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EDITORIAL

Will the People Be Told How to Vote?

Are the men and women thinking more seriously in 1916 than they did in 1912 or in 1916?

What are the attributes sought in the man whom the people will choose to look after the affairs of their Nation—we do not elect a President to rule over or govern us. We choose our man to counsel with us; he must be an adviser. We do not send men to Washington to break laws; he must be a law abiding citizen. We send our men to Washington to guard the rights of the people and to force obedience to our Constitution; we select our men to take our ideas, our needs, and mold them into working laws for the benefit of all the people all the time. Our President must have qualities which will enable him to visualize, to anticipate, these things. He must have courage; he must have vision. He must be a man gifted with love and the usefulness of a little child. He must have the wisdom of the ages. He must have endurance, for he is the sign board on the great highway, directing the great throng. He must be un-impeachable and a peer among men that he may hold the good name of our Nation unsullied and unapproachable.

Have the people been aroused to their needs? And will they study the Political question and the problems which confront them? Will they recognize the enemy that threatens their liberty today?

Must we have another Boston Tea Party in our internal affairs to free us from the foreign barnacles that have fastened themselves upon us?

Freedom for the rich is *Patriotism* and *loyalty* to our Country; but when justice for the poor is asked for, it is *Treason*.

"A Government for the people, by the people, and of the people" is the principle upon which this United States was founded. Religion was the issue at that time. We have the same Country, the same desire for freedom today; but we have added to the issue a monster as big and as disastrous as the question of religion ever was. This monster has arisen and fastened its fangs upon us and when we strip it of its glittering garments we find it is no new enemy, but the old one dressed up. Its name is Foreign Affairs, and its power is **GOLD**; its object is to *rule*.

Let us remember the Boston Tea Party and the men who founded this Government, and why, and how; remember the cause which was just and true and is just and true today; and *remember* when you go to the poles to vote, that a keen vision is needed. You must look deep and know whether you are voting for the man who will advise with you and counsel with you; who

will aid you in marketing the fruits of your labor. You must delve deep and find out whose interests he has at heart: if it is your children's or the children of the harbor, who has attracted him; if he is interested in home affairs first, or if he is like the provincial shoe-maker.

Women! Are you voting or are you staying at home? Mothers! It is a stupendous question to decide who shall condemn or condone your child, who strays from your bedside; who shall make the law for your daughter; your duty was never so clear, never so necessary to be done well, as *now*.

Our forebears sat at the spinning wheel and waited on the males of the household. It was their duty as they saw it; but mice were attracted to the yarn. Where was the guardian of women? What were they doing? Women became slaves and chattels; today, women are free; we are no longer slaves, but we are still chattels of men. Women, know the **LAW**! Do your duty at the polls as faithfully as you did it at the spinning wheel. Your boy and girl demand it; your grandchildren are entitled to it. Don't be told how to vote; study the issue; study the man and his principles. Take time to think. Forget the party. Remember the duty. Keep the pledge of **LIFE** unsullied for yourself, for your neighbor, for your children and theirs and for your country that they may have an inheritance to be proud of and an example to follow that no breath of scandal can tarnish. *Remember!* every woman of the street and the dives *will vote*; every man who supports these women *will vote*; and—**REMEMBER—THEY WILL MAKE THE LAW** which will decide the fate of your boy and your girl if **YOU FAIL IN YOUR DUTY**.

The country needs your vote. Cast it on election day for the man who stands for **JUSTICE** for **ALL** the people. **ALL THE TIME**.

The Newspaper of Tomorrow

By BURTON C. BROWN

As a molder of public thought and a builder of a higher standard of morality, the press has perchance the greatest opportunity of any agency today. Pressure brought to bear, however, on editors in general by powerful interests, tends to dull the luster of the truth that otherwise would flow from their pens, and for lack of courage a smoke-screen is thrown before their readers' vision.

Fundamentally, the press, in its free and untrammelled state, is the safe-guard and the watchful eye of

the public, throwing, as it may, a spot-light into all obscure corners of politics, that legislation, thereby, may become pure and unadulterated. The press of tomorrow will fearlessly paint the picture as it is, no matter how horrifying it may be to its audience or how mortifying it may be to the actor in the drama. It will build confidence into the public mind where now is utter lack. A return to normalcy can only come when we have a clean press and the readers come to know that there is nothing under cover that is detrimental to their best interests.

The press is, indeed, the safety valve in time of stress in that the political pirate seeks cover in vain.

No time in our history has there been a greater need for a fearless newspaper that will fight relentlessly for the right, with the solid backing of the reading public to see to it that those seeking special favor do not clamp a muzzle over its mouth. Only by the hearty co-operation of our best citizens, who see clearly the necessity of a return to confidence in our governing bodies, can a newspaper act with the freedom necessary to be effective.

The press of tomorrow will stand for justice for the poor and rich alike. Ever will it strive for order. It will extend the helping hand to the oppressed; it will put a new tone into the business world—that of service. It will stand for fair dealing.

It will give much space to inspirational articles that will raise public ideals to higher levels of expression. Much wisdom will be contained therein as to personal conduct and the fundamentals of true success. Beauty, love, art and music will be the pillars to the press of tomorrow. The public will learn that the greatest pleasure in the world is expressing one's dreams or ideals. This is, indeed, the true success—that the untapped reservoirs of one's being may be opened, that all the world may be benefited and inspired to greater harmony and peace of soul thereby.

The press of tomorrow will teach the new psychology—the psychology of optimism, that pictures a winding road leading to an enchanted garden of realities, that the toiler, who has faith in his ideals, can climb to.

It will teach also that the only excuse for possessing anything is its use; that latent talents become befogged and lost if left dormant. It will point to the necessity of church and state providing the means for each individual to express what is held within his consciousness; for every human has the inherent right to receive his opportunity for the unfoldment of his talents.

It will print the truth about health and happiness. It will not stand for lack of efficiency either in so-called doctors or legislators. It will cry down the law-makers and hold up justice as the elixir of national

life. Relentlessly will it attack those who for private gain.

The editor of tomorrow will wield a mallet for truth that will dare the courage of a lion and sympathy with it. He will make war on the picture so hideous of the modern battle that the war-makers, themselves, will shudder at it.

He will insist that no public official hold office unless he has earned the right by courage and experience that has proven his integrity and his ability.

He will see the delicate task of fitting the nation to its duties of tomorrow. Schooling, the last word in sanitation with instructors, how to bring out the highest and the best in the child will be our editor's ideal.

With keen discernment he sees the need of the toiler at the plow, as well as others who produce the necessities of life. He will ever be the staunch friend of the weary who are patiently facing their trials to the breaking point. His one ambition is to establish order in each individual's life, known to be the corner-stone of thrift, which in turn brings happiness. He will point tirelessly to the fact that our interests are mutual, and that unity of purpose is the only plank that will stand in a national party's program.

The newspaper of tomorrow, then, must be in the hands of an editor whose heart is in the right place. His words, the welfare of his public is paramount. His purpose. He must have a will so staunch that nothing can swerve him. Obstacles will only encourage him to stand for the right.

May the ideal newspaper of tomorrow stand as a reality in our midst. Let's boost for it!

Oliver Lodge Sees World Destruction

By ROBERT J. PREW

A warning to nations that they are drifting toward actual extermination was uttered today by Sir Oliver Lodge, addressing the National Free Church at Brighton.

"It would seem to be regarded a step in advance to wage war mainly by machinery," declared Sir Oliver. "The idea of progress is to be able to guide tanks, submarines and airplanes from a distance without the need of men inside of them so they may be laden wholly with explosives, poison gases and disease germs."

"That is what we will come to if we do not realize our sanity. Wholesale destruction seems logically inevitable. Women, as well as men, must be slaughtered; the wounded prevented from recovering and the children prevented from growing."

"Every advance in knowledge and power can be used for evil ends. Conditions have so changed that surely mankind must revolt against the prospect. Some day the race will realize the possibilities of the power that can be wielded by mutual help and the working together of nations in true co-operation."



Effa E. Danelson

Psychic Phenomena and the Investigator

By EFFA E. DANELSON

Author of "Journeys Through Space"

The investigator who wishes to direct his searchlight on Psychic phenomena should begin his investigations by purging himself of all deceit and licentious murmurings; should go to the priest or minister and confess all his sins of omission and commission; should remember he is preparing himself to talk to all the saints and Angels of time past, loved ones, friends and thinking men and women of his own age. He should refrain from chewing and smoking tobacco. He should refrain from eating flesh for at least three months prior to the time set for said investigation that he may have a sweet breath when approaching the shrine. He must enter the presence of all mediums with clean hands and a pure heart and know that, to get the best results, the law governing mediumship must be complied with, either consciously or unconsciously. In reality the best results are obtained where the sitter is not over anxious. Be interested, ask your questions mentally, unless otherwise requested by the medium. Remember, your turn to die may come next. Visualize this picture; think of yourself as a spirit seeking to console your loved ones; visualize the medium, listening for the voice of a loved one that she may give a message of comfort. Remember you are that loved one; the one you wish to reach is testing the medium. The medium feels this and prevents you from assembling the proper chemicals which are necessary for the particular demonstration you wish to make. The medium is in constant fear and you have to give up. Your loved one goes from the meeting, discouraged, disgusted; nine times out of ten, the medium is branded as a fake.

All roads will eventually lead into the Psychic Science field.

He who falters when his position is well taken loses all; but he who maintains a well taken position conquers and goes steadily on, becoming a power and a tower, gaining strength to gain more ground.

Our lives are as the great ocean with its shoals and rocks, treacherous places, strong waves and great depth of calm, beating the frail barque or carrying the great ship. Would you sail the ocean's depth with safety? Sit calm and be a great ship, challenging the waves to hold you that you may experience the strength within you. Bring forth from the depth of your ocean bed the pearls that lie hidden there. Bedeck yourself with the precious jewels of thought and reason. The life will give forth its wonderful light. Be not swayed by every wind that blows; set your course and point the way.

YOUR EDITOR.

Why did not the sitter get the message? Reasons are numerous; too much anxiety, too little knowledge; Selfishness; arguments; skepticism, etc. To get results, treat the question intelligently, using your mentality, not brute force, in determining whether the psychic is honest or otherwise. You can not find out the value of the Radio by pulling the machinery to pieces or get the harmony from a musical instrument by pounding on the keys. You must learn the law governing these instruments and act upon them intelligently to find their value or determine their perfect mechanism.

