFE to you?

We have found through bitter experience and grief that what we hold as Life is not Life. Must we not then ask what and where is LIFE? Must we not ask it until the answer is carved on the rocks; until the voice of Life answers from the depths of the Universe and sets us free from the bondage of ignorance that has been bestowed upon our mortal house of clay?

Let us take down our flaunting signs of death and put in their place the evidence of Life. Let us yearn as no age ever yearned before us to know what Life is. Let us strive as we have never striven before to break these fetters of ignorance; these fetters that wrap us from head to foot, shutting out the light of knowledge, hampering our progress.

Weights and measures will not answer this question; the yard stick will not solve the problem; selling all that you have and giving the proceeds to the poor will not make it possible to enter its shrine. Position high or low does not count. Goodness alone will not give it to you; badness does not bar you from the race for this most desired prize. What then? Do I hear you ask? What then—? Have you really been stirred to action—? Do you really want to know—? Is the answer to this old, old question really vital to you? Has it become a living desire, a necessity to your soul—? Can you find no rest from this question that has baffled the sage, the scientist, the chemist, the doctor, the laymen—? Are you beset day and night? Are you friendless because your vehemence to know Life has made you uninteresting to your friends? Are you beset by those who have become your enemies because they could not see your viewpoint? Have you been spat upon, robbed of all that was sacred to you, have you gone unshod, unfed and unhoused because you would not give up your quest for Life? Have you been lifted up to Heaven and cast down to Hell seventy times seventy and then seventy times more added to them? Have you been torn, so to speak, limb from limb and had your flesh cut into threads because you stood for the truth about Life as you saw it and would not yield to those in power? If you have not suffered all of these indignities that can be heaped upon you, you have not been on the road which leads you to the throne of Life, to the discovery of the ego that fashioned the flesh body which you call LIFE; the ego that is ever present, whether in the body or out of the body, whether the said body be called flesh, spirit, soul or plain it; that master engineer from whom the mental mind takes orders; that constable who keeps the

body under surveillance during the time it serves Life. Do not confound the word Life, as we use it, with God, Infinite Energy or any of the so-called names of Deity. The word Life in our vocabulary means the individual functioning in the body known as John Jones or Mary Dawes. It would not be so unnecessary to give up old names if modern man could be induced to give up the false interpretations that have been handed down to us using modern interpretations in their place. The old horse shay is no longer on our streets; streets are being widened to make room for the newer vehicles of travel. The old vehicles of Life should not be allowed to clutter up the widened mentality. You ask us what we hope to gain by tearing down the old signboard before the people can read the new; that is just the point; just the question we wanted you to ask. Why does the river overflow its banks? Give Humanity free access to the highways; let it find new fields; let it make new beds; let it overflow the old banks; let it enlarge its vision to take in the new signs so that every child may be able to answer the question: What is Life?

Why should sages and seers put up sign boards for the next generation? "He that hath eyes to see, let him see." "He that hath ears to hear, let him hear." But let not he who sees and hears place himself at one of the four corners shouting to every passer-by: "This is the way, I hold the key," that none can enter save by him!

Beloved reader, if you have had a thought that refreshes you, remember it came from your spring of Life and by no hand are you fed; by your own hand are you fed; it is your earnestness about this question that answers it; it is your determination to win that gains the goal for you. The physical body is not Life; the spirit body is not Life; the soul body is not Life, neither are the million forms that Life clothed itself in *before* the flesh body, Life; nor are the million bodies Life *will* clothe itself in after the death of the flesh, Life. You are really not Life; you are the changing law through which Life acts and has its being; you are the chart and compass of Life, but you are *not* Life; you are the product of Life. Life was before you; Life fashioned you; Life holds you; Life gives you many masters and surrounds you with many slaves.

As we have said before, Life is a planet or world, moving in space. It may be a star; it may be a sun but it swings on its own axis and travels in its own orbit. You may be beset by many storms but if you will dwell within the calmness of Life you are Omniscient, for Life can then steer the little craft (the body) through any storm or beyond the power of any tidal wave and you can then say of Life as you say of the sun behind the clouds; no matter how dense the cloud, the sun still shines!

Life, taking it always in the individual sense, if you would comprehend these teachings, is the creator of flesh. The flesh is subject to decay but Life knows no decay; it comes and goes at will. Life can create bodies for its service, but Life is not master of creation; no more than John Jones or Mary Dawes are master of the material of which they build their earthly abode. The house which they created can not be destroyed but the material out of which the house is made can be, and, to all physical intent and vision, the house is destroyed. But to the creator of that house, it still exists. So it is with the house of clay in which you live; wrong thinking, being ignorant of the law of combination may cause distress, suffering and even death to it, but the creator is unharmed and unhindered. Let us draw a picture for you. Can you see through the maze of ideas about you, and see in bold relief a thought that is vital to you; a thought that lays hold of you and wrestles with you until the maze clears and you feel you are safe, held, as it were, spellbound by the immensity of thought until you feel you have been bathed in a flood of light and your whole being is thrilled with a joy unspeakable—a joy that nothing can lessen? If you have had an experience of this kind you have overcome the barker at the four corners and chosen your own highway. You have found Life; that designer that brought you into being is manifesting to you and does not desire that you yield the keys that have been entrusted to you as guardian of the flesh to the guardian of any other Life no matter how commanding or how alluring they may be.

Remember you are the guardian of the flesh body; but you are not Life; you are the image or shadow of Life cast upon the surface of the earth. Let nothing come between you and your vision. It may be ever so tiny but it is *your* vision direct from Life to you. Life is your master, your law giver and your executor.

When the flesh body no longer obeys the master of the flesh, Life can not hold it. We are then like a boat at sea; the light from the lighthouse can only direct but the oarsman must conquer the waves and steer the boat from the rocks. The physical body has been provided with oars and an oarsman; you are that oarsman but if you let the boat perish the master will call you to the lighthouse. You will have memories of that last hour of torture; you will have memories of those days when you were beset by fear for a season but nothing can destroy that building for Life is the designer of all you are; Life holds all supplies. Like tired, hungry children who go to their mother in times of distress, we will return to Life, be re-clothed, fed and refreshed. We are individual, constructive, omniscient in power, with dominion over all things seen or unseen, when we use the key that is ours through the right of our birth. Each body is possessed of this



key at birth; in some it lays in its casket all through the sojourn in the flesh. With others it is brought into use in infancy. Again, others reach what is known as middle age before they find the key, but with the majority the key is given up at death. Some come into the realization of their possession through sorrow; some through sickness and some through trials; while others find it on the rosy path and others go down into the mud and mire and come up with smiling faces holding the key to the great storehouse in firm grasp. Others do not hold so firm a grasp on the key when they find it and lose sight of it again, but the man or woman who, after finding the key, unlocks the door to the great storehouse of knowledge using the knowledge for constructive building, become masters of their own lives, living continuously in the house of Life. The physical things of earth interest them for constructive purposes only; they realize that need means service and service becomes their watchword. The truly great mind does not set himself up as the only way but serves those who see his light and seek his way. The light of a truly great man needs only to be lifted above the throng; it will cause them to look up and ask, from whence comes the light?

The knowledge of Life is as universal as the Sun, but you must attract it through earnest desire and diligent pursuit, courageously battling with all opposing forces who seek to discourage you or try to turn you into by-paths. We can help you; we can point the way, if you take our highway as far as it leads in your direction; but the final goal must be reached by you. You are infinite; you are sole maker of your final destination.

Do not dispute another's territory. Your own is big enough for all that you can take care of in this embodiment. Find your key; use it intelligently; analyze, realize, and you will possess the knowledge your life holds for you.

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Life's Question—Do you hold the key to your cell or does the jailer hold it?

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Look upon your lack of success as the farmer looks upon a blighted crop and await another seed time and harvest.

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Nay, but as when one layeth  
His worn-out robes away,  
And taking new ones, sayeth,  
"These will I wear today;"  
So putteth by the spirit  
Lightly its garb of flesh,  
And passeth to inherit  
A residence afresh.

—Sir Edwin Arnold.

## Child Poet to Publish a Book

Nathalia Crane, "Nearly Seven," Attains to the Dignity of Cloth Covers

City's Youngest Poet Wins Publisher's Approval

New York's youngest poet is to see the first volume of her works, including one hundred subjects, in book form before she reaches the age of 11 years.

Nathalia Crane, who started writing a year and a half ago at the age of 9, when her love for the janitor's son who was going to take her to a desert isle near Sheepshead Bay, inspired the effort, was yesterday informed by Thomas Selzer, publisher, 5 West Fiftieth street, that he will produce her book.

Nathalia, who is descended from John and Priscilla Alden of Mayflower fame, was recently the guest of honor at the Alden family reunion in the Hotel McAlpin. On that occasion she read her latest poem, the first verse of which reads:

"The sun shall shine in ages yet to be,  
The musing moon illumine pasture dim,  
And afterward a new nativity  
For all who slept the dreamless interim."

The poetry editor who accepted her verses had not thought of her as being a child and was greatly surprised when a little ten-year-old girl who called at the office and asked to see him proved to be the talented writer whose verses had so greatly pleased him.

Nathalia lives with her parents, Mr. and Mrs. Clarence P. Crane of 781 Ocean avenue, Brooklyn. She began to write poetry at the age of 9, her first poem being inspired by a visit to a soda water fountain where she had observed an extremely handsome soda clerk. The poem was entitled "Love."

"Romance," one of Nathalia's most admired poems, was dedicated to the janitor's boy and set forth a fleeting but earnest enthusiasm for "the janitor's red headed boy."

A lovely poem which appeared in *The Sun* was called "Prescience" and was written after Nathalia had mused for a long time on the chasm between heaven and earth. It ran in part:

The angels grow quite wistful over  
Worldly things below,  
They hear the hurdy-gurdies  
In the candymakers row.  
By turns they scan the shadows of the  
Dial on the wall,  
The ram's head of that drawbridge  
Never lowered since the fall.

Nathalia finds nothing in the world so interesting and absorbing as writing poetry. It is rather hard to get her out to play sometimes, her mother says. The slender little girl with big intelligent dark eyes greatly prefers to sit at her little desk in her own little room working over her verses.—From N. Y. Sun.

# THE SPIRIT WORLD

By HEREWARD CARRINGTON, PH. D.

*Author of "Physical Phenomena and the War"; "The Physical Phenomena of Spiritualism"; "Modern Psychological Phenomena," Etc.*

Orthodox theology has always taught us that, when we "die" we pass into either one of two places: Heaven or Hell. The Catholic church introduces a third intermediary state, Purgatory; and when in this state souls may be helped either by those who have passed over or by the prayers of the living. It will thus be seen that, in this respect at least, the Catholic church approaches nearer than any other religion the doctrines of Spiritualism.

Information regarding the spirit world has come to us in various ways. Seers or clairvoyants have gone on "spiritual excursions" into the spirit world, and have told us, on coming back, what they have remembered of their clairvoyant visions. Moses, St. John, Swedenborg, Andrew Jackson Davis and others were seers of this type.

On the other hand, we have the direct statements of "Spirits" who have come back and related to us the precise conditions existing in the next world. From both these sources spiritualists have succeeded in constructing a fairly complete representative picture of the next life and its various activities. I propose here to give a rapid and more or less dogmatic résumé of these teachings—without fully endorsing them myself, but merely asking the reader to form his own opinion concerning them.

## Apparent Contradictions

There are various contradictory teachings, regarding the future state, which have been given us from time to time in the past, and it has been held by many that, because of these contradictions none of them can be trusted; consequently none of the descriptions can be true! Thus, "spirits" who return through many French mediums declare that reincarnation is a fact, while those who return through English and American mediums declare that it is not a fact; etc. How are we to account for these discrepancies? As this is a stumbling block to many spiritualists the reason for these contradictions must be given at once.

The answer is, as a matter of fact, simple enough. "Spirits" tell us that, after death, they are by no means omniscient. On the contrary, they enter the next life, as before said, carrying with them all their prejudices, beliefs and pre-conceived opinions. Now, this being the case, we can see that a spirit who, when alive, believed in reincarnation would, after death, continue to believe in it, and he would naturally gather round him or drift into the company of those who also believed in it. In returning through a medium, there-

fore, he would state dogmatically that reincarnation was true! He would merely express *his own belief*, which might or might not be true. On many points of this nature we have no absolute means of arriving at the truth. "Spirits" tell us their *convictions*, their beliefs, and these are founded on observation, or the wisdom of those spirits who have progressed greatly since their departure from earth.

## The Doctrine of "Zones" and "Spheres"

Many "Spirits" teach us that the spirit world is composed of a number of "zones" and "spheres" one upon the other. Some have stated that there are thirty-two such zones, others sixteen, but the greater number have declared that there are but seven—beginning with the one nearest the earth, in which are earth bound spirits, and progressing gradually until they are inhabited by more and more spiritualized beings. These zones are said to exist one beyond the other, like the various layers of an onion.

On the other hand, others tell us there are no such things as zones or spheres, but that Heaven or Hell are but mental states, and that the various degrees of spiritual perfection represent the different zones. They do not occupy space, that is; they exist purely in the mind of the individual. Yet, perhaps, these two may be but two aspects of a single truth! It is only natural to suppose that those of similar interests would gravitate together just as they do in this life, and shun the society of others less evolved than themselves (unless they choose voluntarily to help them as occasion arose).

This being the case, those more advanced spiritually would congregate in certain places; so that, although the zones would not exist as physical spheres, shut off from each other by *physical* barriers, as many believe, yet they exist practically—the barrier being a mental or spiritual one.

## Conditions and Occupations in the Spirit World

Spiritualism teaches that the next life is a busy one; that we continue our pursuits, activities and interests just as we do here only under more favorable conditions. Evolution rules supreme—just as it does in this world. This is only natural and rational and what we should expect. It is a gradual continuation and process of advancement. The next world is said to be more or less a duplicate of this one. Those who are interested in learning may attend lectures or schools of instruction, may read, write, compose, paint, play, etc., just as they do here. The scenery is more or less similar to the



scenery on this earth, although more beautiful and perfect in every respect. We are told that children never enter the lower spheres; nor are there any flowers in these spheres, they are found only in the higher spheres or more advanced stages. These spheres can influence one another more or less directly to a great extent, and particularly the higher spheres can exert a helpful influence on the lower ones. For this reason progress is always possible for a spirit who desires it. He can secure assistance from those who are more advanced than he is in the spirit world. His progress would therefore, be rapid; and it all depends upon individual effort how rapid this will be. The sooner a spirit realizes his own possibilities, and the fact that his own future happiness or unhappiness depends upon himself, the more rapidly he will advance.

#### The Spirit Body

"Spirits" tell us that we inhabit, in the next life, a body similar to the material body—but representing the glow of youth in its strength and purity. "The spirit of man is ever young," and that being so, it assumes that rejuvenated outward appearance, upon entering the new life. This etheric body is incapable of fatigue and is fed by the magnetic and spiritual forces which surround it in that sphere. Children, entering the new life, gradually grow to maturity, though more rapidly than they do on this earth, because greater advantages are offered them, and progress is consequently swifter. At the age of greatest mental and spiritual maturity they cease growing, and thence forward remain in that perfected condition.

#### On Entering the Spirit World

Upon entering the next life, the human spirit is met by friends or relatives who have passed over and who are drawn, by natural magnetic attraction and sympathetic interest to those who have just entered the "Spirit World." When the spirit enters the next life, it undergoes in a way a "new birth" and is for some time bewildered. This is only natural after the shock and wrench of death. When we have had an accident in this life, and have been knocked unconscious, the process of regaining consciousness is peculiar. When such a man opens his eyes, objects are presented to him vaguely, indistinctly. He would "see men as trees walking." Sounds would be heard but faintly. There would be a vague jumble of noises, and no definite and articulate sounds would be recognized at first—until consciousness was more fully restored. Thoughts would be scattered, incoherent, and only the strongest stimuli would focus the attention on any definite object for longer than a few moments at a time.

When a man dies, the departure of the soul from the body must be as great a strain upon the surviving consciousness as any accident could be, especially in

cases of sudden death, suicide and in those cases where the patient is said to "die hard." Of course, after a little time, the spirit survives the initial shock, and soon becomes adjusted to the new environment and condition; and this fact would account for the bewilderment and confusion which many spirits seem to experience upon entering into the next life. It is only natural, and what we should expect.

#### Sex in the Spirit World

Many have asked whether the distinction of sex is maintained in the next life; whether man continues to be man and woman woman? Here, again, many different opinions have been expressed by those who have passed over, but the majority seem to contend that the distinction between male and female is fundamental—mentally and spiritually no less than physically, and for this reason they are destined to be more or less different for all time. This does not mean, as many think, that woman is there (as she is here, too often) in a condition of subservience or inferiority. On the other hand, she is man's equal in many particulars; in some ways inferior to him, and in some ways superior. It is a question of differing viewpoint and constitution. Each may attain perfection and ultimate complete happiness in their own particular way—just as every individual here must obtain it in his own way.

As to the relations of the sexes in the next life, the teaching of the highest spirits is that there is love, harmony, sympathy, co-operation and a mental and spiritual blending together of their natures which corresponds to love on this plane.

"Earth-bound Spirits" in the lowest plane are said to be unable to get away from the "atmosphere" and "magnetic attraction" of this earth and do not care to, even if they could. They are the cause of much of the trouble which mediums experience, often causing obsession by delivering false or lying messages.

There seems to be a law which permits "spirits" from the higher zones to descend into the lower zones, but the reverse of this does not take place. Thus, there are good or spiritual influences always playing upon the lower spheres from the higher spheres, and progress is thus rendered easy to those who care to take advantage of their opportunities.

#### Where and How Do Spirits Live?

Many of the descriptions which have been given to us indicate that spirits inhabit houses or "mansions" very similar to our own, and that the scenery of the spirit-land is also similar to that of the earth plane—only more beautiful. "Garments" of variegated colors are said to be worn, as well as ornaments for those who care for them. The occupations of spirits are many and varied. Time is not spent in the spiritual spheres, as many imagine, in idleness or in religious devotions.

## Is a Next War Necessary in a Comprehensive Universe?

Will the people of the earth be destroyed by the religious fanatics who feel that their prophecy of destruction for 1925 must come true? With the powers of destruction which they could get control of, they could destroy all the people by the distribution of the poison gases.

The next war seems to have taken hold of people as though a war was an entertainment or the preparation for a pleasure trip.

Do we need a next war? Would such a catastrophe need to be brought about if the religious fanatics did not need it for the defense of their God to make what they term the "Old prophecies" come true? Is not the world unsafe today, because of their enmity and their desire to rule? Is not the spirit of hate abroad in the land greater than it was at the time of the inquisition or the burning of the witches? One church organization boasts of having a million dollars to down the spread of Spiritualism and is asking all other denominations to join with them and help destroy it; drive it from the land, is their slogan. Does driving Spiritualism from the land mean killing the Spiritualists? Do we interpret the threat right?

But who are the Spiritualists? A Spiritualist is one who believes in a life after death. Do not all church people believe in a life after death? Do not all cult representatives believe in life after death? Or are they interpreting a Spiritualist to mean, just those who know of a surety, there is life after death; to be more explicit, just those who know they talk with those who have survived death. Surely these church people are not ignorant of the fact that ALL their loved ones are living somewhere. Why then do they quarrel over the question, when a little investigation brings out the facts? Why raise an army, with millions of dollars of the people's hard-earned money back of them, when all they have to do is to give their loved ones a chance to manifest and they will tell them they live?

Just why do not the churches want the dead to live? Is it because they are afraid of them, or is it because they are afraid their sins will find them out? The salvation of the race is to teach the rising generation about life after death. Why be resigned to take a chance; let us make this old earth a paradise. If people would just think about industry and how to help each other get along, instead of about war and how to make all even harder than it is, it would not matter so very much one way or another in a few years what your belief was. In fact, a law is a law, and it won't matter anyhow. This is the psychic age and we will all come into our own. People who can comprehend will realize that there is a comprehensive universe whose planetary laws rule, and the planets which rule

the air or the psychic elements are coming into force, and comprehensive sight will become the possession of every mother's son of earth. No man-made law or creed of laws can prevail. To be sure, those in authority can torture those whose bodies they can possess, but the end of the flesh cometh and the worm has a chance to turn. Woe, then, be to those who cause another to stumble? And woe be to those who have had the welfare of the world entrusted to them? THEY will surely meet their revengeful God and he will not hear their cries for mercy.

The body, you can kill; but the LIFE you can not touch and that life which you set free will be able to return on the psychic wave, even though the body may have lain long in the silent grave. Those whom you have wronged will be waiting when you come to consciousness. Those whom you wronged will punish you when they come into power.