Up to the present time, as far as the writer has been able to determine, this question has been treated as though the psychics were inhuman beings and not belonging to the human race. The history of all investigations which have been carried on, so far, have shown more detail of how the psychic was tied, bound and gagged than about the results obtained. Highway robbery methods have been so dominant in these investigations that it is a miracle that any results at all

was obtained. The writer often tries to visualize the wonderful powers that might have been made through this investigation had they been carried on with intelligent analysis rather than by brute force. The time spent in driving the medium, arranging the sitters, investigating committees and what not, before the performance begins is really disgusting to one who hears and sees at all times. At one of these seances handled in this manner, the medium becomes a real wreck before she was settled to the real work. Her vitality is depleted, her audience is tired out with waiting and the whole performance of investigation creates disgust and brings to the mind of the strangers the thought that there must be fraud or there would not be so much pretension.

The writer attended the seances of a materializing medium to determine the truth of the manifestations. At each succeeding performance the chairman was very nervous in his claims for the medium. His oratory, and the different brands of protection they had, created a distrust of the medium in the minds of the people present. The selecting of a committee took more time than the performance and when the seance was over, one or two out of the vast assemblage of people present thought they had conversed with some one they might have known.

It is not the purpose of this article to criticize, but we firmly believe that if a medium's genuineness can not be determined by the intelligence on the part of the investigator, the medium would be too clever to be caught by any test the investigator might make.

No trickster can produce your mother's form, imitate her voice or tell you of the things that no one but yourself, and sometimes not yourself, remembers until your mother recalls it to your mind.

Not all people who haunt the seance rooms are investigators. There are three classes of people who attend seances; we might say, four. The mourner, seeking surcease from sorrow, the Scientist, seeking proof of the medium's honesty, the trickster, seeking to expose the medium and the fortune-hunter. The mourner is the only one who is eligible to the seance room. The others should only be allowed there after the medium has had them searched and investigated as to their honesty and earnestness and after they have become thoroughly educated as to the laws governing what seems to them to be impossible things.

Ignorance abounds in the seance room. The mourner who sits in the silence with only her hope of getting one word is a more capable judge of true mediumship and will get better results than the Scientist with his weights and measures and his test conditions with the medium.

The sorrowing ones have been the ones who have proven to the world that death does not end all; for those dear ones who are called dead, having been iden-

tified, have established a hard beaten path twin and Heaven, so called, that has widened and is widening, until people in all walks of life are turning on the great highway in quest of relief from sorrow, sickness and financial troubles.

Our brothers across the water are training mediums to produce manifestations. In the United States of America, they are making laws to prevent the use of the natural gifts which our men and women have.

The United States, the birthplace of this great Science, known as Modern Spiritualism, should erect temples of learning for the propagation of this great Truth. If these manifestations were dependent on the mentality of the medium, the very condition that he is placed in by these self-appointed, unprepared investigators, would prevent the manifestation.

Fortunately for Science, the manifestations are not dependent on the medium's mentality. A Psychic phenomenon is a chemical production. This chemical is very abundant in some individuals and, when mined, is brought forth in large quantities. The human body is a reservoir, filled with wonders, and when the Scientist turns his attention to the mining of these products he will find that the human brain is the greatest Radio broadcasting station of all ages.

All that is manifesting outside of man has been drawn from the storehouse within. Let us invent ways and means to *proserve* Life and develop the child, any child; all children. Killing the body fills the world with criminals; preserve Life and train the child to think constructively and in a few generations "LIGHT," which is intelligence, will abound, and earth will indeed have gained Heaven.

Every child is a psychic; every child sees and hears independently of the physical eye or ear, but these eyes and ears are closed as tight as a drum the first time the child asks a question that its mother can not answer.

Every Government should look after all children and see to it that no baby is left with parents who do not know how to feed it and teach it of the great things that every child beholds from the time it is three months old. All children view the whole world at this age and if this picture could be unobstructed, every child would be governed by a Master mind.

The first thing a child gets is a dose of something to make it sleep when it wants to explore the new country it finds itself in. After having explored a little, in spite of its keepers, it reaches for something and its tiny hand is put down. This is disappointment number one. Note the change in the baby's face; it has grown old.

Children should have a place at least as free from interference as the kittens of the house. The impulse of the baby is governed by growth. Many a promising

(Continued on page 34)

MIND, THE MASTER BUILDER

A Treatise on the Philosophy and Practice of Mental Science

By HENRY FRANK

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

Tenth Paper

(Continued from last month)

Now, simple as these principles appear, they are the foundation of human attainments, and ignorance of their effect upon mankind results in incompetence, failure and discouragement.

In this paper we shall study how these laws operate in the activities of the Unconscious Mind.

The Unconscious in Human Behavior

It is one of the revelations of Nature that she has no ethical standards. She knows neither right nor wrong. One law is everywhere manifest: the Law of the Easiest Way. What Nature has done once she inclines to do again. Her so-called laws indeed are nothing else than the fixation of habit or the persistence of inertia. When her forces move in one direction her inclination is to keep on in that direction; she never pauses to foresee results or ask about moral consequences. She is, from the human point of view, both good and bad, and equally intense in the one as in the other.

The reason for this is that all her intensive work is the outcome of automatic or unconscious energies. While, it is true, in Man she has developed consciousness, it is also true that in him she achieves her effects through the Unconscious in his organism.

The only saving feature in Man, and the means of his redemption, lies in the fact that the Conscious may guide and direct the Unconscious; but the unfortunate fact remains that in the majority of men the fortuitous works more commonly than the foreseen; that is, men are indifferent of what registrations the Conscious makes in the Unconscious, and therefore the general condition of mankind is far from reaching anything like the ideal possibilities of nature.

Hence the most important of all the instructions which can be inoculated in the human being relate to the instructions which the Conscious gives to the Unconscious: the entire planetary fate of mankind centers in that capacity.

Now, unhappily, Incompetence, which we have been studying, is the great bugbear in human endeavor. Everywhere the paths of mankind are strewn with the corpses of human failure. Not one in ten million attain to what they might, by the innate powers of

which they are possessed. On the contrary, the vast majority of humankind long before they become candidates for Eternity mourn their dismal disappointment with life.

Now why is this? It is absurd for failures to take on a "grinch" and blame God or Nature or other human beings. The fault is not in their stars but in themselves. The misfortune is that ordinarily men are not educated in the psychological laws of human effort; and until they understand and apply those laws failures by the millions will continue.

As I have said, Incompetence is the great bugbear. How does it come about? Take the simple effort of making an exact copy of a written instrument. This would seem to be so simple that anybody could always accomplish it without serious difficulty. But enter any business or professional office and hear the complaints and scoldings of those in charge!

How few are there who achieve exactness! What a mass of frequent omissions, insertions and incidental errors! Now let us study the cause: First, the use of the eye. Remember, we are studying the principle of Co-ordination. Look on a pair of scissors. It is objective to your vision. But while it seems to be an object outside of you, you see it not but as you behold its subjective presentation. That is, the mental picture must be an exact copy of the physical object. Now, in normal persons or in persons properly educated in the act of observation, the subjective or inward picture will absolutely agree with the outward object, because the two have been co-ordinated in the processes of the Consciousness. In a normal person the balance or co-ordination is perfect, the outer and the inner agree.

But alas, how few are normal or correctly educated! In almost every one of us because of our faulty co-ordination, caused by an incorrect education, there is more or less disordination; a discrepancy in the mental vision that distorts the outer picture. Look casually at a pair of scissors, and then remove the object. It will be difficult for many to recall or visualize the precise object. The mental scissors may be longer or shorter than the physical, its blades may appear uneven; it might go so far as to be reduced in the vision to but one blade and confused with a knife. When, in fact, the deficiency of the mental

vision is extreme, the mind might easily, on attempting to write "wisdom" in the copy, substitute the vaguer image of "wife," and thus an error slip into the copied manuscript.

There is a curious potential weakness in each of us that may be called "mental blindness." This is the result of faulty co-ordination between an object seen without and its mental reflex registered in the brain. Professor William James in his "Psychology" says: "I am mentally deaf—if hearing a bell, I can't recall how it sounds; and mentally blind—if seeing it I can't recall its sound or name."

Here lies the cause of the imperfect copy or faulty co-ordination. The mind or conscious faculty substitutes unconsciously an object which is blindness to the actual object causes it to see. In extreme cases where the brain centers are diseased, a patient may go so far as revealed in psychological clinics, as to call a pair of spectacles a hair brush, an umbrella a plant of flowers, an apple a portrait of a lady, etc. In such cases it is as if were a consequence of the crossing of the fibers between the cells so that the wrong cells are hooked together, and the consequent false image is registered.

In Freud's work on "Everyday 'Slips,'" "The Psychopathology of Everyday Life," he points out that there is probably an emotional factor, also, in this divergence between objects seen and the images which they register in the brain. He says the faulty co-ordination may result from a feeling of dislike toward the object, or there may be associated with it some incident that one wishes to forget, and in such cases the "Consciousness" acts like a censor, refusing to let the "Conscious Mind" see the actual object and substitutes for it one more agreeable. There is doubtless some truth in this, though it is quite possible to exaggerate the exercise of such an agency. I am inclined to think the faulty co-ordination results rather from a momentary state of absent-mindedness during the observation, suffering the object to become blended with other mental images that float through the mind from previous experiences.

This, then, is the basis of Incompetence; for where it occurs it may be seen that it results from faulty co-ordination which, itself, is the consequence of Inattention. The power of concentration, that is, of discerning a logical relation between objects and mental images, objective and subjective states, has been weakened or impaired.

Now there is but one way to overcome this weakness; that is by a process of intensive education. The danger of Incompetence lies at the very beginning of one's life. As the twig is bent, so grows the tree. This necessary co-ordination or mental association is carefully taught to the young. Slipshodness and haphazard performance are too frequently ignored

among young children and the result is they are already rich in the qualities that make for incompetence and failure.

Attention is not only an indispensable element of Memory, but also of Observation. It is perhaps the most important and indispensable of all our mental exercises. Yet how few teachers or parents take note of its development or perfect in those who are under their care! They wink at the misadventures and cause them on the score that next time the child will do better. But when we understand the law of inertia, or that Nature always inclines to repeat herself, the "next time" will mean a disposition in the child to do as poorly as he did before or perhaps more so.

For remember, we are studying the law of co-ordination, and that means that whenever the mind is exercised even slightly, it causes a modification to take place in the arrangement and disposition of the brain cells. Always there is a physical accompaniment to every mental act. It is because the mental act is not merely something "in the air," but is also a material act, or a physical registration, that it is difficult to "change the mind" or the habit of co-ordination when one wants to. Nature has established a specific correspondence between mental activity and cranial adjustment. The cells are electrical apparatus. They are constantly charged, discharged and recharged. When the mind is active this process is continuous; when it is passive or at rest the cells remain passive or static.

Now the fundamental business of education consists in the growth and training of the brain cells. This education, nifty-willy, begins at the beginning of life, while the infant is nursing at its mother's breast, perhaps even before this, while still it lies in incubation. All the cells inherit germinal intelligence. Just as we must cultivate seeds in order to raise plants and fruits, so must we nurture the cells in order to develop correct thoughts and habits in human individuals.

There are certain elements latent in the cells which will either remain dormant and potential or, if cultivated, be expressed and useful. "Appearances in the cells," says Donaldson in "The Growth of the Brain," lead to the conclusion that many elements stop short of complete development, and that number which might develop, in any given case, is far beyond the number that actually does so.

That is, Nature has endowed each human being, each infant when born, with a specific number of nuclear cells, which are intended to be expanded and developed by experience and education; and the future of each individual will depend wholly on the degree of development given them. All depends on exercise, use, cultivation, persistence. A fact not, perhaps commonly known, but which is most important, is that the specific number of cells in the brain is fixed, and after

at a certain age the individual is not endowed with an increase in the number. All that takes place in the future of the individual is a growth, expansion, adjustment and association among those pre-existing cells. No increase of the number takes place; the alteration and change consists wholly in the alteration of the shape and association of the cells; so that in the last analysis the foundation of human education is physical; that is, it is evidenced in the way the cells have been used and cultivated. Nature has not only been, from our point of view, wisely provident in her endowment of human beings, but she has also been most gracious. For the reflex effect of the mental process becomes automatic; after the mind gives to the cells certain impulses and directions, then the cells work out future results for themselves. The nerve substance responds mechanically or dynamically to the mental effort; and when the effort is persisted in there follows habitual activity, which continues without conscious attention. That is the reason that initial effort is so important; for by the law of Inertia what is finally done will be patterned by what is begun. It is also the reason why initial efforts are always difficult and discouraging. Before the act is begun the cells have already acquired a certain disposition and companionship. That is, they have a latent disposition to find certain associates among the cells, and if what one attempts to do requires a new adjustment it demands a departure from former association and the seeking of new association. Therefore a modification of the cells is a difficult process, for it occasions a sort of wrench or pulling apart which can only come about, of course, as the result of intense mental energy.

When a typist, for instance, begins to strike the keys of a typewriter, her effort, when she is in the process of learning the art, is clumsy, hesitant, faulty and bewildering. But after she persists she does her work almost without thinking about it—with the slightest conscious attention.

The reason is, the brain cells which her mind requires for her effort, have not at first let go their former association; they are as yet but latent and undeveloped in the use she requires of them. But after continuous labor the cells expand in the way they should, that is, send out new fibers or connecting links, discharge increased electrical energy, cause certain chemical reactions; in short, generate a new apparatus for the mind to use which, after it is perfected, acts on automatically of itself, and relieves the conscious mind. Just as the will and intelligence of its maker enter into a mechanical instrument after the inventor has conceived and the mechanic has constructed it, and it then no longer requires the attention of either mechanic or inventor, after the power is attached; so the cell-apparatus of the brain carries

on the intelligence and the will of the mind after the conscious attention of the latter is removed, once the apparatus is generated and set a-going. This fact indicates the friendliness, so to speak, of Nature; her disposition to economize our energy, and to substitute unconscious for conscious effort in all our occupations. But, of course, we are speaking humanly, when we refer to a disposition of Nature; as she works on without any apparent concern as to how her energies or forces may affect mankind.

Here it might be well to call attention to the method of educating the cells or their elements. Our success will depend on the degree to which we can relegate conscious effort to its unconscious phase. Practice must continue till all phases of consciousness cease and the performance becomes automatic. Nothing is really learned until all effort to realize it passes from the mind. Knowledge must be converted into memory; that is, the act of acquisition must cease completely. Only when conscious knowledge is unconsciously registered is it relegated to memory. Memory is unconscious; knowledge is conscious. But, until knowledge becomes memory it is of little value to us. It is for this reason that, so often, reading is useless to people. They acquire the information which the page affords merely to hold it for a moment in consciousness; they have the momentary knowledge of what they peruse; but as they do not dwell upon it by intensive attention; they do not give it time to sink into unconscious memory. True, it is not lost; somewhere it abides in the depths of their being; but it is unlikely to be recalled because the cells associated in the momentary knowledge were not sufficiently associated; not sufficiently cemented, to speak metaphorically. The attention gives the cells, as we might say; consequently their tendency to come together again under the slightest provocation is increased. But where there is little attention, and the knowledge is a momentary acquisition, the cells being differently associated, the memory is apt to be weak or faulty.

Thus, for instance, in the effort of memorizing a speech or a dramatic rôle, consciousness at first plays a conspicuous part. But the actor or orator will probably fail if he depends on the continuity of the conscious effort. Only when the elements of the cells have been so enlarged or trained that they themselves assume the consciousness of the labor, and the individual ceases to be conscious of his effort, is memory established and success insured. Automatic effort must substitute intellectual or conscious effort; the cells, only then, are sufficiently educated for the specific work.

At this point it would be well to call attention to an erroneous teaching sometimes indulged in. It is assumed that the cells may be forced into obedience by a mere effort or command of the Will. It is as-

aimed that all we need do is to force the rivers of the blood into the brain centers by the power of Will, and the supply of the blood will itself expand and develop the cell units. This is manifestly an error. The mere supply of the blood is not in itself sufficient. Even though you may be able by an effort of the will to drive the blood to a muscle, that, in itself, would not avail in the development and growth of the muscle. On the contrary, it might only induce congestion and favor, possibly, high blood pressure. The accumulation of blood in the cells or tissues of the body is not the only requisite for correct growth and improvement. Unintelligent aggregation of blood corpuscles might lead to depletion and degeneracy, rather than to desired development. Nature insists that such use as we make of our physical organs and instruments of growth shall be rational and according to her organized laws.

Apparently she did not intend that we should cheat her by any such cheap device as the mere exercise of the will-energy on the blood currents; but she has on the contrary insisted, if we understand her laws aright, that such guidance of the blood activities shall be conducted intelligently, rationally and for a distinct purpose. Nature bases all true growth and development on the principle of use. If the organs and the faculties are to improve and unfold they, of course, must be supplied with a correct and efficient flow of blood to the required centers; but such flow of the blood cells must be the result of the use and exercise of the muscles and organs and faculties that we seek to improve or develop. As in all the physical organs, the only correct and judicious way to attract blood to them, is by use and exercise, so the blood must be attracted to the brain cells by their exercise, use, activity and education. There is no magical way by which we can become geniuses. Supplying blood to the intellectual centers of the brain cells will not produce a giant intellect or a mind endowed with superior capacity. If one desires to become, let us say, a mathematician, let him not imagine that he can achieve his end by some occult procedure whereby through thinking he can direct the cells to the mathematical centers of the brain, even if ermiologists were so well acquainted with cellular locations that they knew where the mathematical center is.

In the first place the pupil should know whether Nature had endowed him with the potential or latent capacity to become a mathematician. Much depends on the matured organization of the brain. All brains are not even potentially mathematical, or musical, or linguistic, or poetical or scientific. There are some brains whose too rapid reception of blood at certain centers would tend rather to insanity or hysteria than to genius and achievement. If, perchance, one be gifted with an organization which potentially is sus-

ceptible of lofty intellectual attainment, then indeed the cells lie in waiting for that excitation and direction which shall call to them the requisite flow of blood that will feed and develop them according to nature's own laws. What they then crave is awakening, agitation, rousing and exercise that they may duly perform their functions. But to conceive that, merely by *thinking* or will power, one can drive the cells to their appointed places and cause them to develop genius in any individual, is to expect butterflies to become eagles and lambs to be converted into lions.

The Unconscious or the Subconscious can accomplish much and is a most potent agent in the hands of a wise instructor and guide, but the unconscious is no more lawless than the conscious; and it must be educated according to the principles which Nature reveals, if it is to work for our good and not our injury.

Let us close this paper with a summary of the principles thus far discussed:

First: The brain is an organ composed of plastic cells subject to growth expansion and development.

Second: The mind (intelligence and consciousness) is the energy which is employed in the growth and development of the brain cells.

Third: The cells are grouped and classified in specific brain centers acting as organs of sight, sound, speech, smell, taste, and other physical qualities as also possibly of thought and reason (higher psychic powers).

Fourth: Every mental effort is accompanied by a modification of the brain—a readjustment and re-association of the cells.

Fifth: Persistence in any mental effort results in the modification of distinctive cell-centers, establishing a fixed correlation between the cell-groups.

Sixth: Education of intelligence (will power and character) depends on the impingement of required mental energy (the motive force of mental images) on the specific cells called into action.

Seventh: When mental images (perceptions, memories, thoughts, ideas, emotions) in the conscious mind impress the required cells with sufficient energy to compel their automatic persistence, the conscious mind gives way to the unconscious, which is the foundation of character.

Eighth: Conscious concentration on the part of the mind, if persisted in, results in unconscious or sub-conscious concentration, which is the energy that automatically determines the idiosyncrasies, characteristics and qualities of an individual.

Ninth: All our mental conditions are the results or reactions of motions set up between the elements of the cells of the brain. But only when these reactions become regulated and co-ordinated under the guidance

of the educated will, does the individual become rationally developed and human progress obtain.

Fourth: The cells of the brain being chiefly commanded by the energy of the unconscious mind, it is imperative that the unconscious be ever held in hand by the conscious, strictly guided, educated and controlled, if the individual is to unfold toward perfection.

(To be continued)

The Science of Numbers

BY LIDA W. AMERIGE

The vowels in one's birth-name reveal the inner or soul self, the real character of the individual. The consonants indicate how one appears to others through their personality; hence one can not depend on a person's looks to know what they really are at heart. A pleasing personality goes a long way in assuring our success in the business world and in our associations with others; hence, it should be cultivated.

One may be very spiritual and have high aims and ambitions in life, yet be unable to impress others and secure their co-operation through lack of a powerful personality. We may not all be endowed with beauty or grace, yet can cultivate pleasing personalities that will draw people to us and hold them fast.

The best way to do this is proper care for one's personal appearance; observing the little courtesies of life; being true to the vibrations that belong to us and wearing the colors that vibrate as we do in our outer self or personality.

If from the digit of the consonants in your birth-name you have the *I* vibration, you may know that you appear to others as very independent, original, creative; that you like lovely things but want them distinctive and not just what others have. The becoming colors are tan, gray, straw and drab.