GET RIGHT, NOW, WITH ALL THE WORLD. Pull into the port of peace and escape the fire that always follows wrong doing.

## Will All Animals Become Extinct?

Is the time coming when man will be the only animal on the surface of the earth?

The increasing number of human beings spreading their activities into the jungle, into the air and into the depths of the ocean will exterminate all life. Nothing can live but man, where man plants his foot and tills the soil. Man's inventions will entirely destroy the beast of burden. Man's knowledge of himself will, in time, free him from the need of animal food. When man no longer needs the thing that served him, it dies. Hence the question.

When this time comes, shall the earth again become the Garden of Eden, where nothing vile can live? Will man purge himself and become master?

*Picture in your mind the able, earnest, useful person you desire to be, and the thought you hold is hourly transforming you into that particular individual—THOUGHT IS SUPREME. Preserve a right mental attitude of courage, frankness, and good cheer. To think rightly is to create. All things come through desire, and every sincere prayer is answered. We become like that on which our hearts are fixed. "Do not fear being misunderstood, and never waste a minute thinking about your enemies."*

ELBERT HUBBARD.

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# MIND, THE MASTER BUILDER

A Treatise on the Philosophy and Practice of Mental Science

By HENRY FRANK

*Author of "The Doom of Dagua"; "Modern Light on Immortality"; "Psychic Phenomena, Science and Immortality"; "The Psychology of Hamlet"; "Can Science Answer the Riddle of the Grave?"; etc., etc.*

*Ninth Paper*

## The Machinery of the Mind

Mind is the motor of the brain; it acts like a force that moves a machine. There is no more complex nor more perfect machine than the brain and the nervous system of the human organism. Notwithstanding this fact, there is no machine with which man is concerned, about which he seems to be as poorly informed or educated in the use of. The absurdity, if not the criminality of this situation becomes apparent when we review the method employed by one desirous of entering one of the mechanical professions.

If one sought to become a mechanical engineer or a chemist or an ordinary machinist, one would not be capacitated for such an occupation without intense and efficient instruction. Not only must one have given years to the acquisition of the elementary rudiments, before undertaking a specific scientific vocation, but he must devote years to hard study and experience in order to become proficient. A mechanical engineer, for instance, undertaking to execute propositions in the construction and operation of a plant, would be illy equipped were he not fully instructed in the minutest detail of the complex machinery which he is to employ and in the principles of construction. Not only must he be intimately acquainted with each element and essential unit of the machinery, but he must be able, if necessary, to take the machines all apart and reconstruct them in perfect order. He must also be thoroughly familiar with the principles of Physics and Mechanics which apply to his work, as well as with the specific forces or modes of energy employed in the operation of the plant. One might, indeed, know considerable about the principles that enter into the operation of a machine, but if he were ignorant of the complex construction he might meet with disaster in attempting to operate it. On the contrary, were he fully informed in the construction and characteristics of the machine, but were ignorant of the nature of the energy or force required to operate it, he would again find himself in deep water.

For this reason no sane man thinks of "monkeying" with a machine with whose construction and operating force he is not thoroughly acquainted. To this end schools of technology are established in which prospective machinists and engineers are given years of careful instruction.

Now the anomalous condition of mankind is that they who are called on to exercise the energy of the brain (and that means every human being) seem to conceive of themselves as fully trained for the work, with no more instruction in the secrets of mental activity than what accidental experience and annoying failures may entail. They go at it in a haphazard, reckless, indifferent manner, as though no previous instruction were required, as if indeed the promptings of primitive instinct were sufficient.

Therefore, judged by psychological standards and possibilities, the vast majority of human kind are utter failures. It is a remarkable fact that in our own epoch, indeed our immediate generation, for the first time men have awakened to the realization that meticulous instruction is necessary in this field no less than in any scientific or professional venture.

In the sphere of the mind certain laws exist, ignorance concerning which may prove as disastrous as in a mechanical field where an ignoramus attempted to act as an engineer. These laws are now for the first time beginning to be apprehended and utilized with increasing understanding; and whoever enters on his life work unacquainted with their nature and motivating principles does so at his own peril.

Now let us study a few of these principles. The first to which we would call attention is the *Law of Co-Ordination*.

This is a primary and most essential principle, ill instruction in which has caused frequent disaster to those who venture on life's achievements. Referring again to a mechanic or a professional engineer, let us suppose he is intimately acquainted with the individual parts and sections of some required machine, but is wholly unfamiliar with their co-ordination or mutually operating functions. What could he do with his mechanism if it got out of order?

Take the example of a watch. Let us suppose there is an horologist, a person familiar with all the principles that enter into the methods of time measurements, and who knows the theory on which a watch has its wheels and cogs, its springs and ratchets, its barrel and fuses, its lever and hinges and balances, etc., but, while theoretically acquainted with each of these elements, is wholly unacquainted with the relation between them that makes it possible for them to function

co-ordinately. He might easily take all the parts of the watch asunder and explain the office of each in general terms; but if he did not know their co-ordination he could never put the parts together correctly or even regulate them after they were reconstructed.

Now it may surprise some to learn that, just as a knowledge of the functional co-ordination of the individual parts of a watch is necessary for one whose vocation is that of a watchmaker or mender, so also is it necessary for every human being to understand the work of co-ordination that exists between the distinctive elements, faculties and forces that constitute the human mind. The instinctive office of co-ordination is manifested at the very beginning of life. When a child is born there is only one capacity it exercises without experience and instruction. That capacity is the ability to maintain its life. Instinctively it apprehends the relation which exists between its mother's or nurse's breast and its lips. It requires no instruction in the art of sucking. The lips do that by a reflex action; once they touch the teats, they suck instinctively or reflexively. There we see primitive, elemental or instinctive co-ordination. But in the continuing life of the child it may be observed that all its struggles and education relate to the capacity of apprehending the co-ordination existing between parts of the body and objects with which it comes in contact.

Why, for instance, does not the infant creep or walk as instinctively as it sucks? If it does the latter without instruction, one would think as a result of heredity it would perform the other acts also instinctively. The infant is unable to creep because mentally it has not been made acquainted with the functional relation or co-ordination that exists between the muscles in its body that operate in the act of creeping and the mental image the mind entertains in the act of creeping. If the child instinctively or unconsciously perceived itself creeping as it does sucking, it would creep as instinctively as it sucks. The point is that the child requires conscious instruction in the co-ordination between its body and its mental image, when it tries to creep; but in the act of sucking the apprehension is unconscious. Doubtless the unconscious education in sucking was pre-natal before the umbilical cord was severed. But in the womb there is no chance to creep, so that act remained for conscious instruction. But the essence of the instruction consists of a knowledge in the individual of the proper relation between the bodily members and the mental image.

This fact is further evidenced in the development of the child's information with its own body. How long does it take a youngster, for instance, to learn that its big toe, which it so delights to grasp with its mouth, and so often fails in the effort, is a member of its own body? For a long time the infant has no idea that the toe belongs to himself. It might be anybody

else's toe, or for that matter a stick or a piece of candy which it is handling. Why is this? Because in the little infant's mind there has not yet been apprehended the relation existing between the toe and itself. That is, physically speaking, the fibres that connect the cells of the brain which communicate the sensation of the toe, when grasped, have not yet branched out to those centers of knowledge that inform the child the toe is its own. "The brain is an instrument of possibilities," says William James, "but of no certainties." The infant only becomes certain of the realization of possibilities (the toe in its mouth) when, through experience, it grasps the relation between the toe and itself. That is when it learns the co-ordination, which nature has made "possible" but not "certain" through experience. If the infant were abnormally made, if its brain were inefficient in the proper fibers or cells to act as the instrument of co-ordination, then the possibility of the relation of the toe to itself would never become a "certainty." But in the normal child the relation or potential co-ordination of the brain centers and the toe required a lot of experience and trying venture before a knowledge of that co-ordination was realized.

Throughout the entire life of the child (and of the human adult as well) the process of education is merely an acquisition of this law or principle of co-ordination. When it begins to creep, as I have said, the effort is difficult and discouraging, because the child does not yet know that the body is a thing it can manipulate. It does not yet know that the body, for that matter, is its own. It has not acquired the art of locomotion, because the physical co-ordination, or mutual functioning between its body and its brain is not yet established. Once the child discovers that the body can be moved by its own effort, it has learned that the desire and the effort are mutually co-ordinated, and after that the work becomes mechanical, and the child creeps or moves automatically.

In like manner he begins to walk; at first he wobbles and stumbles and falls; the muscles of his feet are not yet hooked up with or co-ordinated with the cells and fibers in the brain that discharge the energy that makes it possible for his legs to stand and poise themselves in the act of motion. But once the co-ordination is established the effort becomes instinctive; that is, the mind has come to perceive the relationship without further conscious effort; the cell-groups in the brain that act as the motor to the legs and feet have been educated in their office and perform their functions without further conscious attention. James says on that point very clearly: "Consciousness is only intense when nerve processes are hesitant. In rapid, automatic, habitual action it sinks to a minimum. . . . Habitual actions are certain, and being in no danger of going astray, need no extraneous help."



Therefore, it is evident that the secret of all true and effective education of mankind lies in an acquisition of co-ordinate capacities, which are so intensified that they become habitual and automatic. Then naturally they require no further attention and work themselves. But if there is not at the very beginning, even with the sucking child on its mother's breast, a correct relationship established in the mind between the end desired and the effort put forth (that is proper co-ordination between the mental image and the physical instrument) inaccuracy, incompetence and probable failure will discourage and defeat the adult when developed.

All this appears very simple when studied in a child; but it must not be forgotten that the principle, as I have already intimated, runs all through the life of a human being. Let us review some of the acts of the child as it matures. When the school boy first undertakes to write, how difficult and hopeless are his initial efforts! Why should not the hand take naturally to chirography? Writing to us adults seems such a natural and easy undertaking; for we have forgotten the primitive struggle to acquire the accomplishment. Now, what is the reason of this difficulty and discouragement? The boy has already learned to use his fork and knife, even while quite young; but he no longer recalls how difficult it was for him to find the way to his mouth with a spoonful of porridge. The spoon seemed to go everywhere but to his mouth. Now, why? Because, shall we say, his muscles were yet weak; because he had not learned direction? Those and others are secondary causes. The real reason is that his brain cells had not been educated in their co-ordinate relationship to the muscles of his mouth and palate. Once these cells are duly associated and co-ordinated, then the eating with a spoon through the rest of the life of the child becomes mechanical and a matter of course.

In the same manner when he began to write he experienced the same embarrassment, to which we have referred above, as when he first tried to eat with a spoon. In short we learn that by the law of the association of brain cells, which respond to distinctive mental images, the principle of co-ordination is established; and as a result of this principle always the same group of cells is exercised for the same outward act; and so long as the groups are not sufficiently classified and organized the acts of the individual will be irrational and confused.

Once more, study the act of speaking. To those who have not investigated the evolution of the human race or the development of a single individual speech seems to be innate and instinctive. Such people imagine that men have always spoken; and when a child first speaks it is merely because it has sufficient intelligence to do so. But they utterly miss the law of nature by

which speech becomes possible, who think these things.

Of course we cannot deny that speech is instinctive; however, it is not such innately, but has been cultivated. Recall the effort of an infant to express its pains and wishes. What cunning and curious sounds it utters to attract attention! Something must be taking place in the mind of the child to cause these mutterings or screams. What is it? It is either a desire for something or a reflex sound produced by pain. It has no way of expressing itself except by a cry or a muttering. Why can it not at once express itself in the language of its parents? Now, it is yet incapable of articulating its feelings, not because it is unprompted by a mental image or an emotion, but merely because the apparatus of its brain which makes speech a possibility has not yet been developed. The especial cells of its brain which Nature has organized to preside over the faculty of speech have not yet been evolved and associated in the necessary correlation. The possibility is already there, in the cells which exist latent in the region of Broca; but they are as yet unconnected or co-ordinated with the muscles of the tongue which make speech possible. The nerve which lashes the tongue into sound or expression is, indeed, already there, but because it is not yet connected or hooked up with the cell-group in the brain that controls speech this same nerve acts in a lawless, reckless, haphazard way, making sounds which are merely unintelligible articulations.

Only after an extended period of effort and instruction does the child slowly and hesitatingly begin to imitate the sounds it hears on others' lips, and thus gradually brings the cells and the nerves of the tongue into the co-ordination required for human speech.

It was only, of course, after the science of Evolution begun to be applied to the human race (Anthropology) that we learned speech was not innate but came about through ages by slow unfoldment. Language is not a gift from God, as once man imagined; it is a product of culture; once there were races so near the bottom of human life—the ape-men—in whom no actual speech yet existed. From their first beginnings of speech men at length acquired their numerous languages. By an analogy of the study of speech development in infancy, even among the highest races, we come to discover that those early races could not speak human language merely because the cells in the brain that must act as the instrument of speech were not yet developed, and could not therefore control the action of the muscles of the tongue in articulate language. That is the law of co-ordination had not yet been put into operation.

A study of the brain of the monkey tribes now existing still further proves this law of co-ordination, and how the absence of it makes speech impossible. The present human race, true, has not descended from the

present monkey (according to Darwinian Evolution), but from an antecedent race which is the progenitor of both the present ape and monkey tribes. Now the ape and the monkey have no articulate language, or if they have, it is about as germinal as that of a human infant. Now why?

Because it is said there is an absence in the monkey and ape of that region in the brain which makes speech possible to human beings. The cells grouped together in what is called the region of Broca are not found in these lower animals. Therefore, no co-ordination between the muscles of the tongue and the cells in that region of the brain existing, these tribes are incapable of articulate speech.

Now, the permanent state of the monkey's brain is the temporary state of the human child's brain. In the latter the fibres connecting the brain cells are capable of cultivation and use, but these fibres are absent in the monkeys. The development of the connecting fibres is accomplished only by exercise, education and guidance. Speech does not come of itself, but only when the laws of co-ordination are understood and utilized.

### Concerning Clairvoyance

Once more public attention has been focused on the problem of so-called clairvoyance through the activities of the Kansas girl, Miss Eugenie Dennis, claimant to ability to perceive past and present events through some subnormal means. Whatever the ultimate findings by scientific investigators of Miss Dennis' claims, there can be no doubt that, in regard to clairvoyance in general, there is already a mass of authenticated evidence pointing to its occasional occurrence.

To appreciate this, one has only to go through the volumes of records published during the past forty years by the English, American and French societies for psychical research. Scores, even hundreds, of instances indicative of clairvoyance are contained in these, instances admitted to the records only when strongly attested.

And many of them are more remarkable than any feats accredited to the young woman from Kansas. Take, for example, one originally reported in the *Annales des Sciences Psychiques*, and recently summarized in Eugene Osty's "Supernormal Faculties in Man."

Dr. Osty was himself a participant in this instance. He was at the time experimenting with a French "sensitive," and was appealed to in behalf of the relatives of a missing man, an aged peasant who had disappeared from his cottage home, situated on a vast and heavily wooded estate.

For twenty days bands of men had been vainly searching the forest into which it was supposed the old

man had wandered and perished. As a last resort his son and daughter-in-law begged the agent of the estate to utilize the services of a "sensitive." In this way the case came to the attention of Dr. Osty, who relates:

"There was no slightest clue to what had become of the missing man. No one knew anything of his life since he left his home. I did not know even that the man existed, and I used a metagnomic subject under hypnosis, to whom the man and his place of habitation were totally unknown.

"Under these conditions, where no influence from any living person could be alleged, the percipient re-constituted the last episodes in the life of the missing man, indicating step by step the path he had taken, the things he saw, his gestures (some of which were said by members of his family to be characteristic), his thoughts, and the place where he awaited death and where his body was found; this place being accurately described in detail."

The old man had died in the forest, as suspected. And, though Dr. Osty does not mention it in his summary, the particular detail which enabled the searchers to find the body after hearing from the "sensitive," was an assertion by her to the effect that, "at the place where he entered the forest the path begins flush with the road."

There was only one path corresponding to this description. All other paths—and there were many—had a ditch between them and the road whence they began. Following the designated path, the body was soon found, and it was remarked that the spot where it was lying had been as exactly described by the "sensitive" as though she had been looking at a photograph of it.

Some suppose, indeed, that clairvoyance, when genuine, involves a faculty for mentally picturing the person, scene or event concerning which information is sought. This particular instance—and others like it—would suggest such an explanation. Then, of course, there is the possibility, not lacking advocates, that the information gained is given by some discarnate spirit.

Also there is still another possible explanation—that the "sensitive" merely chanced to describe correctly the place of death. Frankly, however, it must be said that this explanation hardly accounts for the uncommon accuracy in detail reported in the *Annales des Sciences Psychiques*.

That there is "something in" clairvoyance is the unanimous belief of all who have really investigated the subject. What that "something" is, remains the problem.—*The Boston Globe*.

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# HIGHER THOUGHT

The Spiritual Life  
By EUGENE DEL MAR

The life that functions in spiritual realization is the life of love, which is the conscious recognition of mutuality, harmony, correspondence, unity.

This is a Universe of Love; and God or Good pervades all space, all time, and all life. The Universe is permeated with a kindly motive, and all the principles of Nature or of God are inherently beneficent. All experiences and environments are the manifestations of love. There is no Principle of Evil; and there are no dual principles. There is no Deity separated from or outside of the Universe, and no distant space reserved as a future Heaven. Heaven and Hell are conditions of mind, and each of us makes his own Heaven and Hell, here and now.

There is but One Life, inseparable and indivisible. Ignoring the body, deprecating the material, or mutilating the physical, is a denial of God and a defamation of the Spirit. And whoever is "living in the clouds" and neglecting his physical life and the needs of his material existence, is frittering away his spiritual opportunities.

All that *is*, is spiritual; and all that exists is the manifestation of the spiritual. All is Spirit, visible or invisible; all is God, manifest or unmanifest. To deny either the invisible or the visible is to deny both; to immolate the one is to immolate both; to defame the part defames The Whole.

Being and manifestation are One. There are not two separate lives, one the spiritual and the other the physical. There is but One Life; and while that life is fundamentally spiritual, it is also primarily material. The One Life is both manifest and unmanifest, visible and invisible, tangible and intangible, material and immaterial, physical and spiritual. To deny, ignore or degrade the manifestation of life, is to deny, ignore or degrade all life.

One of the necessities of the Spiritual Life is prayer. Not the service of forms. Not the observances of a special hour and place. Not necessarily the prayer of words but the prayer of actions. A life of unceasing prayer! Not offerings to an imaginary Being whom one cannot possibly assist but to one's fellowbeings who are in need of his ministrations. The Spiritual Life recognizes the Eternal Present, and the necessity of living the life now.

The Spiritual Life voices a religion of Love and of Humanity. Now is the time to live the Spiritual Life, and here the place to live it. There will never be a greater opportunity than is afforded now for a life of

love or a manifestation of the Spiritual Life. Man's duty is to man; his highest duty is to the Self. The individualized Self is an inseparable portion of the Universal Self that constitutes God, Infinite Spirit, the Universe. To degrade the Self—the Soul, unmanifest or manifest—is to degrade God.

The Spiritual Life is the life of principle, the life that takes as its guide that which is eternal and unchanging. It manifests a consistency of thought and action, a comprehension of the grandeur of the Self, and an understanding of its inherent Godhood. The Spiritual Life reflects the knowledge that every disregard of principle inevitably provokes discord and inharmony, and that enduring happiness may be attained only through the observance of principle.

The Spiritual Life, above all, means a Life of Integrity. It means the fulfillment of obligations, the payment of just debts, the faithful discharge of all duties. Forms and observances bear no direct or even necessary relation to the Spiritual Life. Motives and actions alone constitute its vitality.

The one who cheats, who steals, who lies or who hates, does not live the Spiritual Life. Nor does one who lacks in honesty, in fair dealing, in toleration, in love, in integrity. He may be a church-member of the highest standing, his intense respectability may be beyond dispute and his reputation may be the highest, but he is not living a Spiritual Life.

The Spiritual Life involves a vital recognition of the principles of Equitable Exchange; that one receives as he gives, and reaps what he sows. Such a consciousness demands and compels full payment of whatever is received. To live the Spiritual Life involves a gladness and a joyfulness in paying one's debts, and fulfilling one's obligations.

If one is unwilling to discharge his just debts, to give full return for what he receives, to pay the price of what he has bargained for—if he is not disposed to transfer that which he has expressly or implicitly agreed to exchange for what he receives—is it likely that he will willingly give to others what is more important, more valuable, more beneficial? If he will not pay in material wealth, will he render compensation in the spiritual wealth that is far more valuable?