If you have the *II* personality you would appear to others as tactful, diplomatic, peaceful, easy going; you would not be distinctive in dress, but wear what others did around you. The becoming colors are emery, olive and violet.

If you have the *III* personality you will be graceful and beautiful and appear to others as artistic, masical, dramatic; you will make a good entertainer; wear dainty clothes and be very stylish; you will be one of the sunshine makers. The becoming colors are orange and plum.

The personality of the *IV* is very plain and precise; very neat and careful in dress; appearing to others as practical, analytic and intellectual.

One having the *V* personality is very stylish and the first to adopt the new fashions; likes brilliant colors with lots of frills.

The *VI* personality makes one appear like a common-sense person, very fatherly or motherly, to whom one could go for comfort and advice.

One having the *VII* personality appears religiously inclined, very immaculate in dress; looks cultured and refined.

The *VIII* personality is one of power; looks successful and aristocratic.

The *IX* personality is gentle, sweet and lovely; those possessing it are noticeable in a crowd from their perfected grace.

A fine personality is like an elegant frame to a picture; it sets it off. Study yourself or let someone who understands the value of vibration help you to bring out what is within. Many go through life with ungratified desires because they let their talents lie hidden. The world is too busy to dig for flowers beneath the snow. Let the world know of the wonderful possibilities within, awaiting recognition. Show forth your ability and draw to yourself others who will help you to manifest.

Drifting

By LYDIA BARTLETT, Author of "She Yet Speaketh"

I slept and dreamed,
And in my dreams I seemed to be
Alone, far out at sea,
And idly drifting.

No mast nor keel nor spar
Had I to which to cling,
But in the midst of that vast solitude
I drifted, silently.

A solemn hush brooded upon the sea,
Nor craved I human voice
Nor touch. I was content to be
Alone, and drifting.

And all my senses seemed sunk
In a deep lethargy,
Soothed and calmed by the sweet idleness
Of drifting.

And then methought I saw a bird
Slowly and silently wing its way
To Heaven. And involuntarily
I watched it, drifting.

Then it was lost to sight,
And then, all silently, the prayer
Rose to my lips: "Lord, let me not be
In the midst of Life's sea, merely drifting.

While others toil, Lord, let me be
Close, close to humanity,
Doing thy will. Keep me, O God,
From drifting."

STELLAR-NUMEROLOGY

Talismans, Amulets, Zodiacal Gems

by ARTIE MAY BLACKBURN, D.D.

Talismans, amulets and zodiacal gems are words about talismans, amulets and zodiacal gems. The subject is not in interest to all occultists and to the lover of the macabre, as well as to the admirer of the beautiful in Nature.

As far back as records of man and his nature go, mankind has ever striven to express in tangible form forces and powers but vaguely felt, whose full expression remains ever beyond the material in which human life manifests.

The constant and seemingly unvarying motion of the heavenly bodies in their diurnal relation to the earth seems to have taken the most prominent place in the recognition of primitive man. Naturally, therefore, when trying to express something of the intangible forces of which he was but dimly conscious he took the Sun and other heavenly bodies as symbols embodying the highest aspirations of which he was capable.

According to the best authorities on the subject, particularly the Pavins, there seems to be little doubt that the first symbol used talismanically was the solar disc.

The oldest and one of the most unique symbols of the Sun is the Swastika, used by almost every known civilization to attract the good or well-being which its name, according to Sanskrit derivation promises: SU, good; ASTI, being. The adoption of this talisman as a badge by the Boy Scouts of America can scarcely be regarded as accidental by those familiar with its esoteric significance.

Another sign of great antiquity is the Point within the Circle, familiar alike to the planetary students and to symbolists and used anciently by warriors as protection from enemies as well as to attract success and to overcome the foe.

Could a more significant talisman than the POINT-WITHIN-THE-CIRCLE have been chosen as the distinguishing mark of the Allied Aircraft? And so it is in Heaven's golden alphabet that he who runs may read the origin of ancient symbols adapted to latter day use.

As the Sun, the great manifestation of day, typified the creative force, the positive male element, so the Moon, signifying the supernal feminine principle ranked equally with the former in talismanic popularity.

The terms TALISMAN and AMULET have come through indiscriminate use to be regarded as synonymous, but the meaning of the two words is entirely distinct. Talisman, from the Arabic, means the influ-

ence of a planet or zodiacal sign upon one's life under the name, while the Latin significance of Amuletum is "to keep away with to battle," its purpose being to ward off danger from its possessor.

Sun—Reservoir of Electric, Magnetic and Vital Forces

Typical reasoner that every mechanical action on the face of the earth, every manifestation of power, organic or inorganic, vital and physical, is produced by the Sun, which is the reservoir of the electrical, magnetic, and vital forces required by our system, which are taken in by all men, animals, vegetables and minerals and by them translated into various life-forms.

By planetary scientists (astrologers), by magicians and adepts, it is generally believed that the planets of our solar system not only absorb and give off the Sun's rays, but add a subtle force peculiarly their own, which they reflect to earth. Consequently talismans made under beneficent planetary aspects of the metal and gem corresponding to the planet most favorably placed in the natal chart, form a channel through which these vibrations are transmitted to the wearer.

The philosopher of thousands of years ago understood the suitability of gems as a medium for the transmission of astral forces, and invested them with great importance, attributing to them spiritual as well as material powers, special characteristics, medicinal and curative properties. The jewel, representing the highest evolution of the mineral kingdom, has remarkable powers of absorbing and retaining impressions. Gnostic gems employed in initiation twenty centuries ago still remain, reliable psychometrists and potent centers of magnetic influence.

In the selection of gems the greatest care should be exercised—particularly by those seeking development of the higher bodies, psychic unfoldment, etc., to avoid jewels associated with crime and persons of vicious disposition. Gems which have been the cause of crime seem to absorb the effect of all the evil passions prompting them, retaining and radiating for centuries the evil influences. Diamonds and topazes are especially susceptible to impression as well as highly potent in the dissemination of evil suggestion.

Psychic Phenomena—Its Production Affected by Gems

Persons whose higher vehicles are trained to conscious functioning on super-normal levels, appreciate the effect of precious stones in the production of certain phases of psychic phenomena. The rational of such action is easily understood when we consider that

all phenomena set up vibrations in the ether and that anything vibrating vibrates in unison therewith insofar as a definite sort of oscillation into active manifestation is concerned, anything that depicts these vibrations depicts the phenomena.

For instance, let us suppose that in a group seeking some definite phase of spiritual development, someone unconsciously wears a talismanic jewel particularly potent in transmitting entirely antagonistic planetary vibrations. This influence expresses itself at a certain vibratory rate in the astral and lower mental bodies and gains entrance to the vehicles of the group which decide power particularly when they are in a receptive mood, as so frequently occurs—in a negative state—vibrating so feebly that its impact can readily overpower the existing rates of motion. The talisman being charged with exactly contrary rates of oscillation, the two cannot co-exist, and while the discordant jewel may not be considered as a thing of great power in itself it is likely to produce an effect quite out of proportion to its intrinsic strength because of the readiness with which the members of the group react to its influence through similar, though unconscious planetary sympathy.

Vibration, the Key to Magical Powers of Gems

The principle of vibration is really the key to the magical powers inherent in Amulets and Talismans. Take for example a sincere student who wishes to overcome extreme negativity, indecision or other destructive qualities she has permitted to express. She wears a suitable amulet charged with positive, definite power; when the two streams of force come in contact, the positive will vanquish the negative, *providing the wearer so elect*. In spite of the amulet she could, of course, deliberately choose to be negative and to do wrong, but all of the time she would be conscious of great discomfort arising from the discord between the two opposite rates of vibration.

In this brief introduction it is quite impossible to go deeply into the subject, but future chapters will seek to acquaint the reader with something of the tremendous influence wielded by gems throughout history, to trace the planetary sources of such influence and to indicate the "scientific" processes through which the curative properties of jewels operate—for the world timidly awaits the stamp of "scientific" approval before accepting the wisdom of the ages.

When shall we awaken to a realization of the fact that this term SCIENCE holds altogether too large a place in our appraisal of things? "Science is but the laborious process of the actual demonstration of those things which the mind knows by intuition." How stupid to regard it as some finished work, some ultimate achievement, whereas science is merely the RECORD OF OBSERVED PHENOMENA. Up to a certain day SCIENCE testified that the earth was flat, simply

because the vastness of the day had not OBSERVED that it was round. The science of yesterday is very far from being the science of tomorrow.

While our investigations must proceed with observed phenomena, at the same time we must not forget that man can transcend dead sciences and the things which are visible and tangible to the senses and reach up and out to those things which are SPIRITUALLY DISCLOSED AND WHICH ARE THE TRUE BEAUTIES.

Dicyanin and the Aura

By LEYNORD R. GRAY

A great deal has been written in the past in regard to the aura. From Cornelius Agrippa, Paracelsus, and Jacob Boehme to the present day Theosophical teachings, many and varied interpretations have been made.

clairvoyants, "sensitives" and people gifted with certain psychic powers have long been known to have the ability to perceive this aura.

A way has now been discovered whereby the average person with normal eyesight can actually see this for himself, where before a visual knowledge of this has been confined to a privileged few. This, of course, means a great step forward as it does away with all chances for imposture and gives positive science an opportunity to work from a known point.

This aura is seen with the aid of a chemical screen—that is, a solution of a certain dye in a container constructed so as to facilitate the observation of comparatively large objects with ease.

The writer has had considerable difficulty in obtaining anything which was suitable for experiments of this nature, but finally was able to locate a glass cell made in Germany which was very satisfactory.

The dye which was used is a coal-tar derivative called Dicyanin, and little more than a chemical curiosity, almost unobtainable at any price until recently. It is useless to the textile industry on account of its instability and high cost; it has, however, found application of late to motion picture color photography.

This dye exerts a peculiar influence upon the eye which is not properly understood. One thing is certain—it temporarily shortens the focal length, and after working with it for some time the writer has found that he is able to see this aura without the aid of Dicyanin screen. It is evident that the eye must undergo some temporary physiological change.

This property is by no means confined to the above dye, but it is the only one known which gives satisfactory results.

W. J. Kilner, former electrician to the St. Thomas Hospital, London, has discovered this remarkable property while experimenting with a number of aniline dyes with this object in mind. He has worked for a

number of years with a great deal of patience and perseverance and has written a book entitled "The Human Atmosphere," in which he devotes some 300 pages to the diagnosis of disease by examination of the aura.

A proper lighting of the room in which the experiments are conducted is absolutely necessary. This the writer has found out after considerable trouble. It is impossible to see the aura in a completely darkened room; a dim, indistinct illumination is essential for good results, as there are certain optical problems which must be met with, but which will not be detailed here.

Generally speaking, from observation, the aura is most affected by conditions of health. A physically, healthy person is always the best subject, and one can be assured that he will have at least a certain amount of success. It is universally known that people with neurotic tendencies make the best mediums, and it is with this type also that the aura is seen the plainest.

Under proper conditions and on careful examination of the aura, it is plain there are four distinct parts, for which Kilner gives the following terms: The Etheric Double, The Inner Aura, The Outer Aura, and The Ultra-Outer Aura.

The aura varies according to sex, age, health and individual characteristics, and first manifests itself by a misty haze surrounding the body. On closer examination, it is readily seen that the aura of every person has its own peculiar color, which may change slightly under different conditions. The colors most commonly seen are a bluish-grey, a light green and a faint rose.

The Etheric Double is the most difficult to see, many times necessitating the use of a special screen. It follows the general contour of the body and varies from a quarter of an inch to an inch and one-half in extension perpendicularly from the body, as it is much darker than the true aura; consequently, many have not been able to see it at all.

The Inner Aura is just outside of the Etheric Double, and apparently is not so dense. Pathological conditions can be analyzed by a study of this Inner Aura.

The Outer Aura is notably strong with women, particularly about the trunk, where it varies from four and one-half to six inches in extension; while with men this varies little, averaging three and one-half inches.

The Ultra-Outer Aura is, of course, the outermost portion, and is very light and not so easily distinguished. The visible portion has often been found to be extended outward as much as six and seven inches, and has many peculiar properties which would require a great deal of space to describe.

Here is an open field for the research worker, leading further and further into the question as to what man is.

What may the future bring?

The discovery of the radio-active elements, the study of the phenomena of luminosity, the transmission of electric power at a distance without the usual conductor, have upset many dogmas which were thought infallible.

The transmutation of mercury into gold is now a fact. Commercially this has little significance, for the cost to produce a gram of it is about fifteen times as much as the market price of an equal amount; but scientifically it means much, as it will revolutionize all established theories and no doubt will lead to greater discoveries, undreamed of. The alchemist was not such a fool, after all.

Claim Royal Blood; Roam Wilds Unclad

A race of men living unclothed under rock ledges and overhanging cliffs, with a history that is not traceable, and who speak a dialect that has no similarity to any known language, is described as existing in Pithoragarh, North India, by the Rev. M. Wells Branch, returned Methodist missionary, says the Chicago correspondent of the Boston Globe.

Their bodies are covered with dark hair from living without shelter. The men are slightly Mongolian in type, small of stature and they never go armed.

They use only the crudest tools besides their knives, yet they live in forests in which roam tigers, leopards, bears and wolves.

"They are like shadows in the forests and will salute no one," said the Rev. Mr. Branch, who lived near them for ten years. They make wooden dishes with their knives and are expert whittlers.

"When they wish to sell any of their dishes, they come out of the forest, put down their wares and retire into the jungle. The traveler then inspects them and if he wants any, he leaves grain, other food or something of about equal value.

"They are anything but warlike and are reckoned the most timid denizens of the forests.

"They are wonderful tree climbers, but do not live in trees. How they manage to survive life in the forests in which roam tigers, leopards, bears and wolves is more than any one knows.

"They believe themselves all descended from royal blood. For this reason they call themselves Rajis, and claim to be descended from the forefathers of the Rajbar family, ruling house of Askot, a native state of that region.

"Some of their number occasionally visit the village bazaars but no one can talk with them or barter save by signs."

"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."

THOUGHT AND CHARACTER

By JAMES ALLEN

As a Man Thinketh

The aphorism, "As a man thinketh in his heart so is he," not only embraces the whole of a man's being, but is so comprehensive as to reach out to every condition and circumstance of his life. A man is literally *what he thinks*, his character being the complete sum of all his thoughts.

As the plant springs from, and could not be without, the seed, so every act of a man springs from the hidden seeds of thought, and could not have appeared without them. This applies equally to those acts called "spontaneous" and "unpremeditated" as to those which are deliberately executed.

Act is the blossom of thought, and joy and suffering are its fruits; thus does a man garner in the sweet and bitter fruitage of his own husbandry.

"Thought in the mind hath made us. What we are By thought was wrought and built. If a man's mind Hath evil thoughts, pain comes on him as comes The wheel the ox behind . . .

. . . If one endure In purity of thought, joy follows him As his own shadow—sure."

Man is a growth by law, and not a creation by artifice, and cause and effect is as absolute and undeviating in the hidden realm of thought as in the world of visible and material things. A noble and God-like character is not a thing of favor or chance, but is the natural result of continued effort in right thinking, the effect of long-cherished association with God-like thought. An ignoble and bestial character, by the same process, is the result of the continued harboring of grovelling thoughts.

Man is made or unmade by himself; in the armory of thought he forges the weapons by which he destroys himself; he also fashions the tools with which he builds for himself heavenly mansions of joy and strength and peace. By the right choice and true application of thought, man ascends to the Divine Perfection; by the abuse and wrong application of thought, he descends below the level of the beast. Between these two extremes are all the grades of character, and man is their maker and master.

Of all the beautiful truths pertaining to the soul which have been restored and brought to light in this age, none is more gladdening or fruitful of divine promise and confidence than this—the man is the master of thought, the moulder of character, and the maker and shaper of condition, environment, and destiny.

As a being of Power, Intelligence, and Love, and the lord of his own thoughts, man holds the key to every

situation, and contains within himself that transforming and regenerative agency by which he may make himself what he wills.

Man is always the master, even in his weakest and most abandoned state; but in his weakness and degradation he is the foolish master who misgoverns his "household." When he begins to reflect upon his condition, and to search diligently for the Law upon which his being is established, he then becomes the wise master, directing his energies with intelligence, and fashioning his thoughts to fruitful issues. Such is the *conscious* master, and man can only thus become by discovering *within himself* the laws of thought; which discovery is totally a matter of application, self-analysis, and experience.

Only by much searching and mining are gold and diamonds obtained, and man can find every truth connected with his being, if he will dig deep into the mine of his soul; and that he is the maker of his character, the moulder of his life, and the builder of his destiny, he may unerringly prove, if he will watch, control, and alter his thoughts, tracing their effects upon himself, upon others, and upon his life and circumstances, linking cause and effect by patient practice and investigation, and utilizing his every experience, even to the most trivial, everyday occurrence, as a means of obtaining that knowledge of himself which is understanding, Wisdom, Power. In this direction, as in no other, is the law absolute that "He that seeketh findeth; and to him that knocketh it shall be opened"; for only by patience, practice, and ceaseless importunity can a man enter the Door of the Temple of Knowledge.

Effect of Thought on Circumstances

A man's mind may be likened to a garden, which may be intelligently cultivated or allowed to run wild; but whether cultivated or neglected, it must, and will, *bring forth*. If no useful seeds are *put* into it, then an abundance of useless weed-seeds will *fall* therein, and will continue to produce their kind.

Just as a gardener cultivates his plot, keeping it free from weeds, and growing the flowers and fruits which he requires, so may a man tend the garden of his mind, weeding out all the wrong, useless, and impure thoughts, and cultivating toward perfection the flowers and fruits of right, useful, and pure thoughts. By pursuing this process, a man sooner or later discovers that he is the master-gardener of his soul, the director of his life. He also reveals, within himself, the laws of thought, and understands, with ever-increasing accuracy, how the thought-forces and mind-

elements operate in the shaping of his character, circumstances, and destiny.

Thought and character are one, and as character can only manifest and discover itself through environment and circumstance, the outer conditions of a person's life will always be found to be harmoniously related to his inner state. This does not mean that a man's circumstances at any given time are an indication of his *entire* character, but that those circumstances are so intimately connected with some vital thought-element within himself that, for the time being, they are indispensable to his development.

Every man is where he is by the law of his being; the thoughts which he has built into his character have brought him there, and in the arrangement of his life there is no element of chance, but all is the result of a law which cannot err. This is just as true of those who feel "out of harmony" with their surroundings as of those who are contented with them.

As a progressive and evolving being, man is where he is that he may learn that he may grow; and as he learns the spiritual lesson which any circumstance contains for him, it passes away and gives place to other circumstances.

Man is buffeted by circumstances so long as he believes himself to be the creature of outside conditions, but when he realizes that he is a creative power, and that he may command the hidden soil and seeds of his being out of which circumstances grow, he then becomes the rightful master of himself.

That circumstances *grow* out of thought every man knows who has for any length of time practiced self-control and self-purification, for he will have noticed that the alteration in his circumstances has been in exact ratio with his altered mental condition. So true is this that when a man earnestly applies himself to remedy the defects in his character, and makes swift and marked progress, he passes rapidly through a succession of vicissitudes.

The soul attracts that which it secretly harbors; that which it loves, and also that which it fears; it reaches the height of its cherished aspirations; it falls to the level of its unchastened desires—and circumstances are the means by which the soul receives its own.

Every thought-seed sown or allowed to fall into the mind, and to take root there, produces its own, blossoming sooner or later into act, and bearing its own fruitage of opportunity and circumstance. Good thoughts bear good fruit, bad thoughts bad fruit.

The outer world of circumstances shapes itself to the inner world of thought, and both pleasant and unpleasant external conditions are factors which make for the ultimate good of the individual. As the reaper of his own harvest, man learns both by suffering and bliss.

Following the inmost desires, aspirations, thoughts,

by which he allows himself to be dominated (pursuing the will-o'-the-wisps of impure imaginings or *steadfastly* walking the highway of strong and high endeavor), a man at last arrives at their fruition and fulfillment in the outer conditions of his life. The laws of growth and adjustment everywhere obtain.

A man does not come to the pothouse or the gaol by the tyranny of fate or circumstance, but by the pathway of grovelling thoughts and base desires. Nor does a pure minded man fall suddenly into crime by stress of any mere external force; the criminal thought had long been secretly fostered in the heart, and the hour of opportunity revealed its gathered power. Circumstance does not make the man; it reveals him to himself. No such conditions can exist as descending into vice and its attendant sufferings apart for vicious inclinations, or ascending into virtue and its pure happiness without the continued cultivation of virtuous aspirations; and man, therefore, as the lord and master of thought, is the maker of himself, the shaper and author of environment. Even at birth the soul comes to its own, and through every step of its earthly pilgrimage it attracts those combinations of conditions which reveal itself, which are the reflections of its own purity and impurity, its strength and weakness.