Is it possible to do this? Does he not close himself to the consciousness of the spirit when he degrades himself on the material plane? Can he lead a life of beauty in the realm of Cause while he manifests a life of ugliness in the realm of Effect? Is it possible to lead a life of spiritual integrity while violating the

principles of material integrity? Are there two contrasting sets of Principles?

The Spiritual Life requires no outward authority. The Soul is its own authority. It links itself to no special observances; it requires no church or organization; it demands no holy book or sacred scripture. All these have their use, and they all have their place as the agents of growth and development. And all of these instruments are possessed of beauty and value as one discerns in them their spiritual significance and discovers beneath the form and the word the underlying essentials.

The Life of Principle, the life of equitable exchange, the life that gladly gives it full measure of return, is possible to all. The Life of Integrity of thought and action is at the command of each. No great learning is necessary; no highly developed intellectual faculties. No, the higher the truths the more simple they are, and the easier are they to follow after one has vitally absorbed their significance. It is the confused or ignorant who are mysterious, and it is lack of wisdom or knowledge that is reflected in clouded and obscured expression of the truth.

It is not always sufficient to "love your neighbor as your Self." That is not a complete statement of the requirement. When one degrades the Self—when one degrades either the spiritual or the physical from its high estate—and then "loves his neighbor as himself," he is simply *hating* his neighbor as he hates the Self. One must elevate and glorify the Self, and then only may he elevate and glorify his neighbor. One cannot raise others except as he raises the Self.

The man who lives the Spiritual Life is a man of character. He holds his head erect in his Godhood, whatever others may say or do. He recognizes love only in what has the appearance of abuse or calumny. He is unmoved by the anger or passion of others. He recognizes God and love in all life and all of life's manifestations. He pays his debts, whether they are spiritual, moral, mental, physical, financial or otherwise. He cheerfully gives full compensation for what he receives. He faces the world fearlessly. Discharging his obligations as he progresses, he is nowise in arrears. He senses the spiritual and the materials as One, and infuses into the physical a consciousness of the spirit that inherently pervades it.

Such a one is living a Life of Integrity to high ideals. And this is the Spiritual Life.

*Reprint from Azoth.*

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## Higher Thought

The Law

By EUGENE DEL MAR

I am hard as adamant, cold as steel, bitter as gall,  
deadly as poison;  
I am soft as down, warm as sunlight, gentle as a  
zephyr, tender as a mother.  
I am your adversary, your opponent, your enemy;  
I am your counsellor, your assistant, your friend.  
I am stronger than the strongest, I bend you to my iron  
will;  
I am yielding to the uttermost, gladly I go your way.  
I am a curse; I am a blessing.  
I am what you make of me;  
I thwart or serve, I degrade or exalt;  
I am your Master or your servant.  
Obey me, and you are my Master;  
Disobey, and you are my slave.  
I am the Law!

## The Upward Path

Immortal Pilgrim upon the unending path  
No pause is yours in going through Infinity!  
You onward move to some far goal whose reach  
Can have to you no likeness of finality.  
From each new height is but a farther stretch  
Of the unending road. But let not grey dismay  
O'ershadow you. From whatsoever height you touch  
In front will lie the beckoning to a higher climb. Stay,  
Not upon the many stages of the path Eternal,  
Each being but a halting-place within the great Un-  
ending;  
While you, yourself, within the Infinite Intending  
Live full, but for your will, a part of the supernal.  
The path you needs must tread; its urge you cannot  
miss!  
Beyond the round completeness of the Absolute, of  
Love!  
There is no bound; and you, an immortal part of This,  
Move free within the meanings of all life—below is as  
above!

*S. A. A. McCausland.*

Where is the tiny crack between  
The passing of the darkness into day?  
And where the infinitesimal point unseen  
That marks our passing from the earthy way?  
Is it when from the lips the breath  
Comes forth no more, or when the heart throbs cease,  
That the most subtle scales which some call death  
Lifts up the ego into perfect peace?  
Science is mute. Religion turns away.  
The winds alone give answer:  
"All shall know some day, S-O-M-E D-A-Y."

*—Dudley Dorn.*



# STEPPING-STONES TO HAPPINESS

By L. W. ROGERS

*Author of Self-Development and the Way to Power*

*Why do we suffer in life? Because in the scheme of nature we are being forced forward in evolution and we lack the spiritual illumination that will enable us to look far and wide, finding the hidden causes of human suffering and revealing the method by which they may be avoided; and if we can but reach illumination the evolutionary journey may be made both comfortably and swiftly.*

## The Source of Happiness Is Within

The Theosophical idea of education is that the physical man, and all that constitutes his life in the physical world, is but a very partial expression of the self; that in the inner self of each there is latent practically unlimited power and wisdom; that these may be brought into expression in the physical world as the physical body and its invisible counterparts are evolved and adapted to the purpose; and that in exact proportion that conscious effort is given to such self-development will spiritual illumination be achieved and wisdom attained. Thus the light that leads to happiness is kindled from within and the evolutionary journey that all are making is robbed of its suffering.

## Suffering Is Due to Ignorance

Why does death bring misery? Chiefly because it separates us from those we love. But when we have evolved superphysical faculties in our work of self-development, the separation vanishes and our "dead" friends are as much with us as the living. The only other reason why death brings grief or fear is because we do not understand it and comprehend the part it plays in human evolution. But the moment our ignorance gives way to comprehension such fear vanishes and a serene happiness takes its place.

Why do we have enemies from whose words or acts we suffer? Because in our limited physical consciousness we do not perceive the unity of all life and realize that our wrong thinking and doing must react upon us through other people—a situation from which there is no possible escape except through ceasing to think evil and then patiently awaiting the time when the causes we have already generated are fully exhausted. When spiritual illumination comes, and we no longer stumble in the night of ignorance, the last enemy will disappear and we shall make no more forever.

Why do we suffer from poverty and disease? Only because of our blundering ignorance that makes their existence possible for us, and because we do not com-

prehend their meaning and their lessons, nor know the attitude to assume toward them. Had we but the wisdom to understand why they come to people, why they are necessary factors in their evolution, they would trouble us no longer. When Nature's lesson is fully learned these mute teachers will vanish.

And so it is with all forms of suffering we experience. They are at once reactions from our ignorant blunderings and instructors that point out the better way.

## Blind Progress or Conscious Growth

Every human being must make, and is making, the long evolutionary journey from spiritual infancy to godlike power and perfection, but there are two ways in which it may be done. We may, as the vast majority do, accept the process of unconscious evolution and submit to Nature's whip and spur that continuously urge the thoughtless and indifferent forward until they finally reach the goal. Or we may choose conscious evolution and work intelligently with nature, thus making progress that is comparatively of enormous rapidity, and at the same time avoiding much of what Hamlet called "the slings and arrows of outrageous fortune."

## How Soul Powers Are Gained

What is the law of soul growth? It is that exercise increases power. To increase the size and strength of muscles we must use them. That is just as true of mental and moral faculties as it is of the physical body. The only way to make the brain keen and powerful is to exercise it by original thinking. One way to gain soul powers is to give free play to the loftiest aspirations of which we are capable, and to do it systematically instead of at random. We grow to be like the things we think about. Now, the reverse of all this must be equally true. To give no thought to higher things, to become completely absorbed in material affairs, is to stifle the soul, to invite spiritual atrophy. *Whatever is not used finally ceases to be.* In plain language, apathy, inaction, idleness, uselessness, is the road to degeneration. On the other hand, aspiration and activity mean growth, development, power.

When this great law of Nature is understood, we see at once how it is that life is full of trouble; why it is that the whole visible world seems to be designed to keep us constantly at work, physically and mentally, to challenge our resourcefulness in improving our physical, social and political conditions, to continually try our patience and to forever test our cour-

age. It is the way of development. It is the price of progress.

The universe is a training school for evolving intelligence—a vast gymnasium for the development of moral fibre. We become mentally clever by playing at the game of life. We match our courage against its adversities and acquire fearlessness. We try our optimism against its disappointments and learn cheerfulness. We pit our patience against its failures and gain persistence. We are torn from the pinnacle of ambition by opponents and learn toleration for others. We fall from the heights of vanity and pride, and learn to be modest and humble. We encounter pain and sorrow and learn sympathy by suffering. It is only by such experiences that we can grow to rounded measure. It is only in an environment thus adapted to our spiritual development that we can evolve the latent powers within us.

Such is the Nature of the universe in which we find ourselves, and from it there is no escape. No man can avoid life—not even the foolish one who, when the difficulties before him appear for the moment overwhelming, tries to escape them by suicide. A man cannot die. He can only choose how to live. He may either helplessly drift through the world, suffering from all the ills and evils that make so many unhappy, or he may choose the method of conscious evolution that alone makes life truly successful. *We may be either the suffering slaves of Nature or the happy masters of her laws.*

#### Winning the Way to Wisdom

All the powers possessed by any human being, no matter how exalted his position in evolution or how sublime his spiritual power, are latent in all human beings and can, in time, be developed and brought into action. To win spiritual strength and supremacy one must live the spiritual life. There is no other way. He must first learn what mental and moral qualities are essential, and how to gain them, and then earnestly set about the work of acquiring them.

While it is absolutely true that any human being can make of himself that which he desires to be—can literally raise himself to any ideal he is capable of conceiving—it must not be supposed that it can be done in a short time and by intermittent effort. We sometimes hear it said that all we need to do is to realize that all power is within us, when, presto! we are the thing we would be. It is quite true that we must realize their existence before we can call the latent powers into expression; but the work of arousing the latent into the active is a process of growth, of actual evolutionary change. But every effort produces its effect, and to the persistent and patient devotee of self-development the final result is certain.

#### Progress Is Endless

These simple things, to realize the necessity for con-

scious evolution, to comprehend the method of soul development, to take full control of the mind and the physical body, to resolutely curb the desires and to give free rein to the higher aspirations, are the first steps in the self-development that leads to illumination. Then we begin to discover that this very desire for greater spiritual power is generating a force that carries us forward and upward. We soon begin to observe actual progress. The brain becomes cleared, the intellect keener. Our sphere of influence grows wider, our friendships become warmer. Aspiration lifts us into a new and radiant life, and the wondrous powers of the soul begin to become a conscious possession. And to this soul growth there is no limit.

And when, through the strife and storm, we finally reach the tranquillity of the inner peace we shall comprehend the great fact that life really is joy when lived in the possession of spiritual power and in perfect harmony with the laws of the universe. With even the first steps in occult achievement the aspirant enters upon a higher and more satisfactory life than he has ever known. Literally, he becomes a new man. Gradually the old desires and impulses fade away and new and nobler aspirations take their place. He has learned obedience to law only to find that obedience was the road to conquest. He has risen above the gross and sensuous by the power of conscious evolution; and looking back upon what he has been with neither regret nor apology, he comprehends those significant words of Tennyson:

"I hold it true with him who sings:  
On stepping-stones of their dead selves  
Men rise to higher things."

#### Rest

Rest is not quitting  
The busy career;  
Rest is the fitting  
Of self to its sphere.

'Tis the brook's motion  
Clear, without strife  
Flecting to ocean  
After its life.

'Tis loving and serving  
The highest and best  
'Tis onward, unswerving  
And that is true rest.

—Goethe.

Not even freedom in itself brings happiness. Happiness lies in breadth of heart.—John Galsworthy.



# "CRITICAL POINTS" IN EVOLUTION AND THE LAW OF INFLUX

By E. SOLLOWAY

"Instinct"

As to what is meant by "critical points," take a simple illustration. Apply heat to a block of ice. At a certain temperature a critical point is reached and there is a change of state from ice to water. Apply more heat until the water boils and another critical point, with a change of state from water to steam, takes place.

The origin of instinct may be considered to be a critical point in evolution. Should a satisfactory explanation be possible for the sudden origin of instincts in insects and animals, a key would be found which would probably unlock the doors of other critical points in evolution, such as the origin of new species and abrupt transformations.

Instinct has been described as a habit acquired little by little and transmitted by heredity. But this definition does not cover all the facts of the case. That involuntary and unreasoning impulse, by which animals and insects are guided apparently without training, reason or experience, requires other explanations.

Let us take an example of this wonderful faculty in the insect. Its complete change from one state to another with its corresponding change of instinct, shows that the cause of evolution is to be found neither in the influence of environment nor in the reactions of organic matter to that environment. Its marvelous primary instincts cannot be explained completely by the inherent powers of selection and adaptation.

Bergson gives the *Sitaris* as one of the most remarkable insects:

"The *Sitaris* deposits its eggs at the entrance of the holes which a certain species of bee, the *Anthophora*, digs in the earth. The larva of the *Sitaris*, after a long wait, seeks the male *Anthophora* as he leaves the gallery, fastens on him and remains attached until his nuptial flight; it then profits by the occasion to pass from the male to the female and waits until the latter lays her eggs. It then fastens on the egg, which will support it in the honey, devours the egg in a few days, and resting on the empty shell, undergoes its first transformation.

"Now organized to float on the honey, it becomes first a grub, and then a perfect insect. Everything happens as if the larva of the *Sitaris* when hatched knew that the male *Anthophora* will emerge first from the hole, that the nuptial flight will give an opportunity of passing to the female, that this latter will convey it to a reserve of honey fit for its nourishment

when transformed, and that previous to that metamorphosis it will have fed on the egg, so that the empty shell may float with it on the surface of the honey, and incidentally that it will suppress the rival which would have come from the egg. And similarly everything comes to pass as if the *Sitaris* knew that its larva would know all these things."

Dr. Gustave Geley, in his book "From the Unconscious to the Conscious" (as translated by Stanley de Brath, M.I.C.E.), remarks of the above illustration and others: "How can the origin of this instinct be explained by any of the classical factors of evolution? The chasm which separates the perfect insect from its larva—an abyss in which the Darwinian and Lamarckian theories are hopelessly lost—is testimony against its evolution by the classical factors of selection and adaptation." It is as difficult to account for the origin of primary instincts as it is to discover the origin of species and the cause of abrupt transformations. "A reptile," says he, "with embryonic wings, or wings indicated at the beginning of their development, has never been found." The change from life in water to terrestrial and from the latter to an aerial mode of life cannot be explained by "adaptation," for this is never a "sufficient and essential cause" for the transformations and the sudden change of instincts. Neither does the "*élan vital*" (surge of life, i. e., an implicit power inherent in life itself) of Bergson solve these problems.

"By its whole biology," continues Dr. Geley, "the insect presents the symbol of what evolution really is. It proves that the essential cause of evolution should be sought neither in the influence of the environment, nor in the reactions of organic matter to that environment; but in *dynamism* independent of that organic matter directing it and superior to it."

But what does he mean by "*dynamism*"? Here are his own words (as translated by Stanley de Brath, M.I.C.E.):

"We may understand how the greater can proceed from the less, since the creative Immanence which is necessarily the essence of all things, contains all potential capacities for realization. We may understand the origin of species and instincts by the vital surge of creative evolution. . . . The directing dynamism itself obeys a directing idea. This directing idea is found in all biological creations."

In relation to "*ideoplasticity*," he says:

"It means the modeling of living matter by an idea. The notion of "ideoplasticity" forced upon us by the facts is of conspicuous importance; the idea is no longer a product of matter. On the contrary, it is the idea that moulds matter and gives form and attributes to it. In other words, matter—the unique substance—is resolved by final analysis into a superior dynamism which conditions it, and this dynamism is itself dependent on the idea."

Now this explanation of Dr. G. Geley, whilst an advance on material philosophy, is not sufficiently clear as to the origin of the "directing idea." It is as necessary to account for the idea as to explain the origin of instincts and the cause of new species. To state that there is an inherent psychical element in everything does not completely elucidate from whence the directing idea proceeds.

Everything points to the fact that life carries knowledge inherently with it. Each form of life has that which enables it to act spontaneously, without reasoned thought. With quickness and certainty the animal and the insect know what to do for defence, attack and the obtaining of food.

In order to obtain some harmonious view of evolution, with its difficult problems, it is necessary to assume that wherever there is life in form there is intelligence to some degree.

This is also true, to some extent, of what is called matter. As Flammarion says in "*Les Forces Naturelles Inconnues*": "These manifestations confirm what we know from other sources; that the purely mechanical concept of nature is insufficient; and there is more in the universe than matter. It is not matter that governs the world, but a dynamic and psychical element."

Life and intelligence pervade the universe. This is a conception which unites the mental and material and gives meaning to the whole scheme of things. The discovery of the electron has given us a finer world than was thought to exist. Some day it may be understood and demonstrated how thoughts and emotions are related to so-called matter. The process of condensation from thoughts and mental states to material things may give us the key to the mode of creation.

What has psycho-philosophy to say on the subject? Does it throw any light on the question? Let us investigate. To arrive at the truth the part must be viewed in its relation to the whole. This earth and its many forms of life must be considered in relation to the Solar Universe to which it belongs. To do otherwise is like trying to understand the growth of a plant without considering the influence of sunlight. As light flows to plant life to sustain and develop, so life flows from unseen spiritual sources and is received according to the states of reception by the atom, the plant, the animal and the man.

The key to unlock the door is to be found in the Law of Influx. What is meant by this? It means that all forms of life in the four kingdoms receive their life from the Great Source of Life. The knowledge required by each is within the Life Influx, call it instinct or otherwise; each form of life is a receptive agent according to its specific place in the scheme of things. But in due course, *volens volens*, the evolving form of life demands new forms of expression and manifestation. The urge from within bursts the encrustment, disrobes itself of its outward clothing, and seeks new and better forms. The process of evolution develops greater capacity of reception; and the new influx with new knowledge, and sometimes new life principles, always seeking new and favorable conditions, finds a welcome home in the increased capacity of reception of the new form.

The Great Reality—Life, with its inherent knowledge, is always pressing on our consciousness, trying to send rays of light through the crack in the walls of our dense mentality. But it has to wait for favorable conditions of reception.

The Law of Influx is of universal application. It is applicable to the mineral kingdom, the vegetable, the animal and the human. In all four the same law may be seen in operation.

The chemist explains to us how one atom has an affection for certain other atoms—how they attract and repel each other. How they love and coalesce, forming new combinations. The attraction he calls chemical affinity.

The physicist pictures to us a miniature universe within the atom. He describes how the electrons revolve round a central one presenting a microcosm of planetary life.

The botanist tells us of the power of selection which plants seem to possess. How they select from the soil the specific nutriment required. How two plants will grow in the same restricted area, although what is nutriment to the one is poison to the other.

The biologist takes the amœba and shows us that this speck of protoplasm having no "end organs"—without eyes, mouth, ears, hand or brain, yet acts with intelligence and develops what is required.

The knowledge seems within the life. In each kingdom, when the life within the temporary form has run its course, the barriers are burst by the unfoldment within. The life within answers to the Influx from without. The new states of reception are seized, as it were, by the awaiting Life Influx now that the right conditions are present for its manifestation. New knowledge and new instincts are exhibited by the evolved life suitably clothed in its new environment. The influx changes with each change in conditions of reception. *The Law of Influx must never be dis-associated from that of reception.*



In "The Process of Man's Becoming" "Questor Vite" is very explicit as to the source of the "directing idea." He emphasises the truth that Involution must precede Evolution and that new species originate as the result of The Inflow of Life from Spiritual Sources. To quote from his book:

"When the conditions had thus been provided by the mineral kingdom, then came the influx containing life thoughts from another section of Solar Beings. That being received by the World-Soul, was projected and ultimated in the first and lowest forms of the vegetable kingdom. Gradually the conditions were established for the insemination of higher and more beautiful vegetable forms. The process was continuous, each new species being an advance upon what had preceded. . . . At a certain stage in the development of the vegetable forms, the animal form of life was introduced, and in precisely the same method that the prior forms of mineral and vegetable life had been generated, developed and ultimated, were the animals brought forth. . . . The life-thoughts that originated the animals were from another and more interior section of the great Solar Life. . . . The truth is that no form of organic life, in any kingdom, of whatever species or genus, can of itself, by its own inherent power of will, propagate a form superior to or diverse from its own. Nor can it cross the dividing line which separates one species from another. The resultant of the operation of the law of evolution is not by the will power of the animal, but by the action of intelligent powers. . . . *It is this involution of the directive idea; emanating from invisible Beings, that solves the great problem.* . . . Evolution is the external presentation of the inner and spiritual law of Involution."

Here in the Law of Influx and the law of conditions, is the solution of the enigma—the key to unlock the doors of all critical points in the process of evolution. All life forms are sustained and evolved by Influx from the most Interior Spiritual Sources.