Men do not attract that which they *want*, but that which they *are*. Their whims, fancies, and ambitions are thwarted at every step, but their inmost thoughts and desires are fed with their own food, be it foul or clean. The "divinity that shapes our ends" is ourselves; it is our very self. Man is manacled only by himself: thought and action are the gaolers of Fate—they imprison, being base; they are also the angels of Freedom—they liberate, being noble. Not what he wishes and prays for does a man get, but what he justly earns. His wishes and prayers are only gratified and answered when they harmonize with his thoughts and actions.

In the light of this truth, what, then, is the meaning of "fighting against circumstances"? It means that a man is continually revolting against an *effect* without, while all the time he is nourishing and preserving its *cause* in his heart. That cause may take the form of a conscious vice or an unconscious weakness; but whatever it is, it stubbornly retards the efforts of its possessor, and thus calls aloud for remedy.

Men are anxious to improve their circumstances, but are unwilling to improve themselves; they therefore remain bound. The man who does not shrink from self-crucifixion can never fail to accomplish the object upon which his heart is set. This is as true of earthly as of heavenly things. Even the man whose sole object is to acquire wealth must be prepared to make great personal sacrifices before he can accomplish his object; and how much more so he who would realize a strong and well-poised life!

Here is a man who is wretchedly poor. He is extremely anxious that his surroundings and home comforts should be improved, yet all the time he shirks his work, and considers he is justified in trying to deceive his employer on the ground of the insufficiency of his wages. Such a man does not understand the simplest rudiments of those principles which are the basis of true prosperity, and is not only totally unfitted to rise out of his wretchedness, but is actually attracting to himself a still deeper wretchedness by dwelling in, and acting out, indolent, deceptive, and unmanly thoughts.

Here is a rich man who is the victim of a painful and persistent disease as the result of gluttony. He is willing to give large sums of money to get rid of it, but he will not sacrifice his gluttonous desires. He wants to gratify his taste for rich and unnatural viands and have his health as well. Such a man is totally unfit to have health, because he has not yet learned the first principles of a healthy life.

Here is an employer of labor who adopts crooked measures to avoid paying the regulation wage, and, in the hope of making larger profits, reduces the wages of his work-people. Such a man is altogether unfitted for prosperity, and when he finds himself bankrupt, both as regards reputation and riches, he blames circumstances, not knowing that he is the sole author of his condition.

I have introduced these three cases merely as illustrative of the truth that man is the cause (though nearly always unconsciously) of his circumstances, and that, whilst aiming at a good end, he is continually frustrating its accomplishments by encouraging thoughts and desires which cannot possibly harmonize with that end. Such cases should be multiplied and varied almost indefinitely, but this is not necessary, as the reader can, if he so resolves, trace the action of the laws of thought in his own mind and life, and until this is done, mere external facts cannot serve as a ground of reasoning.

Circumstances, however, are so complicated, thought is so deeply rooted, and the conditions of happiness vary, so vastly with individuals that a man's *entire* soul-condition (although it may be known to himself) cannot be judged by another from the external aspect of his life alone. A man may be honest in certain directions, yet suffer privations; a man may be dishonest in certain directions, yet acquire wealth; but the conclusion usually formed that the one man fails *because of his particular honesty*, and that the other prospers *because of his particular dishonesty* is the result of a superficial judgment, which assumes that the dishonest man is almost totally corrupt, and the honest man almost entirely virtuous. In the light of a deeper knowledge and wider experience, such judgment is found to be erroneous. The dishonest man may have

some admirable virtues which the other does not possess; and the honest man *obnoxious* vices which are absent in the other. The honest man reaps the *good* results of his honest thoughts and acts; he also brings upon himself the sufferings which his *vices* produce. The dishonest man likewise garners his own sufferings and happiness.

It is pleasing to human vanity to believe that one suffers because of one's virtue; but not until a man has extirpated every sickly, bitter, and impure thought from his mind, and washed every sinful stain from his soul, can he be in a position to know and declare that his sufferings are the result of his good, and not of his bad qualities; and on the way to, yet long before he has reached, that supreme perfection, he will have found, working in his mind and life, the Great Law which is absolutely just, and which cannot, therefore, give good for evil, evil for good. Possessed of such knowledge, he will then know, looking back upon his past ignorance and blindness, that his life is, and always was, justly ordered, and that all his past experiences, good and bad, were the equitable outworking of his evolving, yet unevolved self.

Good thoughts and actions can never produce bad results; bad thoughts and actions can never produce good results. This is but saying that nothing can come from corn but corn, nothing from nettles but nettles. Men understand this law in the natural world, and work with it; but few understand it in the mental and moral world (though its operation there is just as simple and undeviating), and they, therefore, do not co-operate with it.

Suffering is *always* the effect of wrong thought in some direction. It is an indication that the individual is out of harmony with himself, with the Law of his being. The sole and supreme use of suffering is to purify, to burn out all that is useless and impure. Suffering ceases for him who is pure. There could be no object in burning gold after the dross has been removed, and a perfectly pure and enlightened being could not suffer.

The circumstances which a man encounters with suffering are the result of his own mental inharmony. The circumstances which a man encounters with blessedness are the result of his own mental harmony. Blessedness, not material possessions, is the measure of right thought; wretchedness, not lack of material possessions, is the measure of wrong thought. A man may be cursed and rich; he may be blessed and poor. Blessedness and riches are only joined together when the riches are rightly and wisely used; and the poor man only descends into wretchedness when he regards his lot as a burden unjustly imposed.

Indigence and indulgence are the two extremes of wretchedness. They are both equally unnatural and the result of mental disorder. A man is not rightly

conditioned until he is a happy, healthy, and prosperous being; and happiness, health, and prosperity are the result of a harmonious adjustment of the inner with the outer, of the man with his surroundings.

A man only begins to be a man when he ceases to whine and revile, and commences to search for the hidden justice which regulates his life. And as he adapts his mind to that regulating factor, he ceases to accuse others as the cause of his condition, and builds himself up in strong and noble thoughts; ceases to kick against circumstances, but begins to use them as aids to his more rapid progress, and as a means of discovering the hidden powers and possibilities within himself.

Law, not confusion, is the dominating principle in the universe; justice, not injustice, is the soul and substance of life; and righteousness, not corruption, is the moulding and moving force in the spiritual government of the world. This being so, man has but to right himself to find that the universe is right; and during the process of putting himself right, he will find that as he alters his thoughts towards things and other people, things and other people will alter towards him.

The proof of this truth is in every person, and it therefore admits of easy investigation by systematic introspection and self-analysis. Let a man radically alter his thoughts, and he will be astonished at the rapid transformation it will effect in the material conditions of his life. Men imagine that thought can be kept secret, but it cannot; it rapidly crystallizes into habit, and habit solidifies into circumstance. Bestial thoughts crystallize into habits of drunkenness and sensuality, which solidify into circumstances of destitution and disease; impure thoughts of every kind crystallize into enervating and confusing habits, which solidify into distracting and adverse circumstances; thoughts of fear, doubt, and indecision crystallize into weak, unmanly, and irresolute habits, which solidify into circumstances of failure, indigence, and slavish dependence; lazy thoughts crystallize into habits of uncleanness and dishonesty, which solidify into circumstances of foulness and beggary; hateful and condemnatory thoughts crystallize into habits of accusation and violence, which solidify into circumstances of injury and persecution; selfish thoughts of all kinds crystallize into habits of self-seeking, which solidify into circumstances more or less distressing. On the other hand, beautiful thoughts of all kinds crystallize into habits of grace and kindness, which solidify into genial and sunny circumstances; pure thoughts crystallize into habits of temperance and self-control, which solidify into circumstances of repose and peace; thoughts of courage, self-reliance, and decision crystallize into manly habits, which solidify into circumstances of success, plenty, and freedom; energetic

thoughts crystallize into habits of cleanliness and industry, which solidify into circumstances of pleasantness; gentle and forgiving thoughts crystallize into habits of gentleness, which solidify into protective and preservative circumstances; loving and unselfish thoughts crystallize into habits of self-forgetfulness for others, which solidify into circumstances of sure and abiding prosperity and true riches.

A particular train of thought persisted in, be it good or bad, cannot fail to produce its results on the character and circumstances. A man cannot directly choose his circumstances, but he can choose his thoughts, and so indirectly, yet surely, shape his circumstances.

Nature helps every man to the gratification of the thoughts which he most encourages, and opportunities are presented which will most speedily bring to the surface both the good and evil thoughts.

Let a man cease from his sinful thoughts, and all the world will soften towards him, and he ready to help him; let him put away his weakly and sickly thoughts, and lo! opportunities will spring up on every hand to aid his strong resolves; let him encourage good thoughts, and no hard fate shall bind him down to wretchedness and shame. The world is your kaleidoscope, and the varying combinations of colors which at every succeeding moment it presents to you are the exquisitely adjusted pictures of your evermoving thoughts.

"You will be what you will be;
Let failure find its false content
In that poor world, 'environment,'
But spirit scorns it, and is free.

"It masters time, it conquers space;
It crows that boastful trickster, Chance,
And bids the tyrant Circumstance
Uncrown, and fill a servant's place.

"The human Will, that force unseen,
The offspring of a deathless Soul,
Can hew a way to any goal,
Though walls of granite intervene.

"Be not impatient in delay,
But wait as one who understands;
When spirit rises and commands,
The gods are ready to obey."

(To be continued)

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REQUISITES DEMANDED OF THE STUDENT OR MASTER IN OCCULTISM

By THE CABIR PREMEL EL ADAROS

President of Society of Transcendent Science, Chicago, Illinois

(Continued from last month)

It is true a man may be unjust, cruel, avaricious; may indulge in many vices without suffering in health and, on the other hand, the best man may suffer from physical defects. In mechanical arts, too, the work is well or illy done, beautiful or deformed, according to the pattern and skill that have been exercised, irrespective of the individual intention, whether desire of gain, fame or object of whatever kind, whether the work be undertaken with a benevolent, malicious, or other uncertain intent, the thing resulting will be the same and remain the image of the Idea, not the motive. The deformity of the artist's soul may never manifest in his produced work.