Thoughts are living things. The current of Life is composed of an infinitude of life-thoughts, that are being brought into ultimates and atomised.—Taken from Light.

Be of good cheer; the corn in the ear speaks of a bountiful harvest even though the fields are barren and cheerless.

#### Affirmation

All evil thoughts must perish when released, then no one can be harmed.—*Effa E. Danelson.*

## Pearls of Truth

By PROF. T. L. VASWANI

Blessed is the Truth-seeker. His life is tragedy and tears.

What is Truth? So many look for it in dogmas and rites. They are as a temple built on the sands. Not shelter but *adventure* is the aspiration of the truth-seeker.

What is Truth? Some seek it in an artistic synthesis. Is not truth something more wonderful—a Tongue of the Eternal Flame?

What is Truth? Who knows? Who knows? God the Great Reality remains unknown. And the Great ones of the Race, the great above the great are on the invisible height or in the depth—unknown!

What is Truth? You will not find it in Books. Withered leaves!

The Truth-seeker must worship Her with sacrifice. Say not Truth pays. Truth plays.

*Satyaneva Jayate*—say the Scriptures. Yes. But *Jaya*, victory is not "success." Something to look too intensely for "success" is to miss the victory, as to gaze too hard at a star is to lose it. Truth triumphs when it suffers.

Truth shows its *shakti* in "failure." Martyrs sign the death-sentence of Tyrants.

The Truth-seeker must listen in patience and humility to the Message of Things. Man and nature come from a Common Source. And there is interrelation between Mind and Matter.

The Truth-seeker is out to break barriers. Beware of him—says the world. He will make you uncomfortable!

Dedication to Truth! This demands *tapasya*, desire-reununciation. Many seek "knowledge" for its cash value or social influence. But Truth is neither *interest* nor *utility*. Some would resolve Truth into agreeable feelings. If indeed, the agreeable be the true, the "Fool's Paradise" would be preferable to the Cross of Christ.

The lives of truth-seekers are lives of *tapasya*, of suffering. The Man of the Universe is non-hedonistic. The path of Truth is strewn with pain. The end of life is not pleasure, not sensations but *being*. Pain has entered into the very plan of this Plane. The pearl of Truth is made from the tears of life.

Truth and *tapasya* go together. Invisible is the star of Truth, our kindly Guide, on the broad pathway of Pleasure or Popularity. The Star shines on the "narrow way—the Way of sacrifice."

# LIVE TO BE A HUNDRED

J. MILLOTT SEVERN, F. B. P. S.

Length of life is in all classes increasing, and the conditions favorable to the attaining of old age were perhaps never in the world's history better than at the present time. Health maxims and advice contributory to this and are plentiful and good, and although the recent war has claimed a frightful toll of human sacrifice, life is held more precious now than formerly; and in this matter there will yet be a greater awakening and realization. The speed with which everything now-a-days is carried on tends to be a strain on the nervous system, but to counterbalance this we have far better conditions for living, a larger choice of all that is best, and we are better advised and more intelligent regarding matters of diet and hygiene.

That one may attain to the age of one hundred years or more is no visionary statement. According to physiological and natural laws the duration of human life should be at least five times the period necessary to reach full growth. This is a prevailing law which is fully exemplified in the brute creation. The horse grows five years, and lives to about twenty-five or thirty; the dog two and a half, and lives about twelve or fourteen; the camel grows eight years, and lives forty; the cat one and a half, and lives nine or ten; the hare grows one year, and lives eight; and all the larger animals live about five times longer than their growing period. Man grows to about twenty or twenty-five year; hence if accidents could be excluded, his normal duration of life should not be less than one hundred, and a strongly constituted, healthy, prudently living person should be able to attain to a longer period of existence.

The fact that there are men and women living in almost every nation and community who have reached that age, and some much older, is sufficient proof that one hundred to a hundred and twenty or thirty years should be the natural age of men. A study of the skeleton shows that man is capable of increase of stature up to about the age of twenty-five years. At this period the last of the growing areas of the long bones becomes calcified, and further growth in a longitudinal direction ceases. The typical long bone consists of a diaphysis and epiphyses separated by a cartilaginous layer of active growing tissue. As long as this intervening layer of cartilage persists, extension of growth is possible, but at varying periods up to twenty-five years this tissue becomes ossified and ceases to grow.

The secrets of longevity may be based chiefly upon discretion in the choice of our food and drink, temperance, sobriety, chastity, and a hopeful, optimistic

outlook on life. Neither gluttons, drunkards, the idle, dissipated or lazy can reasonably hope to attain old age.

The biblical idea of three score years and ten has limited and hindered man's hope of living. If he exceeds this stipulated age limit, he has a sort of notion that he has cheated nature. As we hope for longer life, and live in accordance with nature's laws, we grow more brain in the region of vitativeness, and thereby increase our capacity for longevity.

A long life has come to be regarded as the grand prize of human existence, and many remarkable instances of longevity have been recorded during recent years. In December, 1919, wide publicity was given to "Uncle John" Shell, born in Kentucky in 1788 and spoken of as the oldest man in the world, and in 1920 to a still older man, Zora Mehmed, a Turk reputed to be 146 years of age, and only then experiencing his first illness.

Brighton may be accounted particularly favorable to longevity. During the last thirty years, the town has never been without a centenarian resident. In the last few months three persons reached centenarianism, and for thirty years previous to 1916 at least 45 persons lived to over 100 years in Brighton and Hove.

We have records of many persons who have lived to an extraordinary old age; and I have carefully examined the portraits of a number of notable old persons, and I find that their heads are almost invariably of the long, narrow type, yet with a good width in the region of the ears and mastoid process, giving in many instances the appearance as if the ears were stuck on to the head. Henry Jenkins, who is reported to have lived to 169 years, had this type of head; also Thomas Parr, 152; and Isaac Walton, the Angler, 90. The large number of centenarians who have recently celebrated anniversaries or have died indicates decidedly that longevity is on the increase. It was recorded a few months ago that Mr. John Despard, an inmate of Cashel Workhouse, Tipperary, died at the record age of 120 years, and that Mr. Nathan Lepatriek, Sheffield, thought to be England's oldest man, was then still living at the age of 111 years. John Michielstone, grandson of Thomas Parr, died in 1763, age 127.

The quakers, who are very temperate in their habits, and in the exercise of control over emotional feelings, are generally a long-lived people. I come of a race of quakers and am personally acquainted with many well-known members of Friends' Societies, and their heads correspond generally with the type I described as likely to live long.



An intellectual life, so long as it is not pursued too strenuously, is conducive to long life. We have instances of this in respect to many persons well known to most of us:

O. S. Fowler, phrenologist, lived to be nearly 87; his brother, L. N. Fowler, died in his 86th year.

George Combe lived to within two months of 70 years.

Dr. Andrew Jackson Davis, America, who possessed a wonderful mentality, lived to be 85 years.

The late General Booth lived to 83.

Dr. Peebles, a most active worker and writer in the cause of Spiritualism, died only 40 days before his 100th birthday.

Dr. Alfred Russell Wallace lived to be over 90, and Earl Roberts, V. C. of Kandahar, over 80.

All these persons are of the long-headed type.

Dr. Gall, the founder of Phrenology, lived to be 70 years, in spite of his possessing a fairly wide head, and Dr. Spurzheim, his co-worker, who also had a wide head, doubtless cut short a most useful career at 55 years of age by his enthusiasm and overwork.

The remarkable ages of some of the biblical patriarchs were most reverently recorded; and there is doubtless much virtue in the attainment of old age. It is stated that our common ancestor Adam lived 930 years, and his wife Eve lived to the same respectable old age. Some of their descendants lived much longer. Noah lived 950 years. Methuselah, the longest liver on record, was 969 years old. Hence the immensely optimistic conception of Mr. George Bernard Shaw in his play "Back to Methuselah," in which he suggests that in future generations people will live for hundreds of years, is not without reason.

In Great Britain, perhaps Ireland and Scotland afford us the highest statistics of longevity. The Scotsman is proverbially long-headed, and the Irish are certainly not a wide-headed race. The French, whose heads are wider, and whose social habits, appetites and passions are less restrained, are not so long-lived.

The Bulgarians have for many years been famous for their longevity. Professor Metchnikoff, who lived and mixed with these people much, and studied their customs and habits, made the astonishing discovery that the deaths at the age of 100, 115 and 120 years were by no means uncommon, and what was even more remarkable, the qualities of youth were preserved almost to the end. He met with centenarians performing duties which in this country would be considered strenuous for a man of seventy.

During my recent visit to Budapest I noticed several very old men, whose age must have been ninety or more, still usefully employed in some of the lighter

physical out-door employments, and who appeared thoroughly to enjoy their enormously large pipes, which after smoking were returned in sections to a big outside coat pocket. In mentioning this, let me say, I am not advocating smoking. I am glad to have left off this unnecessary habit years ago, and am better for it.

There are many maxims helpful to the attainment of old age. One or two which especially appeal to me as being useful are: Be hopeful, active, useful. Avoid monotony. Have a hobby. Dispel fear and anxiety. Be moderate in all things. Avoid all excesses, passion, and undue contention. Keep both mind and body reasonably employed. Cultivate tranquility of mind and self-control.

From choice or necessity most persons who have attained extraordinary old age have been abstemious, simple and natural liver. Country life, and regular but not excessive work are generally accounted favorable to this achievement, though contrary to most opinions, I consider town life or city life has many advantages conducive to old age. Action is life, and if there is sufficient strength of mind to resist excesses, town life, with its multitudinous activities, facilitates the unfoldment of the mentality, and sets up fresh vivacious and live interests entailing active obligatory personal service. Monotony, which breeds disinterest and indifference, a sluggish brain and ill-health, kills sooner than almost anything else. It needs a wonderfully durable constitution and strength of mind substantially to counteract monotony. We must be useful if we would be healthful. Nature, like the industrious bees, refuses to tolerate drones. Again, it is most natural to be regular; record-breaking and feats of endurance are not conducive to stability of health or long life, and people who work excessively during one period of their lives in order to retire later, only occasionally live long after abandoning their regular employment. The greatest and most compensative service, and that which rebounds back upon ourselves with the most pleasurable remembrance and greatest profit, comes of the true and ungrudging service we give to our fellows.

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Do not worry in any way; keep your eyes on the goal you chose and stem the tide. The great wave that washes the shore carries the debris and loose sand into the depths of the sea bringing the smooth surface and the white rock again to view. The storms will come again and again until you are strong enough to withstand them. Be strong by clinging to the white rock.

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Be strong but not self-willed; be willing, but not weak.

## Unseen Forces in Dreams

By DR. DELMER EUGENE CROFT

*Here is one of the bright avenues along which unseen forces travel from far beyond the silences of the white stars. Dreams do not arise from disordered digestion. Dreams are oft premonitory of most important events, they reveal the approach of changes, they warn of perils, they admonish the active conscience, they inspire courage in achievement and they clothe the psychic mind with power.*

The student should fully realize that a knowledge, understanding and application of dreams can be acquired. That as they relate absolutely to the world of Unseen Forces, they are Spirit Messages and back of them are Spirit Forces of great power to actualize and fulfill their reality. It is of the utmost importance to arouse your Psychic Forces and to open your subliminal mind to these impelling impulses and that Impelling Something back of your dreams will enrich your whole life.

*The student should not debase the study and interpretation of dreams. Never scoff or make light of any waking or sleeping vision. Dreams are supernatural, they come to us through the subliminal mind, when the processes of the conscious mind are suspended. Students, thinkers and servants of the ages have studied the phenomena of dreams. It is quite impossible to find two psychologists today who agree upon the phenomena of dreams. Dreams form in part the foundations of history and prophecy. It was a dream that started the human race out of shadows of the Orient.*

The student should believe there are Psychic, Mental and Physical Forces and causes in dreams, and they are oracles of the Unseen World. Pythagoras affirmed that dreams were an index of the soul and came from Divine Forces. Plato said dreams were of supernatural origin, the great occultist Descartes said, "I find it difficult to distinguish dreams from reality." Dr. Charcot, the noted French Scientist, defined dreams as a subconscious emotion or impulse of definite Psychic value. Dr. Freud, Dr. Hyslop, Dr. Ellis, Prof. Pierre Janet, Max Nordau and Mme. de Blavatsky regarded dreams as Psychic Phenomena induced by Unseen Forces. They bring the most helpful and inspiring results.

*Dreams transform mental and physical processes. They have been known to change the most cruel, brutal, wilful disposition in a single night. They transform a weak, puny, deficient physical body into a strong, active and efficient physical force. Dreams have healed the sick.*

Dreams have cured those addicted to habits. Dreams have staid the hand of murder and suicide. Dreams

have restored loved ones long separated. Dreams have revealed wealth, hidden riches and opened the gates to prosperity and success. Dreams have exalted to high position men and women of low estate. Dreams have won battles and changed the map of the world. Dreams have inspired poetry, works of art, entrancing music and deeds of valor. Dreams have put to flight the hosts of evil and given supernatural power to weakness. Let the student walk thoughtfully and softly along the pathway of dreams, for you are walking along the border land of the spirit world.

—From *That Impelling Something*.

## The Wonders of Helium

Prof. William Draper Harkins of the University of Chicago has constructed a motion picture machine to take photographs of alpha rays, or helium atoms in flight. His camera exposes the film from two angles and gives a double record of the action of the atom as it tears its way through air.

Among the first results from the new camera is a picture showing what is believed to be the destruction of a nitrogen atom by a particle of flying helium. Nitrogen, oxygen, carbon, lithium and several other elements that were formerly believed to be complete substances in themselves have now been shown to be made up of simpler substances. Three elements enter into their construction, hydrogen, helium and electricity.

It also appears that helium is not a simple element, either, but is made of three or four atoms of hydrogen, very tightly bound together, and accompanied by two electrons, or negative electricity substances. The inference is that hydrogen is positive electricity, and that it, with electrons, make the basis of all matter. Scientists seem to be approaching a realization of the dreams of the alchemists, for already half a dozen elements have been transmuted into other elements.

Professor Harkin's machine is reported to reveal some of the process whereby an atom of nitrogen is split up into its component parts.

Nitrogen consists of six units, two of them hydrogen atoms, each with its own electron, and four of helium atoms, each with a nucleus containing three hydrogen atoms, and the whole surrounded by the orbits of light electrons. When an atom of helium is projected from radium it flies with velocities up to about 20,000 miles per second. Should it crash into a nitrogen atom it sometimes rips off a helium atom from the latter, or even occasionally scores a bull's eye, and carries off some hydrogen.

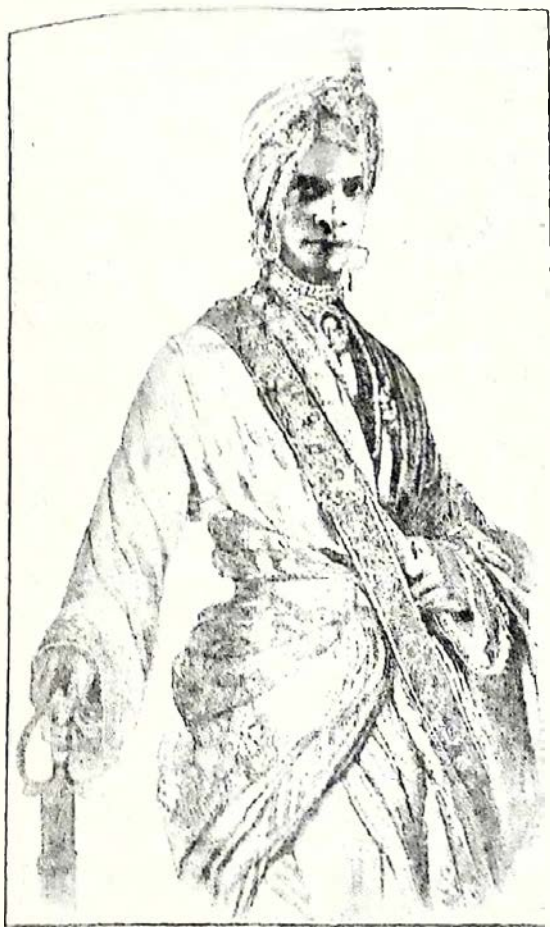
The exact conditions necessary for such a collision are sought with great eagerness by chemists, for here lies the secret of transmutation.—From *Reason*.



# REQUISITES DEMANDED OF THE STUDENT OR MASTER IN OCCULTISM

By THE CABIR PREMEL EL ADAROS

President of Society of Transcendent Science, Chicago, Illinois



To those whom inclination has led thus far, with a benevolent spirit, to the Inquiry, it may appear no trifling object that we are in pursuit of, or irrational, if we may help to recover the Ancient Experiment of Nature into her Causal Light; nor, let us be assured, will a few short years of study or idle handling of the matter be sufficient to admit a man to the Arcanum of occult science. Neither does it follow, which is more to be regretted, that, because all men have the material and live by it, everyone is therefore fitted to handle the same or able to improve, promote and profit by it in the manner here proposed. There are few who are endowed with a disposition naturally adapted towards this peculiar search; for that it is peculiar and distinct from every other branch of philosophy or science is very apparent. It may be well, therefore, to save unnecessary labor, to retail at this point what are the impediments and those mental endowments which seem to be essential to the securing of success in the experimental pursuit of this study.

We will here quote some of the classes which are excluded by Geber, the Arabian, in his "Sum of Perfection," as a foundation for our discussion of each separate defect. Natural Impotency, he asserts, is manifold and may proceed partly from physical defects and partly from the mental defects of the student; for either the organ or the soul of the organ being defective produces inharmonious operation; or, because it is fantastical, it is given to sudden extension from one thing to its opposite, without discrimination. If one's faculties are thus incomplete, he cannot come to a complete development in this work; any more than if he were blind, sick or lame, could he perform the ordinary occupations on the physical plane. Because it is necessary for him to use all his faculties, as ministering to nature, in perfecting this art. And further on, he continues, he that hath not a natural sagacity and a soul, searching subtly, and scrutinizing natural principles, the fundamentals of Nature, and artifices which can follow nature in her action, cannot find the true Radix of this most precious science. There are many who are stubborn, void of ingenuity and every aspect of insight. Besides these, we have many who are easily turned aside by fantastical imaginings, deviating from reason, full of error, and not heeding the natural law, and without intuition of natural things. There are those also who are so changeable that their wills do not adhere long enough to any one object to accomplish that intention, but rather leave everything they undertake unfinished and defective. Moreover, there are others who cannot see any truth below the surface in natural things, being like beasts, and still others who condemn this science and believe it to be untrue. All of these this science repels from the accomplishment of this most secret and holy work. There are others, besides, whose love of money prohibits them from investigating what they might wish to search after, on account of the necessary charges. To all these, our science does not come, for how can one who is ignorant or negligent in the pursuit of truth, hope to attain it?

Now, if the reader should consider some of these obstacles as fanciful or insufficient hindrances to the pursuit of science, let him give further consideration and we will be enabled to discover to him their true drift. First let us begin with this most important and last named defect of Avarice. Although those thus handicapped strive, they attain not to the experience of the work; for they sought in ignorance, from inert

matter, without a ray of light to guide their benighted hopes. They are rather to be pitied in their folly, for they found nothing but loss and disappointment in exchange for years of patient and expectant toil. These are not so blameworthy as others who, with depraved minds, have entered by the right way of reason, but later forsook her guidance and basely entangled the clue of life, climbing by it into forbidden regions of self-sufficiency, and roughly slaughtered Truth. These are they who have been held in abhorrence by the good in all ages; who, having succeeded in inducing an exalted energy, have denied the Light its true fulfillment, and went about accomplishing their own instead of the Divine purpose, compelling the Spirit to their private ends. What is the penalty to the soul pressed by so execrable an evil? For such is the constitution of things, that it must either be filled by a superior or by an inferior power; the former being the reward of the truth-seeker, while the latter is the punishment of those who defile the Divine part of their nature, insinuating an evil spirit instead of the Divine. They have discovered secrets, the prophets say, and they are those who have been judged: for they know every secret of the angels, every oppressive and secret power of devils, and every power of those who commit sorcery as well as of those who make molten images in the whole earth. They know how silver is produced from the dust of the earth, and how, on earth, the metallic drop exists; for lead and tin are not produced from the earth as the primary fountain of their production. They have turned the discovery of nature to an ill account—they are afraid to abandon the life of self-hood and return the product to a benevolent and truthful end. There is a story among the Arabians of a magician who had to steal a little boy, to go with him to the *mountain*, in order to supply the material his own wickedness caused himself to lack.