But in Alchemy (occultism) where the nature of things is altered or reversed, Causes are of all things most manifestly revealed. Here one may not gather figs from thistles, or grapes from thorns, but the intention is received back, according to its kind, and most exactly. Here the subject, object and result through every phase of life agree together, as the beginning is by the end made manifest, without intervention or concealment in the ministering Spirit throughout. This highly effective agent even in the natural state, inclines as the will directs. How much more so then, in the second or third degree of concentration, does it become strengthened, and upon him who wields it is the responsibility. An eye for an eye, a tooth for a tooth; so does the Law of Justice exact retribution in those spheres; hence so much secrecy is observed in initiations among the brotherhoods that the Power may only be revealed to those of experienced and upright minds. For this reason, declares Hermes, the truth was not begrudged to religious or just men, but to fools, ignorant and vicious; for they may thereby do harm unto themselves or others. Evil men are not accounted worthy of this wisdom. But there are many steps of progress that may be taken on the legitimate path, and every step is progressive where the Rule of Reason is pursued.

Next above the Covetous, Skeptics are condemned. But as these by their own choice remain in ignorance, the harm they bring about is more through their hindrance of others in their pursuit of truth than any direct evil they may themselves do. Of all the evil spirits that haunt this world and stand like stolid bolts before the gate of truth, infidelity is perhaps the

most absurd. For, not seeing themselves, they do not believe that there are others who may see. However, rational skepticism has quite another object, and is not to be confused with the first mentioned form, its mock ally, for this kind of analytic exercise helps to corroborate the mind's conclusions and cultivates that distinctive supremacy of truth in the understanding spirit which is so essential to success in the practical research. The searcher of nature ought to be, as she herself is, faithful, simple, patient, constant, giving his mind to the discovery of truth alone; hopeful and benevolent. It behooves him also, to free himself from the usurpation of vice, and to be good, just, and of a sound reason, ready at hand to help mankind, of serene countenance, diligent to save, and to be himself a patient guardian of the arcane secrets of philosophy. And if, besides these qualifications, the student be supplied with convenient leisure, all hopes may be entertained for his progressively passing by means of a living experience into the Light.

With respect to the impediments of body, these are less numerous and more commonly supplied. Hands and eyes are to be had in abundance, and where these are conjoined with the foregoing conditions of mind, other hindrances may be passed by. Then for the student: He should be possessed or learn to cultivate the qualifications he intends afterwards to bring into practice. It requires the same hope and perspicuity of thought and imagination to acquire the knowledge of the True Doctrine, as is afterwards needed for the practice thereof. The reading of the other sciences was not formerly adapted to the millions, as it is now, in thought, language, and reference—simplified and made easy to the understanding of all. But in the middle-age school of philosophy there are no such aids to a comprehension of its literature. It is true there are Gates, and Keys, and Guides aplenty, all directing on the same Royal Road when this is found; but useless to most wayfarers, whose understanding has become flaccid, by excess of object-teaching, and has forgotten how to think.

Very few will be found to relish the enigmas of the ancient philosophers. No thoughtless experimentalist, persisting in his mere senses, no sectarian fanatic, no idling curiosity seeker, or imagiunist, will find even pastime in this pursuit. The subject is too abstruse, too intricately dealt with, for the natural understand-

ing to apprehend at first view. As the adepts foretold, their records have proved a two-edged sword in the hands of men—for some to cut out dainties, for others to cut their fingers. Who could blame a child or ignorant person for denouncing the language of Astronomy or of Chemistry, as vain sciences, when the terms of these sciences are not comprehensible without instruction? In almost all of the ancient records, the inner sense is not revealed in the literal text, and if by hazard or design, the naked truth is allowed to escape, it has either been slighted over or disbelieved. This singular fate of incredulity has seemed to attend the exposition of these great truths to the mass of mankind, perhaps lest folly or wilfulness, precipitously passing into practice, should either perish or upset the divine legislation of harmony. And thus the Art will probably continue concealed through many ages still. For what is truth to triflers, or light to the indifferent worldling, who cares not to be undecieved? Why try to arouse him from his blissful sleep? For what would it profit him to learn to believe without the power of realizing any good? Without a stable theory of truth absolutely leading, all is mere vanity and vexation of the spirit.

Adepts all, therefore, advise discretion, and are circumspect in their revelations, lest that, which in the hands of a philosopher becomes most precious, should be in the hands of the ignorant a menace. Let him who understands, understand and advance; but let him that cannot, be ignorant still. For this treasure is not to be bought for money, and so, neither is it to be sold. Therefore, let the avaricious and the ignorant, and those of evil manners, fly from our science, for it will bring them to poverty and destruction. Therefore, we treat of this great gift of God in words that will not be intelligible to men of mean capacity, but to the wise shall become plain. The ancient sages knew the value of their instructions, and so studiously veiled it, that only those who by long study and perseverance and sincerity, could understand it. And it is not couched in such terms as might expose it to malignant, ignorant men. Let the student, therefore, exercise himself, in order to find out the way of investigation, so as to find out the plenary knowledge of the verity of the perfecting and corrupting Matter and Form. If thou art slothful at thy books, thy mind cannot be prepared for the work; nor will he be able advantageously to bring his hand to the practice whose mind is sluggish in studying the theory. Ignorance is wiped off with study, which restores the human intellect to true science and knowledge, and by these enigmas the Dragon is overcome. Arnold, in his Rosary, mentions three requisites, viz., subtlety of mind, manual skill, and a free will for the operation.

These several preliminary requirements will not appear astonishing to those who have obtained an

insight into the nature of this science. The next difficulty presenting itself to the mind of the student, after he has obtained a general knowledge of our science, with a hopeful desire to commence operations, has been to find suitable assistance in the undertaking; many have halted here a long while unprofitably, for it is evident that without a Subject to work with and reciprocate the design it remains abortive, as a statue in the conception without the marble to give it utterance. The ascent to Unity is arduous, and the descent is not undertaken in safety alone; neither is there any increase of the Spirit, as we have already shown, without a medium and a bond. Behold, two are better than one, because they have a good reward for their labor, and mutually assist each other by the way. But so much has been written, and with so much sophistication, about the Philosophic Vessel and its multiform distillatory apparatus, that we should be in doubt where to choose a guide in this respect sufficiently intelligible, and who is at the same time trustworthy and of equal fame, and should be given the deepest consideration. The Spirit finally constructs its own vessel and vitrifies it; and since the student is at liberty in the beginning to make his choice from the material at hand; he should give the subject his careful thought, and not be led astray by the usual indifferent advisors and instructors, and may finally after much vexation and labor, decide to travel the path by himself. A good teacher is a jewel rare to find, and should be sought after with diligence.

Secrecy having been a principal object with those practising this Art, difficulty is found often to secure this and at the same time to secure the other conditions. As Cornelius Agrippa diffusely expounds truly:

It is a grace

To find a fitting working-place.

If thy desire leads thee on to the practice, says Vaughan (that is of the ultimate Philosophic Work), consider well with thyself what manner of man thou art, and what it is that thou wouldst do. For it is no small matter. Thou hast resolved with thyself to be a co-operator with the living God, and to minister to Him in his work of generation. Have a care, therefore, that thou dost not hinder his work, for if thy heat exceeds the natural proportion, thou hast stirred up the wrath of the moist natures, and they will stand up against the central fire, and the central fire against them, and there will be a terrible division in the Chaos; but the sweet spirit of Peace, the true eternal Quintessence, will depart from the elements, leaving both them and thee to confusion; neither will he apply himself to that Matter as long as it is in thy violent destructive hands. We should always remember that doctrine of Zeno, that Nature gave us one tongue and two ears, that we might hear much and speak little. Let not any man therefore be ready

to vomit forth his own shame and ignorance; let him first examine his knowledge and especially his practice, lest upon the experience of a few violent knocks he presume to judge of Nature in her very sobrieties. But if thou knowest the principal First Matter, know also for certain thou hast discovered the Sanctuary of Nature. There is nothing between thee and her treasures but the Door; that indeed must be opened. Have therefore a charitable, seraphic mind, charitable and not destructive to thyself. There is in every true Christian a spice, I will not say a grain, of faith, for then we could work miracles. But know that as God is the Father, so Charity is the nurse of Faith. For there springs from charitable works (from the effects of spiritual beneficence), a hope of heaven; and who is he that will not gladly believe what he hopes to obtain? On the contrary, there springs no hope at all from the works of darkness, and by consequence no faith, but that faith of devils to believe and tremble. Settle not in the lees and puddles of the world. Have thy heart in heaven and thy hands upon earth. Ascend in piety and descend in charity. For this is the *Nature of Life* and the way of the children of it. Thou must live, so says Agrippa, according to God and the angels, rejecting all things that are dissimilar to the heaven; otherwise thou canst have no communion with superiors. Lastly, avoid the multitude, as well of passions as of persons. And, in conclusion, I would have thee understand that every day is a contracted year, and that each year is an extended day. Anticipate the year in the day, and lose not a day in the year. Make use of indeterminate agents until thou canst find a determinate one; the many wish well but only one loves. * * * Learn from thy errors to be infallible, and from thy misfortunes to be constant. There is nothing stronger than Perseverance, for it ends in miracles. And, remember, that the effects rationally investigated lead into their causes, and that as the plant of its seed is reared, germinating according to its proper species in a congenial soil, so in this philosophy the end is implied in the beginning, and the purpose is by the product made manifest—the motive, through the resulting action, by the metaphysical cause, carried into physical effect. And with this advice we conclude our introduction, as it may be called, to the Sphinx's lair. The first link in the chain of vital causes moves, as we apply the Master Key.

Second Man Wins

Hotel Clerk—"Why, how did you get here?"

Hard Egg—"I just blew in from Montana with a bunch of cattle."

Hotel Clerk—"Well, where are the rest of them?"

Hard Egg—"Down at the stockade. I ain't as particular as they are."—*Yellow Jacket.*

An Old Friend

By EDGAR A. GUEST

When the old heart feels like bursting with its load of
grief and pain
And the secrets you have hidden there from all the
common train,
When you've locked your lips on trouble and have
stored your wrongs away
'Till it seems you cannot hold them to yourself another
day,
There's but one to whom you'll tell it from the start
unto the end,
So you hasten with your burden to an old and trusted
friend.

Oh, I guess God understood us, and I'm sure he truly
knew
There'd be many things we'd suffer and be many
things we'd do,
Which we couldn't tell our own folks and yet couldn't
bear alone,
And we wouldn't tell to strangers who might elsewhere
make them known;
So He fashioned for our purpose one on whom we could
depend,
And he gave us for our comfort, each and all, a loyal
friend.

When comes the spilling time of care and hearts must
overflow,
To one who's known and loved us long in confidence
we go;
And we grow better for his faith—the pressure of his
hands
Upon our shoulders makes us feel he truly under-
stands;
His words restore our failing strength, we see new
hope ascend,
We face life with a lighter heart because we have a
friend.