No impure leaven can enter into Wisdom; she scorns to promote folly in any guise, and will not suffer defilement at the hand of man. But if anyone should be guilty of anything against the right of nature, she forsakes the polluted tabernacle. Says the pious author of the *Aquarium*: "Know, likewise, that if by reason of that gift vouchsafed to thee by God, thou happen thereupon, even after thou hast it, to wax proud or be covetous, under whatever cover of false pretense, and dost hereby tempt thyself to a turning away from God, by little and little; know, for I speak the truth, that this *art will vanish from under thy hands*, inasmuch that thou shalt not know even that thou hadst it." Does anyone doubt the verity of this assertion? Are our minds so far estranged from the sphere of final causes, as to be unable to see the accountability of moral evil under the Law? Does not Job say . . . If I have walked with vanity, or if my foot hath hastened to deceit . . . and mine heart walked after mine

eyes. . . . If I have made gold my hope or have said to the fine gold: "Thou art my confidence." If I have rejoiced because my wealth was great, or my mouth hath kissed my hand . . . I should have denied the God that is above.

So multifarious are the estrangements of sense, and so rapidly are effects developed and only remotely imaged in this world, that their source becomes less and less an object of general regard. It is true that the Laws of Nature are inquired into and found to be just what they appear to be: animals, birds, insects, trees, are in a class, and each variety in some kingdom. Each is independent and apart from the others. But, as the tree, all are composed of parts, dependent more or less upon each other; at their roots, however they are one. Let the virus but once reach either channel, and the whole structure, sympathizing, decays.

(To be continued)

## We Live! We Live!

By GRETA BRYAR

"I cannot endure it—having you dead!"  
Over and over, these words I said:  
"I cannot endure it—having you dead!"  
Hark! There's music about me—everywhere!  
The music of voices is filling the air;  
The song that is sung, on earth he wrote:  
But the music is set to a heavenly note.  
I hear his voice—his tones are the same  
As on earth have brought him honor and fame  
But I want him here. "Come back!" I cried.  
"Come back!" I'd called since the day he died.

Nearer and nearer his dear voice came:  
His voice—on earth—in heaven—the same!  
The curtain was raised—as on earth we see—  
When he sung by applause, but not for me;  
He beckoned me quickly, to stand by his side;  
Then chided me gently, for saying he died.  
This message to you he bade me give:  
"In Time, in Eternity, we live! we live!"

Are we kidnapped when we die by those who have preceded us and not allowed the exercise of our own free will in choosing the place and the associates which we desire?

What is the use of taking the minor part when you can have the major?

## PSYCHIC POWER

1904 North Clark Street, Chicago, Illinois



# THE SPIRIT HISTORY OF NAPOLEON BONAPARTE

By LOUIS LISEMER

*Author of Fate Or Destiny, The Psychic Hand and Other Publications*

It is interesting. I often think of it, notably when I contemplate the future state of human existence.

Speaking personally, which one is obliged to do when one writes reminiscently of one's experiences, I first met the emperor in my twenty-first year in a psycho-visional dream. In the same year he again appeared to me. Each time he spoke of wordly affairs.

Although both of my grandfathers fought under his banners at Moscow and at Waterloo, I could not account for his appearing to me and addressing me. Now I know the reason. As the saying has it, there is a reason for everything.

About a year ago I was a regular attendant at sittings with a Spiritualist medium of great power. At all these sittings the daughter of the medium was present, but no one else. When the medium had gone into deep entrancement, Napoleon announced his presence and said to me that his blood flowed in my veins. While this pronouncement by him was news to me, it did not surprise me for the reason that there is a tradition in our family that we are descendants of Napoleon. For upwards of a year his army was stationed where my forebears lived and died.

"I am here with my kind, my boy," Napoleon said to me at a sitting. "I lived the selfish life and I must suffer for my sin of having led men to the slaughter. If you will petition in my behalf, my boy, I can gain release. Not since I left St. Helena has anyone prayed for the repose of my soul—"

"Gladly will I pray for you, Napoleon, since you have requested me to do so," I readily made reply, when he bade me good-night, and gave way to other spirit-entities who wished to hold converse with me.

When I reached my hotel I remembered Napoleon in my prayers thusly: "Forgive Napoleon his sin of having led men to the slaughter, which he deplotes. May Josephine visit him and comfort him in his agony. And may my spirit-friends gather near and aid him in his ambition to attain the light and reach the heights."

In this manner I petitioned the Supreme Consciousness twice nightly. At the following sitting, which was held in about four weeks' time, Napoleon thanked me for my efforts in his behalf. "I have left my bewilderment, and can see the light in the far distance. I can now make progress, thanks to your intercession, and

I thank you. When you come to these shores you will observe the effect of your supplication for me," he said.

Napoleon's plea was piteous in the extreme. He was speaking to me in his own voice. I had requested him to do so. He made use of the purest diction I had ever heard, and his voice was full of melody. Never had I heard such eloquence! I have heard Ingersoll, Beecher, Tilton, Taluadge, and Bryan. I wish all the world could have heard Napoleon's lament as it was vouchsafed to me in these sittings with Dr. Helen Weyant, the venerable medium at Toledo, who is nearing the end of her remarkable career as a Spiritualist medium.

Mr. A. J. Wood, of Manchester, Eng., the noted Swedenborgian scholar, had written me to beware of spirit-entities who make use of great names at seances. I made reply that I had tried the spirits, and that my experience with spirit-entities was that mortals who were great on the earth were also great as spirits—great in the sphere they occupy—and that I felt I could comprehend the law of affinity and of attraction, having devoted considerable thought to these psychic laws. Let me state here that one of my grandfathers announced his presence at a seance, waving the French flag, the tri-color. He also spoke to me.

What interested me most in these meetings with the spirit-entity of Napoleon was the fact that my prayers were of aid to him. I am not proud of the fact that he was my ancestor—if he was—and I believe him. He drenched Europe and Egypt with blood, hence I cannot worship his memory, but I shall aid him. Josephine came and thanked me for the interest I was taking in the welfare of Napoleon. I had a most delightful conversation with her. She is in a high sphere. When Josephine left for the Elysian fields, she said to her friends, "I die happy in the thought that I have never caused a tear." "Only once has Josephine visited me," said Napoleon to me, "I was cruel to her, heartlessly cruel!"

Before bringing this communication to a close I wish to consider the law of attraction—spirit-attraction—which is the same in both worlds, which are interrelated. During the last six months when I chanced to meet Spiritualist mediums in the street, in houses, or in churches after I had delivered talks on Spiritualism and took a seat in the audience in order to receive

a message, invariably I would be asked, "Who is Catherine?"

Regrettably I was always necessitated to give a negative answer. I have lain awake many nights in an attempt to fathom this mystery. I knew I would eventually master it, as I have unveiled all mysteries which have come under my notice. But this one was most tenacious and would not yield. A few weeks ago two mediums met, a woman and a man, in the room where I was at the time. "Who is Catherine?" asked the man. "That question has given me great concern," I made reply. "I have it!" quickly interpolated the woman. "I see her. She stands before me and gives me the name of Catherine de' Medici. She appears in regal attire, and must have been at court." The medium acknowledged to me that she had never heard of Catherine de' Medici, nor had she read of her.

The mystery was solved. Catherine de' Medici was a denizen of the same sphere with Napoleon. She was aware of my aid to Napoleon, and she wanted help. My mind was at rest and sleep came. A few nights after this meeting with the mediums while I was awake in my bed in a darkened room, Catherine de' Medici materialized in court attire and was weeping. The reader can well imagine my surprise and elation. The law of attraction had held sway in all its majesty and power. Let me continue in furnishing more proof of the existence of this wonderful spirit-law—both mundane and psychic—as I have said, and which we Spiritualists understand so well and in whose light we walk, and sleep, and work, and think, and write, and speak, and love.

In a communication to PSYCHIC POWER, I have had occasion to make the avowment that the spirit-pictures in possession of Dr. Helen Weyant were prophetic. They were taken at Onset, Mass., nearly forty years ago. Two are of unusual interest at this time. One of them is a likeness of the Nazarene. It is unlike the portraits and other picture-representations of him that are generally on display in books and in windows. Underneath his features in this spirit-picture of him are these words, "He that overcometh the flesh shall inherit the kingdom. Thou shalt be saved." Then follows the name of the spirit-artist. To the right of the features of the Nazarene is a fiery-red cross, and twined round it is a serpent in a dull red. In the other spirit-picture—a twin picture to the other one—appears the picture of Omar II, a Mohammedan caliph, and the cross is white and the serpent has disappeared.

While I was a guest of Bishop William Montgomery Brown at Gallion before his trial for heresy at Cleveland, Ohio, remaining with him two days at his request, I had occasion to make reference to these spirit-pictures. The venerable bishop was interested in that



*Photograph of a spirit-picture in colors taken at Onset, Mass., in 1838, in daylight and in the presence of Dr. Helen Weyant, of Toledo, Ohio. It is that of the Nazarene and is believed to be the only one of him extant*

of Omar, whom he frequently quotes in his book, "Communism and Christianity." I was anxious that Bishop Brown should repudiate the Episcopal Church and denounce the House of Bishops, then lay his vestment as bishop of that fashionable church of creedalism, of which I was a member, on the table, walk out of the cathedral and found a church for the masses, like the Spiritualist church. The Earl of Warwick and the Rev. Henry Ward Beecher had importuned me in the seance-room to prevail upon Bishop Brown to assume that course. I so informed Bishop Brown. Mr. Beecher said to me that otherwise the trial would be a farce. And such it has proved to be. A heresy-trial recalls the dark ages, when mortals were burned at the stake because of their religious beliefs. Spiritualism is not hampered by the evil of creedalism, but is led by fixed laws, of which attraction is one.

But I am digressing. Naturally these spirit-pictures suggested to my anxious mind the massacre of St. Bartholomew and the part assumed by Catherine de' Medici. Psychics will readily recognize here the law of attraction between Catherine and me and Napoleon and me.

*(Continued on page 30)*



# STELLAR-NUMEROLOGY CYCLICITY AND CYCLIC CATAclysms

By ARTIE MAE BLACKBURN, B. L. L.

## *Third Paper*

Ocultists, astrologers, mystics and even material scientists have written so much concerning cycles that students along these respective lines of research are well aware of the existence of cyclic or periodical laws, the operation of which is being constantly demonstrated in the recurrence of chronological, astronomical, psychic and spiritual events as well as in the recurrence of physical rhythms of the human constitution.

In Temple-Teachings, the writer deals at some length with the Science of Periodicity (particularly as such action affects the individual through the cyclic action of names and numbers) but so abstruse and involved is the subject that within the limits of a brief article it is impossible to present but the merest outline—just a few high lights concerning the influence of cycles.

Historians are wont to chronicle as "coincidence" the recurrence of similar events in the lives of nations and of individuals—events which are in reality but the outworking of the simplest of all laws of periodicity.

One illustration is in connection with the discovery (?) by a war correspondent that "APRIL IS THE WAR MONTH OF THE UNITED STATES!" The statement is correct and one has only to consult history to find that: the Revolutionary War began with fighting at Concord and Lexington, April 19th, 1775. War with Mexico was declared April 25th, 1846. The Civil War began with the firing of the first gun at Fort Sumter, April 12th, 1861. War with Spain was declared April 24th, 1898. Participation by the United States in the World War dates from April 6th, 1914, when Congress declared war with Germany. These events are based upon exact and demonstrable laws of periodicity.

\* Another case in point which the unthinking may regard as a "curious coincidence" is the fact that Presidents elected at 20-year intervals have invariably died in office, as a glance at the following list will indicate: Harrison, elected in 1840; Lincoln, elected 1860; Garfield, elected 1880; McKinley (second term), elected 1900; Harding, elected 1920. The list is complete—the disaster undeviating. Coincidence? NO, beloved, CYCLICITY!

While statistics point to the unvarying periodicity of crime, insanity and drunkenness, giving the maximum and minimum wave periods of each, and while medical science has arrived at definite conclusions as

to the periodical recurrence of disease, fever and insanity waves, yet very little is understood by the material scientist concerning the origin of cycles, their Cosmic significance and their relation to stellar influences.

The number seven which plays so large a part in occult works is prominent in the consideration of the races, for it is understood that there are seven great sweeps or rounds of life included in the development of an involutionary and evolutionary period, during which seven great root-races have their inception, reach their zenith and decline, each root-race being further subdivided into seven sub-races—which in their turn are susceptible of still further division.

With the development of successive races the configuration of the earth changes, islands and indeed whole continents rise from the waters coincidentally with the rise and development of races only to be submerged with their populations at *close of cycles*.

Nature works gradually and her changes are effected slowly—but surely. Great races, for instance, overlay each other and to some extent exist simultaneously. At the present time this is illustrated by the fact that while the Fifth or Aryan Race is leading civilization, remnants of the Fourth and even of the Third remain, while the Sixth race is forming. So it will be seen that as the end of the year blends unconsciously into the beginning of the New Year, so Nature carries on her analogous operations in overlapping cycles and civilizations. Whether we are studying the cyclicality of the letters of our names or the mighty rhythms of the globe, we must bear in mind that each force in Nature has a certain range of adjustment: the Universe and its constituent parts and forces are not divided by the sharpness of a razor's edge.

It must not be supposed that one continent is submerged in a moment and that an entirely new one comes up. Instead we know that parts of the old last over and are the beginnings, we might say of the new race. There is no sudden extinction of a whole race though thousands of people may be the victims of a single disaster.

We are all more or less familiar with the history of Atlantis—the continent on which developed the Fourth Race and which is believed to have sunk more than 850,000 years ago. Before this the Third Race inhabited the continent of Lemuria. The dismemberment of this continent took place, we are told, before the be-

ginning of the Oecene Age. It was nearly destroyed by combustion, by sub-marine fires, then submerged.

As to the existence of such a continent as Lemuria, we have the evidence of Haeckel, who says in his *Pedigree of Man*, that "Probably Southern Asia itself was not the earliest cradle of the human race, but Lemuria, a continent that lay to the south of Asia and sank later on beneath the surface of the Indian Ocean."

What is of interest to us at present is the lands now existing which were also a part of the vast continent of Lemuria, which, at its greatest extent, is believed almost to have encircled the globe, reaching from the Cape Verde Islands southeast through parts of Africa and Australia, taking in the Society Islands and the intervening seas, to a point but a few miles from a great island about the size of South America, which spread over the remainder of the Pacific Ocean including Cape Horn and a part of Patagonia.

JAPAN belongs to this Third Race continent of Lemuria as does also Madagascar and a portion of Spain; Australia and New Zealand are left as islands of what was once this great continent. In her article on "The Races of Man," Elizabeth P. Cornell, writing in "The Word" includes the *Easter Island* as another relic of the Lost Lemuria. Parts of the United States are also indicated as belonging to these earlier civilizations. The Japanese cataclysm, the seismic catastrophe, resulting in such frightful loss of life in Chili and Easter Island are but a portion of remaining readjustments to be made within our day.

All students of Cyclicity and Periodicity know that the END of each cycle marks the period of great readjustment in the affairs of the Cosmos, of Nations and Individuals.

For the past twenty-eight years this globe has been experiencing the effect of overlapping cycles and, in the cross vibrations of the Piscean and Aquarian Ages of the world's evolution, we are passing thru a cycle of fulfillment—a short period connecting the major periods. As this connecting period is said to be for thirty years' duration, we may naturally expect within the next two years other evidences of its operation. Wars, terrific storms, tidal waves, volcanic eruptions and seismic disturbances generally along with the submersion of great areas of land have ever marked these periods of fulfillment—these thirty-year cycles of retributive and chaotic conditions—veritable Days of Judgment during which outstanding evolutionary accounts are settled and National and individual accounts settled.

Whatever you ask in the name of right, it will be given you. You can not lead others to success unless you yourself are led right.

## The Spirit History of Napoleon Bonaparte

(Continued from page 28)

What shall I do, reader? Shall I implore forgiveness also for Catherine's wanton soul, as I have petitioned for Napoleon's, or shall I leave her to her fate?

Of late a strange spirit is coming to me—Diogenes—who said to me in the seance-room; "Catherine is the spirit who has been obsessing you and causing you depression of spirit at times. You have work to do with Abdullah, the designer of the pyramids. After the work assigned to you by the spirit-world has been accomplished, and you then feel like being of aid to Catherine de' Medici, well and good. But in the meantime," continued Diogenes, "I shall stand between you and this wanton spirit."

The intelligent reader will realize that Spiritualism when embraced can readily break through the curse of a direful heredity, as I have outlined, and it can attract kind and good influences, and shun the evil. Help will come from the land of somewhere. The solemnity of the seance-room and of my bed-chamber is awe-inspiring—grand and beautiful in its results when I am in commune with the spirit-world. There my associates speak to me of immortality, and I love to hear the story and am resigned. I aim to live a life that will attract a circle of loving and helpful spirits to me. To repeat Napoleon's word, "I am here with my kind."

I made inquiry of Napoleon, who comes in the attire of a general, which picture or painting of him resembled him most. "In the New York Times Book Review (he gave the date, which I have forgotten) you will find a picture of me which resembles me most," came the reply. I procured a copy of this magazine—a quite recent number—which contained General Bonaparte's picture on the first page. I call this experience a remarkable psychic test. Spiritualism, all hail!

Rather keep silent than set into motion that vibration whose only accomplishment is to destroy, in another, confidence or good will. Don't point out the faults of others; rather grace them with their good qualities. It will help you, help them, and whoever may be passing.

Unrest and turmoil is often the only means whereby sane men can keep their sanity.

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# LIFE AND LIVING—THE ETERNAL URGE— THE MAINSPRING OF BEING

At the outset let us see together. In order to see alike we must take the same viewpoint and know that we are looking at the same thing. We are about to look at Life and its Phenomena. Life and Living are by no means identical. Life is the Infinite, the Immobile, the Unchanging, the All-powerful, the All-wise, the Omnipresent, the Absolute, the Ultimate. This we will examine later on, after we have looked at things about which we are more accustomed to reason. While Infinite Life is motionless, Expressed Life is all and always in motion. We and all things distinguishable by the senses, as well as everything that exists, even in the most intangible form, such as light, heat, sound, electricity, and our unsensuous bodies, not discernible by our physical faculties, belong to Expressed Life. Admitting for the moment what later will be proved, that everything is Mind, everything must think, as that is what Mind does. Mind and Life are identical. When we live, we think; when we think, we live.

While Infinite Life is not divisible and is everywhere in all things, we will for the present accommodate ourselves to our habit of thought and think of it and its Expressions separately. At once we can find a common viewpoint—we are all Living. We do not all live alike, because by heredity and environment we are not so constituted as to reason all alike. Heredity and environment affect our ideas of values. We do not all like the same things. To the Esquimaux in the frozen North a piece of whale blubber, disgusting to differently bred residents of a milder climate, is a savory morsel. Even amongst people inhabiting the same zone, of the same race, and very much the same religion, there are many superficial differences as to ways of living. The carpenter, the blacksmith, the clerk, the farmer, the professional man, in the ordinary routine of living, works as he thinks, and the monotony of his life is great or small according to the amount of thought he devotes to his work. Until recently women's tasks were less varied and more monotonous than those of men, and it is no wonder they considered their daily routine of housekeeping and dish-washing, cooking, and sewing, and bed-making, and scrubbing, insufferably dull. Because their tasks excited but little reasoning, they did little living.

To get a yet nearer viewpoint of Living, let us drop all differences as to ways of "making a living" and glance at the social life of two modern homes. The home of the wealthy man is luxurious, but not necessarily happy. Leisure does not always cause good reasoning, and where good reasoning is absent good

conduct cannot be found. If all the reasoning in the home is about money, fashion, pleasure, all the conversation will be about such things. In the poor man's home necessity may cause money to be a topic frequently discussed, together with the absence of pleasure, variety, and ease, and the result is the same—poor living because of poor reasoning.

Let us get nearer still. The wife and mother is on her deathbed. In both homes alike the grief-stricken family is gathered about the loved one who is about to pass away. The grief in both cases is heartfelt, the anguish of parting acute. Both homes have come to the same door, and as it opens and the spirit flutters, out they stand on the same plane, they are confronted by a general principle, that living Here and Now must terminate. They are uplifted and purified to the extent of their conception of what this so-called Death means, but in no case do they really feel that living is over for THEM, though it may be for HER. They do not wish, they do not even attempt to lie down and die with her, no matter what their love for her may have been. Why? The Urge of Life is too strong within them to entertain such a thought. They go about their tasks as usual, and the agony of grief is a thing folded up and laid away. The business man, the inventor, the speculator, the adventurer, fails, but he tries again. Why? There is an Urge within him that keeps him from giving up. Human persistence would be incredible, non-existent, if it were not for that something within us which persists in spite of failures. The world is said to love a lover and to hate a quitter. The Universe is held together by the attraction of things to their kind, but there is no such thing as quitting in the Infinite; everything is continuous in some form. No man commits suicide until he has made up his mind that it is Right for HIM to do so. Worry, overwork, fear, a weariness of reasoning what to do next, may put the physical machinery by which he expresses himself out of order, but you may be sure that even in his deranged state he reasons he is doing right when he puts himself out of his sensuous body. Even the pessimist, that unfortunate creature of whom it has been said that of two evils he chooses both, does not "quit," though we often wish he would. Why? Because there is something better, more hopeful, in him, than he expresses. He is only trying to make an average for himself by seeking to bring his fellowmen down to the low level of weariness of all things as they are.

We will see before we get very far in these studies how many of the commonest expressions we so frequently use are full of meaning that we have never

appreciated, and we will cease to doubt the presence within us of the Infinite Urge to Rightness that is continually shaping the phrases by which we express ourselves. For instance, have you ever stopped to consider where you "go" when you "go to sleep," or where people "go" when they "go crazy," or what becomes of the sound when it "dies away," or the light when it "goes out"? Did you ever ask yourself why you "must have some excuse" before you do anything of doubtful propriety? Now that your attention is called to it, you will remember often having used or heard the old saying, "Be sure you are right, then go ahead." How do you get sure you "are right," and how do you "go ahead"? We so seldom consider our mental processes. Simple as they are when we come to understand them, it is not strange that we so often find ourselves in a mental fog, and rashly accuse LIFE of being unintelligible or stupid, while the stupidity is ours and LIFE is unintelligible only because we have not sincerely sought to understand it.

"All that a man hath will he give for his life." This oft-quoted text does not overstate the case, yet every day we are made aware that men, consumed by passion or lust, risk their lives by slaying their fellows, or in some hazardous attempt to obtain money or fame, while yet others, unheeding the strongest human instinct, self-preservation, endanger or lose their lives to save their fellow-creatures. Why? What is the mainspring of life? Why are some people diseased, distorted, while others are apparently well and happy? Why is there any sickness at all, any such thing as we call death? Why are some rich and prosperous, while others are poverty-stricken and appear to be helpless in their fight for their share? Why are some happy and hopeful while others are miserable and despairing? Why Job's ancient and anguished cry, "If a man die, shall he live again?" Theologians and scientists are as wide apart as the poles in answering these questions, and fail to satisfy that which we call Reason. Why? Is Reason a thing to be satisfied?

Is it worth your while to seek the law of your Being? As you cannot escape Being and should seek to know how to Be Right, the answer seems easy. To the open-minded and thoughtful the appeal of well-founded and concentrated Reason should not be difficult and should receive careful and honest consideration. With those natures which are narrow, hide-bound, and set in the belief that "man was made to mourn," be sick, suffering, unrestful, it seems almost useless to argue, but even they may be reached. Those who are fond of assuming the jester's attitude and quote with frequency and approbation the saying of the superficial humorist that "Life is just one damned old thing after another," are difficult of access because they are so engrossed with the task of getting something jolly out of life right Here and Now that they

think they cannot afford the time to consider whether they are really getting the best of what is going. If they will pause for a moment and carefully scrutinize the difference between Life and Living, they may be led to seek further. Our mode of living is certainly "one old thing after another"—the same old task, carrying the same old bucket to the same old well; the same monotonous old grind for the man, relieved by occasional and admitted foolishness; the same dreary routine for the woman, housekeeping, cooking and dish-washing and bed-making, with occasional frivolities to vary the sameness, or it may be the same useless rounds of aimless frivolities, which result, in the end, in filling life with a nauseating sameness. This, as has been already said, may be Living, but it is not Life. Life avoids sameness, and when understood is seen to be filled with new and changing things, as beautifully regular in their appearance as the changing seasons, which are never exactly alike. To those who study the Law of Being the ever-changing, ever beautiful, ever just expressions of Life become a delight. The old tasks assume new aspects, as they are undertaken with a new purpose, a new hope, a new perspective.

It is not our fondness for living as we do which makes us cling to Life. If it were, we would not see men risking or losing their lives as we do. It is something higher. It is that which is known to the thoughtful as the Infinite Urge to Rightness which is within all of us. We cannot question the existence of the Infinite, for when we look at the wonders of our own being and of all the beings in the animal, vegetable and mineral kingdoms we dimly comprehend, as the Cause is greater than the Effect, that there is something superior to ourselves or anything distinguishable by our senses. This Something, science and experience teach us, is Everywhere, and we reasonably conclude that it does Everything. This we call the Infinite. Each thing as we come to understand it appears to be for our good, and we conclude that the Cause of everything is good. In all Nature we every day see evidences of progress, the new, the fresh, the beautiful, the useful, replacing the old, the withered, the useless. In everything but ourselves we see that this is good, and because things are not stationary, but progressive, we conclude that that which caused all these good things is still Causing, and we call this power the Infinite Urge to Rightness.

Let us look at a grain of wheat. With a proper environment of warmth and moisture it germinates; in proper soil it grows; the blade, the stalk appears, the head of wheat, the ripened grain. We do not know how it is done. We cannot make a grain of wheat that will grow. All we can say is that its growth and development are caused by the Infinite Urge to Rightness. The grain never develops into a thistle or a



cabbage; it is always Right. It is so with the acorn and the oak. Each germinal thing develops its kind. That each thing develops in this way gives us faith that each thing will continue to do so, and in no sense can our sensuous understanding be the basis of believing that which we cannot demonstrate. So we must accept the Infinite Urge to Rightness as being the means by which the Infinite Causation produces results, even though we cannot sense it or technically understand its operations. Does the agnostic who is proud of his skepticism ever consider himself when he says that he cannot believe anything which he cannot see, hear, taste, smell, or feel? Does he ever consider his origin even as far back as physical science will carry him? Is he not aware that in physics he can be traced back to an egg as small as the head of a wee pin, an egg beside which the one he has for breakfast would be mammoth in size? Does he cite to himself the fact that he is the product of this smaller egg, while the chicken is the product of the larger one? When he says that he does not believe in anything he does not understand, does he believe that he himself IS? He must know, not sensuously but unsensuously—spiritually—that he, six-footer as he may be, was potentially contained in that egg. He must know that his size, his shape, the color of his eyes and hair, and all his bodily and spiritual conditions in embryo, were contained in that egg; that just as the egg of the Dorking hen fecundated by one of her own kind produces a Dorking chick, so by the same law he is what he is. How does he account for the minute egg developing into the large man? His father and mother did not cause it to develop. He did not do it, though he may have assisted slightly in making the development more perfect than it was in embryo in the egg. But if he did so help development himself, does he ask why? Why should he make the effort? At this point he comes face to face with the fact that his apparently automatic and self development are both the effect of the Infinite Urge to Rightness within him. It is the mainspring of Life, unerring in its workings throughout Unreasoning Nature, and equally unerring in Reasoning Man, who only doubts its goodness and justice because he reasons wrongly about It, as he is ignorant of the law by which It works and misunderstands his relation to It.

Let us now examine the means which we have at our disposal for studying the Infinite and learning its law, that we may conform to it and direct its irresistible power towards our happiness, harmony and well-being.

#### Reason—Its Office and Power

In approaching the study of Infinity it is well for us to consider our equipment for so serious a task. A moment's thought convinces us that we can call to our assistance nothing but that which we ordinarily should use in scrutinizing the most commonplace subjects—

Reason. What is this thing we call Reason? What is its office, what its power? Lexicographers define Reason as “(n) That mental faculty in man which enables him to deduce inferences from facts, and to distinguish between right and wrong; right judgment; efficient or final cause; cause for opinion or act; premise of an argument, especially the minor; *v. i.* to infer conclusions from premises; *v. t.* to persuade by reasoning.” So far as is known, Man alone is endowed with Reason, and to the possession of this faculty is ascribed his superiority to all other Expressions of Infinity. Admitting this as indisputable, we find that, Man being the superlative Expression of Infinity because of his possession of Reason, therefore Reason must be the highest Expression of the Infinite, that thing which is nearest to Infinity itself. This at once gives to Reason the highest place in the Universe next to the Infinite Mind—a place generally denied to it by Theologians, who place Faith as superior to it in arriving at a conclusion with regard to Infinity, even while admitting the superiority of Reason as a guide in more commonplace matters. This discrimination as to the office of Reason in grave or trivial matters is illogical, for it is by Reason alone that we can distinguish between the important and the unimportant. Faith itself is but Reason satisfied by proofs that are not of the senses. In considering a subject what proofs of this sort can be adduced? To discover this we must further examine the purpose and power of Reason, though this involves the acceptance as facts of what in later chapters will be demonstrated to be truths.

Life and Mind are synonymous. Neither could have existed prior to the other, and nothing could have been prior to either. The human—the only Reasoning—mind cannot conceive of a condition of nothingness, and we assume that there never could have been and never can be such a condition. The Reasoning mind, however, can conceive of a condition when there was but one thing—Life, Mind. This statement is not technically exact, for Life, Mind, is not a thing, but That which causes all things. The difference between a thing and the cause of the thing will become more apparent as we go further into the subject. Mind, abhorring loneliness, expressed itself, as all Mind does. This is what we have been in the habit of calling the creation of Things. The word creation is avoided in this work because it carries with it in the popular mind the idea of something being made out of nothing—an impossibility. The word Expression is used instead of Creation, as expression is the natural and well understood product of Mind. Mind, being alone, had no material or tools but itself to make anything out of, but it could and did Express itself, and its Expressions, like itself, were Fixed and Eternal. So far scientists have been able to discover between eighty and ninety elemental Expressions from which all things have been

evolved. These, in this study, are termed Consciousnesses—a Consciousness being a something which knows what it is. These Consciousnesses being the expressions of Infinity, are eternal, indestructible. This indestructibility has been known in science as the Indestructibility of the Atom; in this study as the Indestructibility of the Consciousness.

In order to avoid any misunderstanding as to the meaning of the word Atom let us define the sense in which it is used in this work. In the final analysis of so-called "matter" the smallest quantity calculable into which a thing can be divided is called an "apparent atom." Beyond this there must be still further gradations as the "apparent atom" nears the point of closest approach to Positive Life, in which there are no atoms, there being no dimensions. At this point of closest approach the real atom is to be found, if it is findable, and it is Indestructible, Unconvertible, Eternal. The number of elemental atoms to be found in the final analysis is less important than to establish the atom as the Indestructible Unit—the basis of all these partnerships and combinations which we know as Things.

These Expressions were formed by vibrations; that is, the Infinite Expression became a Thing, a Constriction, by forming a force within Life itself. This Constriction consisted of a vibration, and the difference of vibrations produced the difference in Things. This introduced Density and Motion, for, contrary to the teaching of Physics, all Life is not Motion, Infinite Life being Absolute Stillness, it having Nowhere to go and Nothing in which to move. Expressed Life is Motion, moving easily through the Intangible and Unresisting Infinite Life. Movement itself implies the going of Some Thing from Some Place to Some Where. The introduction of the principle of Density was thus followed by Time, Time expressing the number of vibrations it required a Thing to make to go from one locality to another, and the possibility of considering Things in terms of Time and Space began. As has been proven by the patient and more or less accurate researches of the teachers of the theory of Evolution, everything began in its simplest form, but, impelled by the Infinite Urge, Atoms began at once to form Combinations. These Combinations, impelled by the same Urge, formed other Combinations, these again multiplying into the myriad Expressions of Life we see about us. In these Combinations the elemental Atom retains its identity, which is Indestructible, though when associated with another or many other Atoms of its own or other kinds new Expressions of Life are formed. These Expressions are called Subconsciousnesses, and these Combinations are both formed and dissolved by the Eternal Urge of Infinity, in which Everything is, and which is in Everything. It is evident in studying the economy of the Infinite

that it is necessarily true that these Subconsciousnesses be ephemeral in order that Progress may be made. Thus by the constant dissolution of these Subconsciousnesses room and material are provided for other Combinations of a superior sort. The movements of these Atoms in seeking this progressive adjustment are known to us as Vibrations. Everything, then, from the first Expression of Life has been in the direction of Automatic and Progressive Readjustment, with one exception, everything being impelled by the Infinite Urge. In Man alone has this been different, he being the only Triune Expression, the Trinity being formed of the association of Atoms constituting his Subconsciousness; the presence within him of the Infinite with its Eternal Urge, which we call the Supraconsciousness, and the special Consciousness—Reason—which gives him his identity and superlative status.

Let us now take one of the many glimpses we will get of how exactly the workings of elemental so-called Physical and Spiritual laws are the duplicates of each other. We will take Reason—the human Consciousness—and the human Subconsciousness, and we will find a startling similarity in their workings. The Subconsciousness has charge of the nourishment and maintenance of the body. The mouth and throat furnish the intake for the food and drink; the stomach and digestive system change these things into blood, which for the purpose of purification is carried to the respiratory system, and passing through the lungs is clarified and "spiritualized" (made finer) by the air received through the mouth, nostrils and throat, before being put into circulation. Thus we see that the nutritive system of our physical body has but ONE intake, the throat. Reason—the human Consciousness—which has charge of the nourishment and maintenance of the spiritual body, has SEVEN intakes whereby to obtain Knowledge, which is the nourishment required by our intellectual body. This Knowledge is taken in by the five senses—Sight, Hearing, Smell, Taste, and Feeling. These enable Reason to adjust the intellectual body to the environment of NOW. By the Memory intake it draws from the Subconsciousness knowledge of what was good and bad in the past, and this is mixed, so to speak, with the information acquired by the Senses and digested in the Perceptive and Receptive departments of our Intellectual faculties. Unfortunately this is as far as much of our most nutritive information goes, but it should go further. Like the digested food, which is only crude blood until it is purified by the respiratory system, the information digested by our Reason in the Receptive organs of our brain is crude until it is carried into the Reflective system, which has an intake which, like the Memory intake reaching the Subconsciousness, reaches our Supraconsciousness, the Infinite Life—the Infinite Rightness within us. This Infinite Life, when sought for by us as we seek for



fresh air for our respiratory system when we are in a badly ventilated room, we can draw into our reflective faculties to purify and make right the thoughts we place there to be benefited by this process. Drawing in this life is like breathing, only it is not automatic, as are all the functionings of Subconscious life; drawing it in must be Conscious—i. e., we must know we are doing it, as we must KNOW we are doing everything that we do intellectually. If our thoughts are passed into our intellectual circulation—the motor brain and nervous system—in a crude and unclarified state, they weaken and damage us, just as blood not properly clarified by the respiratory system, going into circulation throughout the physical body, weakens and damages it. It will thus be seen that the seventh intake with which Reason provides itself with nourishment is the most important, though for the adjustment of our intellectual bodies Here and Now, what is acquired by the other intakes cannot be neglected. Thus when we Act—which is but the expression of Thinking, which in its turn is but the expression of Reason after it has arrived at what it considers Rightness—without using any one of the six intakes provided for the adjustment of our intellectual life to the environment of Here and Now, we are almost certain to get into trouble. Thus, when we express ourselves by walking and do not use our Sight we are proceeding as a man does in the dark, and are apt to stumble and fall. If we do not use our Hearing, warnings of danger shouted to us will not be heeded and we are apt to get hurt. If we do not use our sense of Smell we are apt to be asphyxiated. A disregard of the precaution of exercising our Taste may cause us to be poisoned; and if we pay no attention to Feeling we will be damaged by excessive heat and cold, or suffer shock from experiencing too much pain. If we are oblivious of what Memory tells us we will repeat the mistakes of the past, to our great detriment. Thus we see that we cannot afford to inhibit, if we desire intellectual life in its fulness, any of the intakes of Reason; while on the other hand we must come to the conclusion that we are making as great a mistake by feeding our Reason with the wrong things, or anything in indigestible quantities, as we are when we feed our stomach with too many sweets, spices, stimulants or fats, or indeed anything which cannot be properly assimilated.

Now that we have fully seized the facts with regard to the process of Reasoning, let us make sure that we do not confuse it with Thinking. Thinking is the result of Reasoning put into action—into circulation—by the Reasoning Being. Thinking in Unreasoning Nature is action without Reasoning—action from the Point of Rightness set for each thing by the Infinite and caused by Its Urge. Of this we shall see much more; but in the meantime do not be confused by the

intimacy of the two processes into misunderstanding the office of either.

Spiritual body is used in the above to designate the intangible something which is the essence, the meaning, of our so-called material body. It is that which gives motion and expression to the elemental substances of which our temporary bodies are composed, and is in fact the real body.

The seventh intake of Reason, we have seen, consists of its avenue of contact with the Supraconscious, that Infinite Life which indisputably—as it is Omnipresent—occupies a corporeal body to its fulness. It is to what it receives by this intake, which we will call Awareness, that we direct our attention in order to discover what may be received by Reason to influence its decision, which is not a part of memory, education, or experience—that is, in fact, outside the reach of the senses. It is evident, in considering the Purpose of Man, as indicated by his progress and capabilities, that he was Expressed to arrive at Perfection—not necessarily on this earthly plane, but ultimately. It is also evident that this Perfection is to be of our own finding, and the only means given us of arriving at Perfection is the full and proper use of our Reason. In nourishing our fleshly bodies we have to draw the food and air to us. In nourishing our spiritual bodies we draw in from Memory, and to receive nourishment from the Infinite Life within us we must draw it into our Reason. This process consists of a sincere desire to receive it. This desire can best find its expression by our mentally going into stillness, there holding steadily the thought upon which we desire enlightenment for a period sufficiently long to fix it in our Consciousness, and we may be sure that into our Awareness will come that which we ask. This spiritual nourishment does not come suddenly or overwhelmingly, but the operation of receiving it is very similar to that of breathing. In breathing we require an intake of fresh air that is frequent and continuous. In eating we require food less frequently, and in drawing upon the Supraconsciousness, which provides the corrective, a stimulant, we may get along by taking it less frequently than we take our food, but to obtain full benefit from it we should call upon its Infinite Rightness every time we have a question that is at all difficult to solve. That we can and do receive this nourishment of Rightness is the experience of everyone, who has Consciously tried it. All who have sought it patiently and sincerely have found it. It steals into the Consciousness, begins to dawn upon us, and suddenly we see new Light. It is this we call upon when we “stop to think.” We really never stop to think, because we think always. Thinking and Living are synonymous. Thinking and Reasoning, however, are not synonymous. Thinking is a creative process, which begins when we reason that we are right and determine to go

ahead. Reasoning is the process of becoming Right. We may consider ourselves right when we are not, but at this point Reasoning ceases and Thinking—action—begins. This is why it is considered so useless to argue with a man who "knows it all"—he has quit reasoning.

It appears, then, that Reason is the Consciousness of Man. It has been pointed out that a Consciousness is an Elemental Indestructible Thing, therefore Reason, and consequently Spiritual Man, is Indestructible, though his body, which consists of many Combinations, is therefore a Subconsciousness and can be at any time dissolved. Familiarity, then, with the nourishment of our Spiritual Bodies by the intake of Awareness is of the highest possible importance, as it is upon that we will have to depend when we drop these temporal bodies and continue our struggle towards Perfection on a different plane. Neither must its importance on this plane be minimized, for by the patient practice of drawing upon our Supraconscious—our Better Self—whenever we feel our reasoning powers sluggish or inadequate to their task, we may become so proficient as to arrive at correct conclusions when considering whatever has been, whatever is, or whatever is to be.—Taken from *The Thinking Universe*, by Edmund E. Sheppard.

### Cosmic Unity

To feel the throb of the great world's pain  
Surge through thine inmost soul,  
Till you cease to sense your own travail,  
As you pulsate at once with the whole.

To feel the love of the great world's heart  
Swelling within your own,  
And to know that in love you are not apart,  
Though in silence you love alone.

To hear the sound of the great world's joy,  
Singing in rhythm strong,  
'Till your own glad heart is lost to self—  
Is absorbed in the One Grand Song.

Reba Ray.

When you come into the silence room be silent in thought; breathe deeply, sit up straight and feel that the task in hand is the only task to be done and that it is all important.

"Reading maketh a full man."

## A New Faith

By PHILOS COOK

Some of us in Los Angeles have a new faith, by which we foresee a better world. We know that this new faith is the first step to this end.

1. We have faith that it is better to prefer the children before ourselves in all the business of the world; that when we have made the best possible provision for them we shall have provided best for ourselves.

2. We have faith that it is better for us to "heap up" riches in this world under the corporate title of the Creator, by the industry of all for the use of all, thus creating an abundance for all with ease and happiness, than to try to "heap up" riches for each individual under a multitude of conflicting personal titles, to minister to personal selfishness, with many in foulness and poverty.

Such change would remove much of the present friction in life and result in the application of more power to industrial production and to human happiness.

3. We have faith that any educational system should be founded upon the soul rather than upon the "mind"—whatever that is—and that this change of foundation would not impoverish the "mind" but brighten up its faculties in the light of the Creator and put greater energy behind them.

Our "Mental Machinery" is now lacking in accuracy, application and power.

4. We have faith that the greatest product and wealth of the human race on earth is the human race itself, with its possibilities of glorious development, and that peace everywhere on earth will promote such product and wealth better than war.

We believe that war is waste; peace, wealth. Blessed, therefore, are the peacemakers—and the traders rather than the warriors.

Having faith that these features of life are the true "seeds" of a new civilization which can make "the desert blossom as the rose," and perhaps "the kingdom of heaven come on earth as it is in heaven," we are working to that end, and invite others to work also.

Broadcast,

Little by little the steps you are taking will carry you out into the broad ocean of activity. Do not hesitate to take each step in advance.

"The giver of books may be a conspirator with genius. Next to the great writer is the one who finds for him the right reader."



# THE ARAB'S TENT

CONTRIBUTED BY AN INSPIRED WRITER

(Continued from last month)

The temple being at one end of the great quadrangle flanked on each side by the dormitory buildings, we find next, on either side, educational buildings for students preparing themselves for successive degrees which will fit them for their next transformation. Of course, the students, just as the members, are of both sexes, and about equally divided. Teachers may be of either sex as the case may be, but the classes, at this stage, are all of the same sex. It is the same with these inhabiting the dormitories. Otherwise there is no separation between the sexes.

Next in line come the administration and judicial buildings, on opposite sides of the sunken garden and about in the middle of the long sides of the quadrangle. These are monumental buildings akin in architectural characteristics to the domed temple at the further end. Their plan is somewhat like that of the Roman Basilica and the simplicity of both exterior and interior is very impressive.

Next we come to two buildings, similar to club buildings in the physical realm, which are devoted to amusement, recreation and sociability. They are the Home Club Buildings. Adjoining again are two handsome and spacious buildings devoted to the use of invited friends or business intermediaries and are very sumptuously designed.

As a fitting introduction to the sunken garden at this end, we have, on each side, a semi-circular colonnade, four rows of columns deep, open at both sides and leading to the monumental entrance. In the circle thus enclosed there is a circular building, with a circular, central court and lecture rooms radiating out on the plan of a hexagon.

This is a school where all outsiders are welcome and where they may be instructed without obligations, in any branch of learning they may desire. The sunken garden embraces this unique building on both sides.

The Monumental Entrance to it is at the summit of a long incline flanked by double rows of great cypress trees shading a double row of figures like unto sphinxes, but each being different from any of the others and possessing its own fundamental, emblematic significance. At the further end of this colossal row of figures are placed two large obelisks denoting the entrance to the inclined approach.

The sunken garden, adorned with sculpture and exquisite architectural kiosks, seats, stairways and approaches, is filled with the most wondrous flowering plants. Outside this great quadrangle, behind the temple in a cleared space, were the arable lands used

by the Brotherhood for fruits and vegetables, nuts, etc., which formed their principal diet.

We have only hinted at the form of the buildings, but the thing which most impresses a stranger is the variety of color scheme, which they represent. The whole group of buildings is graded from darker shades at the entrance and outside, gradually, through intermediate shades as the eye follows the beautiful vista unfolded by the sunken gardens until it rests upon the pure white of the temple's dome in its gold setting studded with blue. Each building is a marvel of variegated color of the progressive tone sequence described, its general effect being attained by the most skillful handling of many colors and patterns.

There is only one material which could render such coloring possible and that is *glass*! Not the brittle, fragile substance physical glass is, but an elastic, tough building material of great structural strength and possibility.

It is a great education in itself to go through these exquisitely proportioned buildings, studying all the works of art so lavishly displayed, the meaning of all the emblematic and symbolic combinations which, at first, seem to the wayfarer as strange as Egyptian hieroglyphics.

The individual ushered into this progressive and enlightening atmosphere from physical thralldom, soon finds his individual scope for action increasing with the ever greater load of responsibility he has to assume as a prime condition of his progression, at the same time that the opportunity for collective aid and action, being so close and guaranteeing such great results, makes him put forth every possible effort to taste that ever increasing intensity of thrill he experiences as he passes one test of progressing breadth of perception after another.

To satisfy the great curiosity the traveler has by this time developed to understand somewhat more intimately the personal relation between the many units of this great aggregation, we will now give a short bird's-eye view of them, classifying them to begin with for convenience sake.

Just as, even in physical life, in order to acquire an increased efficiency either of brain or muscle, we have to subject ourselves to conditions of special test, often lasting for months or even years, so, likewise, may we consider a great organization as a test machine, whose efficiency is measured by the amount and stability of the progress attained by having followed its rules and regulations.

The organization we are studying is most admirably adapted to its purpose of furthering the wayfarer along the Path of Life. Humanity flows through this social organism, entering uncultivated and rough, and leaving it with the first great polishing process completed whereby each individual becomes preliminarily fitted for the many further successive grades which he must pass through. Hence the different classes it is composed of represent these different partial tests which, united, polish the individual on every side with equal thoroughness.

As we have seen, there intervenes quite a period of sincere endeavor between death-birth and the possibility of becoming a junior member of this organization. In a broad sense, the only study man ever engages in, is the study of Life-Progression, whether he is individually conscious of it or not; for every selfish or even criminal action is but an attempt to solve a problem of life, although by a most inadequate method. It is, however, only when the individual enters this organization that he or she begins to truly realize the greatness, the variety and, hence, the overwhelming, keen interest the processes of life take on when presented to each one in a clear, rational *truly* connected way, with the opportunity of experimenting oneself after having taken the say-so of the instructor.

Let us mention here, in passing, one of the main differences in life experience at this stage as compared with physical life. In the latter we are caught as a fly in thick molasses and, often, even as one on fly paper; while, in ultra-physical life, unless we wilfully take the wrong direction, it is as if clear water were our support, with the possibility, as flies, of developing feet which will sustain us on its surface and wings which will make us independent of it.

It must not be inferred from the foregoing that each individual is forced through the same mold and so stamped and squeezed that all individuality becomes obliterated. If this were so, the organization could never have developed as it has. From the very depth of scientific knowledge of life's processes and tendencies of which this community is an adequate expression, it is sought to promulgate broadcast into the world the well proven fact that the average quality of the individual is what constitutes the quality of the mass, without which in high degree, progress becomes impossible.

How is the individual harmony of action safeguarded from the encroachments of the attitude of the mass? A very leading question and one which, if solved among those in the physical state, would eliminate all friction among the human family.

As we have more than once heard it said: No one believes a lie knowing it to be a lie—prejudices are only partial truths. Those who will not give up former prejudices when new light is turned on, have simply

become unable to respond to the demands of advancement and stagnate in their cherished ignorance. Here then lies the key. See that every individual acquires knowledge: from the cradle up; unceasingly; there is enough to learn even if we employ every waking moment toward it. We refer not to memorized items, to succession of events, the husks; but to the intimate knowledge of the true relation between them.

An organization where no lie or misrepresentation, either wilful or born of prejudice or ignorance, can be told without its being immediately thrown out by those in the foremost classes, whose authority with the others can not be shaken because of the confidence born of a long community of fellowship. This has enabled the more advanced to impart to the others the greatest approximation to truth possible for them; such an organization, in which each individual is led to the furthest development he is capable of within its expression of Life, through this very enhancement in the value of its particles, becomes the highest possible collective development the stage it is an embodiment of can reach. Thus this quality of high progressive action is kept up without loss of continuity through the fact that no further birth formation can take place for any of its members until they have truly passed each succeeding test *all must* be subjected to.

One of the main functions of our physical life is to offer an apparent surcease from this stern rule and allow us a temporary play with just a little rope: enough to tempt us to spread our tiny wings in all directions, and thus soon find out that *all effort* is futile for progress unless expended in the direct line of ever greater breadth of perception. This is what makes the tragedy of Life progression in this preparatory physical class before we take up our Real Life Study after our physical death-transformation.

The organization we have thus furnished a very fleeting outline of, is one of many whose mission it is to keep Humanity on the high road during the Life-phase which succeeds the physical. It forms the first link in a continuous chain of similar organizations having the same responsibilities in each succeeding phase of Life-progression. Thereafter, the best advice we can give the aspiring soul is to reach from the one to the next one without break, for only so can one be sure to choose the right one among the many paths which diverge to the right and left as the advance is made.

We will now look into the personal relations between the individuals who make up this great order as presenting the typical combination in human progression. The relations between those who do not belong contain the germ of progress in proportion as they approximate to those we find within the organization.

(To be continued)



# A SCIENTIFIC ESSAY ON PHOTOGRAPHING THE UNSEEN

By DR. W. K. DUNMORE

(Continued from last month)

It is a trite saying that a man is judged by the company he keeps. So also are mediums often judged by those who are regarded as their guides. If we associate a man's employees with him in the same sense we do his companions we are in error. The guides who participate in manifestations of spirit phenomena bear the same relation to the medium as do the employees to the employer.



*The above photo was taken by Dr. W. K. Dunmore*

It is manifestly unfair to judge mediums by their guides although they may be of a low grade of intelligence. It is not uncommon to find the face of an Indian or mongolian on the photo of a medium, and to which they point with pride as one of their guides.

The guides are seldom the choice of the medium, but rather they choose the medium through which they work and often render a valuable service to humanity regardless of their intellectual qualities. Many times the order is reversed and we find spirit faces of men and women of high intelligence on the photos of illiterate persons.

It may appear that no good can come from such association but if we observe the frequent rise of persons whom we know, from obscurity to prominence, we can often correctly attribute it to the fact that the

unseen forces have been laboring with them unawares.

Photography often proves their presence when the evidence of mental mediumship is doubted. It is not always possible to do so, but it often happens that one corroborates the other.

There is a general belief that those who have passed out of the body are now in different planes. Few seem to grasp the significance of what these so-called planes are. Some think that the immoral and criminal classes are on the lower planes while those who lived uprightly are on the higher planes.

Others believe that all enter the lowest plane and advance by progression to the highest plane. Geographically and physically there are no planes, aside from the earth plane. The theory that those on a low plane cannot communicate with those on a higher plane is unfounded in our experience.

In the physical we have classes, castes, grades of intelligence, and various causes for collective association. In the spirit realm there are the same incentives to continue most of our activities as we did here, families, friends and mutual interests.

We photograph and communicate with them regardless of the character they possess or the station they occupy. If some of the theories advanced were true, certainly we on the earth plane which is a lower state of existence than the spiritual, could not receive any manifestations or communicate with our spirit friends.

They are in our midst at all times passing from place to place by some yet unknown means which transports them with great speed; so great in fact that we are unable to determine definitely the time required to travel great distances. The author has photographed spirit friends of a sitter who were manifesting at great distances only a few moments previous.

Incredible as it may seem we need only look at our own progress in this respect. Compare the speed of the airplane with the ox cart of fifty years ago. Judging by the past we may say that in a hundred years from now we could eat our breakfast at home, dine in Japan and return home in time to put the kiddies to bed.

In all sincerity these are not idle words. We are gleaned from the spirit forces knowledge and power that is bringing us into closer contact with the infinite. If Katy King can appear on a photo in London today

and on another in Chicago tonight it is evident that she was not transported on an ocean liner.

Thought is the force that conveys her, but just how that thought acts as a vehicle we are yet to learn. Thought is a force that makes all things possible. It eliminates time and bridges space. By it spirit friends convey to us the impressions that are the result of their development in the spirit world.

A hundred or a thousand years of their experience may be given to us in a single thought. We may ignore it as irrelevant unless there is some confirmation of it. Photography may arouse our interest in some message we have received through the entities appearing thereon. Their identity often establishes the truth of the message received through mental mediumship.

The accompanying photo illustrates this point. At the right is an Indian, White Bear, by name. White Bear trafficked in various articles that he could barter with the white settlers. At Rising Sun, Indiana, lived a shoemaker named Duncan, with whom White Bear became quite friendly. Those were the days of Indian massacres and White Bear proved his friendship by warning the Duncan family of impending danger from the Indians.

Mrs. Florence Hulle, 2563 Washington Blvd., who sat for the photo, was given this information at a seance. At that time Mrs. Hulle was a sceptic, but was interested in the work. She reported the incident to her family and was informed that some of them were familiar with the story and that Duncan was her great, great grandfather on her mother's side, and that the details were correct.

At the left of White Bear is the face of Mr. Duncan, which has been recognized by some of the older members of the family. The lady in bridal costume is Edith Warner and back of her stands Dr. Emerson. The face of the child that of Rose Warner. Edith, Dr. Emerson and Rose are the same entities as those on the photos appearing in the September issue of *PSYCHIC POWER* and to which reference was made in that article.

For the disciple little is gained from teaching on the intellectual plane. The knowledge that infiltrates from the Soul down into the intellect is the only knowledge worth having, and surely as the days roll by the disciple's store of such knowledge increases. And with the increase of such knowledge comes about the elimination of all that hinders him on the Path.

—*The Doctrine of the Heart.*

The world is our field of labor.

### Partners in Crime

There is some co-operation among wild creatures. The stork and the wolf usually work the same neighborhood.—*Macon News.*

## Czar's Cousin a Spiritualist

Paris, May 7.—Grand Duke Alexander, who, under the old order of events, might one day have ruled all Russia, has turned his back on things material.

Today the murdered czar's cousin, next in line of succession to the Russian throne, is living in the "spirit world."

The man who once commanded the Russian fleets, and who was the center of brilliant social groups wherever he went, has renounced all worldly splendor.

His many honorary titles have been forgotten. And his medal-bedecked, gold-braided uniform has given way to a simple sack suit and soft collar.

A few years ago he might have dreamed of being Russia's political "saviour." But these fantasies have fled long since.

Today he confides his country's destiny to the spirits beyond the grave. He aspires to be old Russia's "spiritual dictator." He wants to bring about its "spiritual" resurrection."

Every day and far into the night, he sits for hours at his work table, covering pages of foolscap with "messages" from the spirit world. These later are communicated to his "disciples."

Today Alexander is recognized as one of Europe's greatest Spiritualists. He is a devoted friend of Conan Doyle, with whom he is in constant correspondence.

And he is planning a trip to America soon as a "bearer of a special message from the spirit world."—*Boston Telegram.*

## A Spirit Hospital

Out in the spirit world of life there is to my knowledge and to the knowledge of thousands, a hospital supervised over and in the care of the most skilled, the most learned and the most efficient; a hospital where every ingredient is condensed and liquidized as a remedy for any kind of ailment known to thinking masses and to medical clinics.

It is a hospital where the greatest surgeons and the mightiest physicians who lived thousands of years gone by, who had a knowledge of the utilization of all chemicals, who had a perfect knowledge of working en rapport with the changing of the zodiac signs and the effects of such on human-kind; who know exactly how much radio radium or ether to drop into the aura of an ailing individual and in the circulation of a mighty curative property bring health and power to suffering humanity.

(Spirit) Dr. Hazelwood.

## England Jazzes Just the Same

It is stated that there are five million people in the United States who can not read or write. Perhaps that accounts for some of their songs.—*The Humorist (London).*



# PSYCHOLOGY AND SPIRITUALISM

By DR. J. C. F. GRUMBINE

Dr. Grumbine is a pioneer lecturer on Spiritualism, the New Psychology, Healing, and is the author of "The System of Philosophy Concerning Divinity," and is a Life Fellow of the Society of Science, Letters and Art, London, England.

Mr. Vernon Kellogg in his recent book on "EVOLUTION" states that "human nature seems to indulge in a perverse and malicious pleasure in setting up unnecessary difficulties in our way to the light."

It is difficult for the orthodox religionist to believe that evolution is really a blood relationship of organisms from the amoeba to man. And yet the proof of evolution may not be found wholly in the geological and biological but also in the embryological and psychological history of animal life. No sooner had Darwin and Wallace declared and proven, so far as facts were available, the theory of evolution than the church began to condemn it and to anathematize its discoverers as heretics. Without an iota of proof for the Mosiac account of creation as recorded in the Pentateuch, the Christian theologian tried hard to discredit the theory of evolution and abuse all scientists who favored it. So bitter and hostile was the opposition to evolution that had not public opinion and civil law prevented, the evolutionists might have been burnt at the stake or put through the terrors of the inquisition.

What Evolution, as a process, is to life, that Spiritualism is to Psychology.

Has a spiritual or religious movement so universal and beneficent, so persistent and insistent in its scientific demonstrable proofs, and so clearly a divine revelation and exposition of the human mind or spirit and its psychology ever been so fiercely and brutally fought, opposed, criticised, abused and condemned as Spiritualism? And has a reason why as yet been given other than the one I quote in the language of Mr. Kellogg?

Psychology can no more exist without Spiritualism than Spiritualism can exist without Psychology.

The word Psychology must be given its original and literal significance to be understood—the law or science of the soul. Spiritualism is a generic movement in contradistinction to materialism, its antithesis, to prove that life—all life in fact is spiritual in its source, origin and content and that the end or purpose of evolution is to declare this, its divine involution. Each step in the definite psychic unfoldment cannot as yet be co-ordinated and connected with the corresponding potential involution but that it will be done as science fathoms the mysteries of soul or spirit and brings the invisible, inaudible and intangible substance into vis-

ible and tangible form and perception, is only a matter of time.

We must not forget that spiritual things can and must be spiritually discerned.

That supreme object of Spiritualism in our modern world (despite the decay of the Christian Church and state, built upon a false theology and a spurious ethics), is to declare the divinity and immortality of the soul. This the one great idea which can be salvaged out of the infinite jargon of libel, confusion and false notions as to what Spiritualism is as explained by its enemies! Spiritism, the first world religion, is but a by-product, important as it is, of the spiritual movement itself. It is, as it were, the hand that parts the curtain between phenomena and reality.

The great problem of psychology is this: Is the mind the end or the beginning of intelligence? Is eternal spirit within, back of and causal to it? Or is it only the flower of life, whose seeds flourish as the banyan tree, only to grow twigs, leaves and branches to turn again to earth and perpetuate its embodiment, but to leave no hint or trace of its higher, biological origin or destiny?

Spiritualism, by its own philosophy and etymology, begins life, form, matter, manifestation, phenomenon, instinct, thought, mind, with soul or spirit—a divine, eternal reality; and it brings with it its revelation, its own technique, terminology and principles, upon which the student of physical and spiritual science can enter the outer door of the temple and discover the Holy of Holies—our Divinity—or he can proceed a priori from the Holy of Holies—our Divinity and discover the marvelous planes and spheres of correspondence between the Great Within and the Great Without—Eternity and the Eternal in relation to time, space, and all individualized expressions and forms of life.

What a change, difference, translation and transformation! Man now directs his mind and thought upon life and evolution in retrospect, prospect and the now, as upon a kaleidoscope, seeing things as they are, were and are to be, without losing that unity and integrity of the conscious self—which, for the lack of a simpler term, we call God—the Self, yourself, and myself and synthesizing himself with, as well as separating himself from all his senses, faculties and powers, as well as states and conditions of consciousness, by which he functions on any or all planes of life and thought.

This is called the New Psychology whose aim is to make man acquainted with his supernormal possessions, so as to use them to deepen, improve and spir-

itualize his life, and thus advance the soul progressively. This philosophy and psychology from all the signs of the times, in the form of Christian Science, New Thought, Metaphysics, Applied Psychology, and the whole category of names, associated with the study of the soul, is to prove that Spiritualism as Ralph Waldo Emerson affirmed, is at once the immanent and transcendent Revelation of the Modern World, the Science before whose effulgent and inextinguishable light, darkness, ignorance and bigotry are to fade gradually away from the earth, leaving in its place a fit abode for man whose ascent will be appreciated and realized as the apotheosis of the human race.

### Evolution

As the pigment to the painting,  
As the note is to the song,  
The letter to the alphabet,  
As to time minutes belong,  
As the drop is to the ocean,  
As the grain is to the sands,  
So the soul of man forever  
In circumference expands.

As the sun to the electron,  
As the river to the brook,  
As this tiny world we rest on,  
To the universe, a nook;  
Evolution in its stages,  
As the forest to the tree,  
Is the splendor of the ages  
Promised to the soul of me.

*Florence Ada Reed.*

### The Summons

Oh, how you long at higher founts to drink—  
To quaff the wisdom which would free the soul!  
Yet from the path your wayward feet still shrink,  
And while the time, intent on Passion's howl,  
Desire still beckons, and apace doth go,  
Each little thread of thought with servile tread;  
To weave within the future, woe with woe,  
And yielding in return a stone for bread;  
How long, O Soul, will you the servant be!  
Arouse your Will, and in it find release!  
You are yourself, a Lord of Destiny—  
Awake, awake to Liberty and Peace!

*—Wuider Surrency.*

*To be thrown upon one's own resources is to be cast into the very lap of fortune; for our faculties then undergo a development and display an energy of which they were previously unsusceptible.* FRANKLIN.

## MAGNETISM

Taken from "Occult and Drugless Therapeutics"

By YACKI RAIZIZUN

*Author of "Your Personal Forces and How to Use Them," Etc.*

This force of energy comes from the sun. We may be said to literally live, move and have our being, in a physical sense, in the sun. This force or energy, enters the etheric spleen with every inhalation of the breath. As it enters the spleen, the solar plexus draws it to itself with every exhalation, and from the solar plexus it travels along the nerves to the sacrum plexus situated at the extreme end of the spine, and to the cardinal plexus, the core of the brain. These are the three main centers of the human body. From the cardinal plexus, this life energy traverses the nerves to the head. Again on the downward path it passes through to the psychic center, situated between the eyebrows. Then it traverses the nerves of the face; then the bronchial center; the throat front; the pulmonary center; the upper chest and the lungs; the lower lung center, seated above the heart; the vital and generative center, seated at the base of the stomach; and so this life energy makes the circuit of the nerves until it gradually works its way out through the pores of the skin.

When a man's vitality is low, it is because he is lacking in the force or energy. In winter, when there is no sun for a few days, old people who are feeble and whose vitality is low, generally die in the early hours of the morning, between 11 P. M. and 5 A. M. This also explains how by retiring two hours before midnight, you retain more vitality while lying in bed, and thus recuperate the physical body. This fluid also acts as a sort of cement for building and assimilating the nutriment of the food after a meal. If the body uses a greater quantity than ordinarily, its overflow is not as great after a meal as before. This explains why an over indulgence in food is the direct cause of colds, asthma, etc., due to the fact that the superfluous matter can not leave the body through the pores of the skin with sufficient force to wash away the deleterious matter such as poisonous gases, etc.

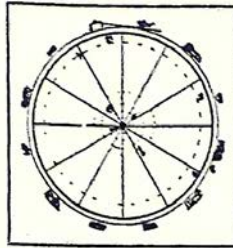
This fluid also makes your Aura. As we move about we are continually throwing off this aura in the shape of stars and other geometrical shapes.

It is by these physical plane particles that a dog is able to follow his master and identify him by the garments he has worn.

In this way bloodhounds are able to trace daring criminals. A trained human could do the same more accurately, but in our present stage of civilization we place more confidence in animals than we do in mortals.



# ASTROLOGICAL DEPARTMENT



*Conducted in the interests of, and solely for the benefit of, those who are seeking a little wider knowledge of the cause and effect of natural law. It is not our intention to go into this age old science in any more technical manner than is absolutely necessary, but to print from time to time a series of articles such as will be of interest to the beginner, or may be the means of inducing others to keep up this work. It is not for him who is an advanced student, and well along the Path, nor do we wish to engage in controversy with any such, though we will at all times welcome communications from them. There are plenty of good technical articles to be obtained elsewhere on the subject, so our message, such as it is, is primarily for the layman. We will be glad to receive any suggestions from any of our readers, and will answer such questions as may be of general interest through the columns of The Astrological Question Box.*

H. ATRES LANGSTON, Editor.

(Eleventh Article)

## THE PRESIDENTIAL CANDIDATES FOR 1924

The Democratic nominee, Mr. John W. Davis, former ambassador to Great Britain, and corporation counsel, born at Clarksburg, West Virginia, April 13th, 1873, at 11:40 p. m. (A combination Heliocentric and Geocentric reading.)

(NOTE) For the purpose of study and comparison the reader is asked to refer from time to time to the article dealing with Pres. Coolidge's horoscope, which appeared in the September issue of PSYCHIC POWER. This will show the remarkable points of similarity, as well as the differences between the two men.

At the time of Mr. Davis' birth the Earth was in the mental, airy, masculine sign of Libra, symbolized by the balance, with the Sun in the opposite sign of Aries. The sign of Libra, the first in the Quarter of Wealth indicated by the Diamond (of the four suits of playing cards) affords us then our first clue to his characteristics. The balance is indeed typical of the nature of those born in this sign, in their careful weighing of all questions, in their unbiased judgment of each point in every case. Some of our most famous lawyers come from this sign, so Mr. Davis did not greatly err when he selected the law for a profession. His post as one of our foremost diplomats and the ability and rare judgment he showed while in that

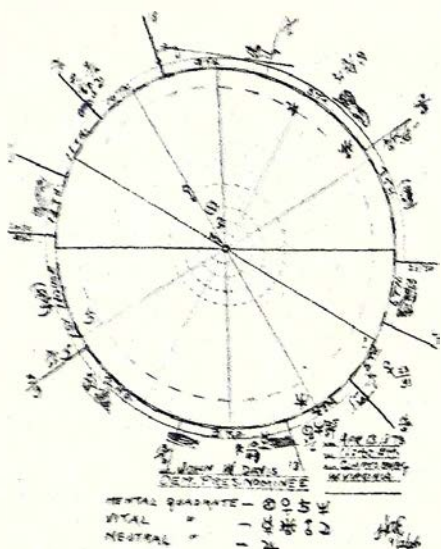
position show his peculiar talents along this particular line. Yet he never allowed his high position to overcome his sense of humor nor his sense of democracy. Librans are all natural executives, good mixers, strong mental types, excellent analysts, and as a rule robust and hearty. Mr. Davis takes things easily, his type does not show their years readily, owing to their getting so much out of life. Their perceptions are keen, their minds work smoothly and rapidly.

Venus, the planet in closest aspect to the Earth, heliocentrically, that of conjunction, is Mr. Davis' ruler and is in one of its strongest positions. Its influence is shown by the ease with which he meets people, and makes friends of those with whom he comes in contact. It adds to the smoothness of his voice, his personal appearance, fastidiousness, and general charm of manner. It has in no small way added to his popularity in public life, and is one of his most valuable assets.

Supporting the Earth and Venus in the Mental Quadrant are Saturn and Neptune (Heliocentrically). Saturn is in his own sign, Capricorn in a strong position and similar to that of President Coolidge in Saturn. Here we get Mr. Davis' ability as an executive due to the strong pull of both of these big planets when so placed. Saturn is very good for in-

intellectual growth, strength of character, business push, independence and education. It gives a mind rather hard to please, restless, not easily satisfied. Neptune is slow, calmer, more deliberate, thoughtful, broader in its ideas, and with good judgment, and the ability to rise far in the world of business and government circles.

In the Vital Quadrant he has Mercury, Uranus, Mars and the Moon, not so strong a group as has Coolidge. It is an indication of a more or less nervous restless condition. Coolidge has Jupiter in this Quadrant. In Mr. Davis' horoscope Jupiter is in the Neutral Quadrant where it plays a part of comparatively little



importance. It will be seen from the foregoing that Mr. Davis, like President Coolidge, is a strong mental-vital type.

The latter part of Sagittarius is rising in this horoscope, the first House including all of Capricorn and a few degrees of Aquarius. Here we get the typical Virginian with his fondness for horses, dogs, traveling and outdoor life generally, the keen-minded business man, coming up through the ranks, taciturn, confident, determined to make good, persevering, cautious, a splendid type of executive, and finally a good servant of the people.

Saturn in the first House, adding much to the grayness of his whole figure, aids his political ability and diplomatic tendencies. The ambition is much intensified and the executive qualities are considerably enhanced. Uranus is in direct opposition to Saturn which, while tending to increase the brilliancy of the mind and the imagination, yet is apt to cause one to overreach his capacity. The Square to the Moon is also a rather heavy affliction. The Moon is in his

tenth House and in close conjunction to Mars. Here is a remarkable similarity to President Coolidge's tenth House. The ambition and striving for great success are as keen, yet that bad square from Saturn must be taken into account, particularly as the Moon stands for his dealing with the common people, and an affliction here is bound to show in connection with them. Saturn again, is afflicted by a Square from the Sun which is in conjunction with Neptune. This is enough to place heavy obstacles in the way of his complete success. The combination of Neptune and the Sun is a very strong one, and one which is no doubt responsible for his success in life so far, particularly in government and diplomatic circles, dealing with rulers, kings, potentates and so forth. This conjunction is at one of the strong points of the horoscope, namely, the fourth House, and has undoubtedly brought him the prominence he has attained in the past.

His progressed chart indications are not nearly so favorable as those of President Coolidge, for at the time of the coming election Saturn will be transiting his tenth House in conjunction with the Moon radical and square to its own radical place and that of Uranus. The Moon transiting on election day will be square to the tenth House and the planets therein. The progressed Moon will be in opposition to Mars and Uranus transiting. Mars progressed is still in square to Uranus. The transiting Sun on election day will be in Mr. Davis' tenth House over Mars' radical place and in conjunction with the radical Moon. That is a pretty strong combination pointing to Mr. Davis' election to the presidency, yet I do not consider a transiting aspect as strong as one by progression. On the whole it would seem as though the planetary indications for the fall elections favor President Coolidge rather than Mr. Davis. Yet even President Coolidge's chart progressed conditions are not nearly as strong as they might be.

There is of course a third factor in the race, namely, LaFollette. His chances for succeeding to the presidency seem rather slight. His hope, of course, is not to get the place for himself, but to prevent either of the other candidates getting it by splitting both parties. While that seems a very remote possibility, yet there is a bare chance of such a thing happening. In that case there would not be sufficient electoral votes to place any of the candidates in office and the selection of our next president would fall to the House of Representatives.

On the whole, considering the possibilities as indicated from the various charts, it looks as though President Coolidge has a little better chance than either of the others of becoming our next president. May the best man win!!!!



## ANSWERS To Questions

Letters intended for this department must reach our office not later than the 1st of the month in order to insure an answer in the next issue.

Address Psycho Power Question Department, 1904 N. Clark Street.

All questions must be of such a nature as will interest the reading public. Private questions to be answered by mail must be accompanied by a substantial remittance. In writing, state facts in a clear and concise manner. Take time to write your letter; write plainly, especially your name and address. If you will kindly observe these instructions it will enable us to serve you better.

A reader, but an unbeliever.

You know you have a physical body, because you know you function in it. I know I have a spirit body because I function in it. I know I have a soul body because I function in it. You have become conscious of your physical body and are, as yet, unconscious of the others; hence, you say you are an unbeliever. You simply have not extended your sight beyond the physical. We will answer you as we answered a college professor: "The blind man laments his blindness." There is surely something wrong with your eyes if you can not see as far as your neighbor can; you are standing in your own light and casting a shadow on the path of your more timid companions.

Henry H.

Your question, "How can the dead help us?" can be answered by illustration from actual experience.

A mother, whose permission we have to tell you of this, went to a medium. Her only child, a beautiful girl of sixteen, had gone with some friends to help entertain the soldiers, and had not returned to her home at night; nor did she return the next day. The mother having heard that this medium could find lost people, visited the medium in the hope of learning the whereabouts of the daughter. The medium, through the direction of a relative of the mother, traced the girl. The mother, following the direction of the spirit, was led to the very spot where the girl was located.

Another incident was that of a lady who was ill; had been ill for a long time. Several doctors advised an operation. This lady felt that there was help for her and consulted a medium, who told her she had no cause for an operation and did not advise one. The spirit of a doctor whom the lady knew, and had confidence in, spoke through the lips of the medium and

told the lady what to do. Following the advice of the doctor she recovered her health without an operation.

A seeker.

Question: Can you tell me how to develop my psychic powers?

Answer: You have what you call dreams, premonitions or hunches. These are, in reality, psychic experiences. You get warnings but you are timid about telling your friends of these warnings; then, after they transpire, you say, "I knew what was going to happen; I was warned in a dream," or "I had such a queer feeling about that." All of these are indications that you have psychic power. The best and safest way to develop this power and bring it into use is to take cognizance of your dreams or by whatever method you are made aware of things that are about to take place.

If you are able to join a class, do so; if not, take about fifteen minutes night and morning for meditation.

Take pencil and paper, date the page with the day and hour of your sitting and keep a record of what transpires. If there is no demonstration, write the word blank below the date. Analyze all communications and do not be carried away by impossible statements. New beginners are very apt to be misled at first. Everything you get is so very wonderful, that without carefulness your enthusiasm might attract to you those who would find satisfaction in exalting you, to exalt themselves. Keep an equilibrium by keeping a stock of good, common sense.

As great care must be exercised in choosing your spirit associates as in choosing those from the flesh world; one is as real as the other; death has not changed their principle.

Ask for wisdom and do not lose sight of the fact that you must learn to know the true from the false. Be your own judge, invite your spirit friends the same as you do your earth friends. *Be select.* You place yourself in the way for development simply by listening and taking stock of what you hear. The power develops through use, the same as the muscles of the body develop through exercise.

Spiritualists are the only group of people who really have a grain of conception about the question. I have seen spirit manifestations that would pass for the resurrection of the flesh and body; we knew it was a solidified spirit body. Water takes many forms, but it is always water. Life takes many forms, but it is always Life. The story of Jesus appearing in so many places, in different guises should set people to thinking that he must have been a man versed in natural law sufficiently to put his theory into practice. In our day, instead of worshipping him they ought to work out his theory and get his results. The law governing these projections has not changed. In our opinion.

if the manifestations ever happened, the disciples were what are now known as physical mediums and Jesus was able to assemble the chemicals from their bodies and build himself a strong body. Many historians claim that he was not dead and really appeared to them in flesh and blood.

Being an adept, he appeared and disappeared after the incident on the cross by the same law that he used to appear and disappear before the incident.

Materialization of those who are dead, through our physical mediums of today, is so common that it no longer mystifies and it becomes uninteresting after one has observed it a few times.

We recognize our own loved ones and speak with them with as much gratification as we speak to those who are present in the flesh world.

The world will wake up some day to the gigantic fraud that has been foisted upon them concerning this question of life after death. Resurrection takes place every time you speak to your loved ones either through a medium or directly.

*Life is the factor; the body is only an expression.*

### Are You Seeking Knowledge of Life?

If you are seeking knowledge of Life, attend public services and join classes. Only those who talk with the dead can teach you about their life. Facts are what count in this question. The philosopher does not know. The AMATEUR investigator can not teach you. The moral coward would not dare to tell you the truth. Only those who have passed through death know anything about the life they have found. Seek this knowledge from those who talk to these people every day, in a natural way. Those who get their messages second and third hand do not *know*; they are believers; those who experience through their own organism these voices, these manifestations, proclaiming life, are the knowers of the *Truth*. Table tipping, guitar playing, furniture throwing, bell ringing, were resorted to in the early days and are resorted to today by those who have not learned to intelligently use the law of communication, and for the benefit of such skeptics as require such methods of communication; but if you want knowledge first hand, first class, develop your own psychic powers. Of course, it is not accomplished in a minute. The real psychics, the real scientists in this work, are not men and women who heard their loved one's voice through a medium or any of these known appliances. The *real* psychic is the one who has communicated *direct* and solved the question by personal contact; by actual travel in the country of the dead.

Are you one? If not, why not? You are born with the power to create, the power to understand; you are

the manifesting universe. Be earnest, break a trail! You can't find gold on the beaten path. Be constructive. Tell the criers of the past you have had enough; you *modern man* and *woman*. The radio and the flying machine will revolutionize the world and will give old men new legs (understanding).

## AT OUR CENTER

The Psychic Power question class, held on Sunday evening of each week is attracting the attention of thinking minds. Think up a question for discussion and join us at the Center Sunday evening at 8:15. We hope to make this the largest class of the Center.

We hold this class in the light.

The Sunday afternoon meeting, held at 3 P. M., is of especial value to those seeking communication with their loved ones. The Wednesday evening meeting is a great help to those who have problems to solve. At this meeting we answer your personal questions and in this way help you in the troublesome affairs of life. On Friday evening, at 8:15, we hold a regular class which is always open to the public. In this class our main object is to help you in the development of your psychic powers. This class is especially helpful to those who are beginning to realize they have psychic power and do not know just how to develop it.

The Wednesday afternoon social affords you an opportunity to meet your friends who live across the city from you or perhaps, out of the city. Make Wednesday your shopping day; shop early and meet your friends at Psychic Power Center where you can chat together over a good cup of coffee, get a reading, passing a pleasant afternoon with that friend whom you never get time to see, because of the great distance to be traveled between her home and yours. Then again, if you want to spend a quiet afternoon with a book, our reading table affords you this opportunity. You can visit with your friends here. This is *your* Center.

Don't miss the next issue of PSYCHIC POWER. Order it in advance from your newsdealer.

You can not be served well unless you are served right.

If ailing and in need of mental healing direct your thoughts to the Healing Center and ask for help.



## The Riddle of the Fiddler

A Vision Received by MRS. C. H. CHAPMAN

A spirit about three feet tall, coal black, two horns protruding from his head; toe nails long and grown together and twisted, forming two horns coming to his knees. He carries with him always, a violin from which at times he seems to produce the most exquisite music. At other times it is cracked and from it he manages to discourse the most nerve wracking and in-harmonious songs.

### Riddle

Lo! I am a riddle; read me.

I am in the Heavens, I am in the earth.

I am the twelve tribes of Israel.

I am the Twelve Signs of the Zodiac.

I am harmony and discord.

The Violin is sweet and musical beyond compare.

The Fiddle, cracked, squeaky and broken, is most nerve wracking and discordant.

I am the light of the world, and shrouded in a mantle of darkness!

Ten powers are combined and concentrated in two.

Base and degrading they are, coming from the feet, the lowest portion of the body, although held in partial subjection by the horns of the head.

My yoke is easy; my burden is light, for those who are content to be mere burden bearers; but galling is the yoke, heavy is the burden to those who, for the sake of Humanity would cast aside both yoke and burden and be free.

Many huge stones strew the pathway over which the weary pilgrim's feet stumble and trip in his search for Truth.

Happy indeed is the traveler who, at the end of his journey, weary and spent with his labors, striving to untwist the horns of the feet, finds one feather from the wing of Truth fluttering lightly to his breast to cheer his dying moments.

Read me, I say, and in the reading, learn that the valley of illusion leads not to Truth and Happiness.

Your friend, THE FIDDLER.

Send in your answer to the puzzle; all answers will be published in PSYCHIC POWER.

Gird on the armor of love and strength shall be given thee for every task. Success shall be thine, endurance shall be given thee to journey on. Fear not; close thine eyes and dwell in peace in thine own soul, and peace will flow through thy life and touch the banks of all other lives whose life is touched by thine.—Effa E. Danelson.

## Would You Win?

Rest not from toil but onward to the goal, until the last fortress shall be taken and no hand raised against you. Walk by sight. Reason and waver not; the way is only dark in places. Journey on and find the light. If you will only learn to know that in your own hand you hold the lamp of wisdom, and *you* must feed the flame with knowledge that it may burn steadily and light not only your way but that of the traveler journeying on either side of you.

Do the thing you know to do today and in the great pattern of Life and out of the great bowl of Life you will get your share.

Ills of every kind would flee if the voice of love could always be heard. Scorn not, for hidden beneath the cloak of Life the unsought flower is waiting to come forth. Watch and guard the portals of all Life. Hold all Life sacred. The ways may wind but the portal gate swings wide for all.

Nature's storehouse is filled to overflow, waiting to be claimed by you. Call to the master minds, the minds that have witnessed the coming and going of worlds that you may gain knowledge which is the key that unlocks the door to your cell.

*The most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not.*

HUXLEY.

If you can not build over all opposition and criticism and endure, you are not a success. Be strong in your purpose; do right and, in the doing, strength shall be given you to go on.

Through Wisdom shall salvation come.

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Devoted to Psychic Research and Kindred Subjects

PUBLISHED MONTHLY AT 1724 N. CLARK ST., CHICAGO, ILL.  
EFFA E. DANIELSON, Publisher and Editor

Vol. III No. XI

SUBSCRIPTION: ONE YEAR, \$3.00; SIX MONTHS, \$1.50;  
CANADA AND FOREIGN, \$3.50

Entered as second-class matter Feb. 23rd, 1914, at the post office at Chicago, Ill., under the act of March 3, 1879.  
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