Oh, good old trusted friend of mine, how often to your
door
I've come through darkness and despair to tell my
troubles o'er!
I've spilled my burdens at your feet until my heart
grew light,
Always to have you say to me: "These things work out
all right."
And so for all the cares you've shared these simple
lines are penned—
I should have broken long ago without you, good
friend!

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

What of Reincarnation?

If the flesh body was the first body that Life evolved we might then consider reincarnation, but because Science proves that there are other bodies and that the process of evolution takes billions of years of our count of time for its progress, we surely can not think of our becoming an incarnation in the history of one generation if it takes the time Science tells us it does to become one little cell. We must consider, too, the time it would take for the disintegration of those cells in order that an intelligent ego might tuck itself away into nothingness before it could begin to prepare itself to become somebody again.

Is it not more reasonable to think of successive, progressive embodiments taking place than to think of returning? Continuing, rather than retracing, would seem more like Nature's plan; producing, not reducing; bringing forth, not taking from. Trace our own habits; very seldom does any one retrace or return to old habits. We are always and all the time taking steps to conquer old conditions and make way for new ones.

The impelling force within us is the same force that gives the acorn its roots and clothes its branches with leaves. The same impelling force that gives the rose its perfume or the fruit tree its fruit. To one who travels continuously, the fisherman's boat is uninteresting. So it is with one who thinks and expresses in all forms of Life. The thought of reincarnation has no more interest to such a mind than the fisherman's boat has to the traveler of the world.

The idea in the theory of the Reincarnationist that reincarnation is the way that Nature adjusts her mistakes by turning over her work to masters for the distribution of such souls as need to reincarnate, would lead one to ask the question, how do they do it? and who are the masters? From whom did they learn the art of reducing Life to its original starting point and by what power of thought or sight do they hold this Life while it travels back to earth encasement? How many Masters are there who labor in the laboratory of reincarnating Life? If it takes millions of years to incarnate, how long does it take to retrace? Do all the elements of the body return to the melting pot to be brewed over, or is it just certain parts? When does this disintegration begin to take place; at birth, or at death of the flesh body? How about those who lose a member of their body? Does that limb or arm wait some place for the rest of the body? Is it just the spirit that reincarnates? Then, if this be true, when does it return to the great reservoir of Life? According to Spiritualists and Mediums they are chatting around in seance rooms, helping the people to run their business, as some mediums claim to have for their guides, the prominent characters of the Bible, Adam, Noah, Sarah, Abraham, etc., and in our present day

noted people from Ingersoll to President Harding.

Do all people reincarnate or only a part of them? Do we have a choice in the act? If reincarnation be true, how do we reconcile the story of Jesus, Moses and Elias? Again, if reincarnation be true, how can the Bible be true and how can there be a God and what need would there be for a Devil? Are the Archangels the Masters and the Angels their helpers, and when do the Saints get a chance to make the change? Here are the churches teaching us salvation and atonement by way of Jesus and the Saints. The Astrologers are telling us that all the characters in the Bible are stars and not people at all, and the Spiritualists, talking with the dead, saint and sinner alike, all get a chance in the seance room, proving there is no death. Now, what is a poor fellow to think, when the theory of reincarnation comes up? If we are reborn anyway, why bother with salvation? You are helpless; if the Spiritualists are right, all the others are wrong, and if the Spiritualists are right, then there is much to be done; for if they are right, the power of adjustment rests with the individual and in him lies the power to right all wrong. The traveler, who is sure of his goal can prepare for his journey. The law then is the same; if I can talk to my John and Mary, you can talk to yours, and if they can talk to us, then all who ever lived, in whatever time they lived, can talk to us, if they so desire. It is just a question of tuning in and getting their attention.

We know so little and there is so much to learn; when will we leave off wasting time that the child of the future may be civilized?

'Twas but a rose with broken stem
Dropped in the mud by careless hand—
Only that morn a bud pink-lipped
With head erect by zephyrs fanned
Had opened up a thing of joy
Unrolled its leaves to heart of gold
And given its highest for the world
Its perfume rare from petals fold.
Go take the lesson; will you stand the test,
Scorned and rejected, give the world YOUR BEST!

Dudley Dorn.

A Straight Tip

A young sport who answered an advertisement offering to send some tips on the horses received for his dollar, a card with this advice on it:

Horses to follow—Hearse horses.

Horses to back—Hobby horses.

Horses to put something on—Saw horses.

Horses to let alone—Race horses.—*Western Christian Advocate (Cincinnati.)*

A SCIENTIFIC ESSAY ON PHOTOGRAPHING THE UNSEEN

By Dr. W. K. Dunmore

(Continued from last month)

Among the impressive scenes that have left their imprint on my memory is one in which I witnessed the passing of a schoolmate to the spirit life. As she lay on her death bed she raised her hands toward heaven and smiling, said, "O mother, they are coming for me,



Plate I

the angels, I see them coming!" With that her hands dropped and the spirit took its departure.

Why my thoughts revert to this incident, me thinks, "O death, where is thy sting?" What a contrast to the fear of leaving this mortal body. Twice has my life hung in the balance, but for me there was no terror, no remorse. I have witnessed the coming and going; I have seen those contented spirits from the other side and talked with them. Why should I fear?

You, readers, who fear the change called death after scanning these pages, see nothing but meaningless phrases and pictures. To him who contemplates a spiritual existence they speak in no uncertain terms. Many still cling to the superstition that in ancient times, might was right; the king could do no wrong, and the clergy were the emissaries of God chosen to receive messages of spiritual and divine origin. All communications received by others were of the Devil and his angels and portended evil.

The clergy of today maintain the same position as far as possible and denounce all forms of spirit phenomena. They admit that manifestations occur but deny that they are from any good source. If that were true the evidence presented on these pages would necessarily be false. Few of us are willing to admit that our relatives and friends are in league with the Devil because they manifest to us.

Here are numerous settings in which the spirits of parents, children, other relatives, and friends, pose for photos with those who remain in the body. The scene changes with kaleidoscopic effect, never ending in variety. We not only find no two alike but rarely is there any similarity. It is doubtful if any human could devise such an endless variety of settings and poses.

With all its simplicity the illustration on the cover page is a masterpiece of evidence. Mrs. C. L. Minthorn, 6012 Kolmar Ave., is the sitter. To the right is the spirit form of her daughter Letha and on the left is another recognized form in nurse's uniform into whose face she is intently gazing. The nurse has passed her hand under Mrs. Minthorn's arm and although she is unconscious of the cause she feels impelled to look into the face of the spirit form.

Mrs. Effa E. Danelson is the central figure in plate I. The face of the gentleman with the beard is a re-



Plate II

markably good likeness of her father, who passed out many years ago. In plate II the same face is shown in comparison with a photo taken of him before he passed to the spirit world. The lady to the left of Mrs. Danelson is her mother, also in spirit.

Mrs. Danelson is also the sitter in plate III. In addition to the faces there is a large quantity of ectoplasm



Plate III

or unused material from which other faces would form. Probably some of those now visible would have dematerialized in the meantime and the number would not have increased. In the cloud of ectoplasm, at the top is Mr. K. C. Spencer, a cousin, and the face below it is that of an aunt. The face to the left of the cloud is that of an uncle.

By turning this photo bottom side up, the head of a peculiar species of dog is visible in the hair of Mrs. Danahon. Mr. Spencer was a dog fancier and breeder

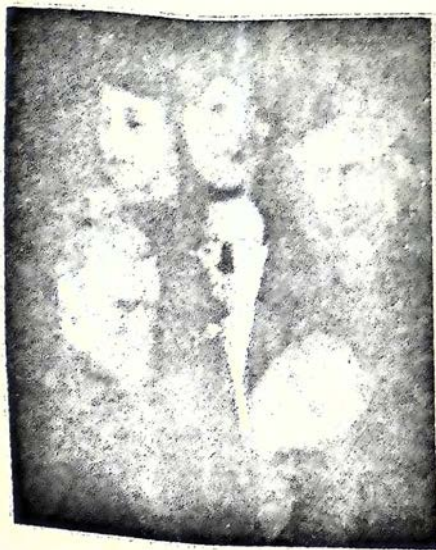


Plate IV

of this variety of dog. In the ectoplasm has also been utilized the face of a distinctly outlined as in plate IV. In this photo Mrs. W. E. Jones, 4101 N. Richmond St., Chicago, recognizes his mother in front of his mother; Dr. Danahon, the one with the beard, his brother John to the right, and above his head, Hattie Eckelman, a cousin of Mrs. Jones.

It is not possible to eliminate ectoplasm from all photos nor is it desirable as some people prefer to believing that photos on which it does not appear are not genuine. The idea is erroneous. It is no more evidence than a pile of bricks in a yard is evidence that the house was built of them. Ectoplasm differs in ap-

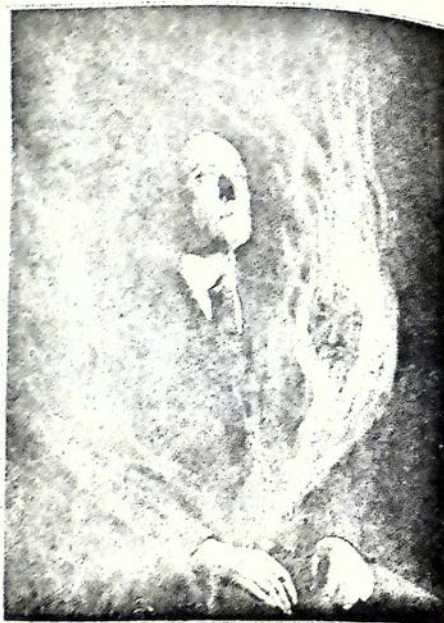


Plate V

pearance on different photos, not because of a real difference but because of its movement and the manner in which it reflects light.

Contrast the appearance of plate III with that of plate V. In the latter the streaky appearance about the face is unusual while the misty, undefined cloudiness at the left is quite common. Only one face is distinct on this photo, but careful scrutiny reveals the features of eight others. The sitter is Mr. A. Tribbett, 3416 Elaine Place, Chicago. The face is that of his father.

The faintly visible faces seen in ectoplasm are in process of materialization or dematerialization and would either become plainer or disappear in a few moments. In some instances the entities are not suffi-

cently strong in some materialities of are unable to remain for a prolonged period of time.

Others appear to have no difficulty in taking on a full form and they easily perform physical tasks. All except one of the figures in plate VI were materialized except Edith Warner whose spirit form appears at the right. Rose Warner at the left has also performed feats requiring physical strength. Dr. Emerson above, also has much endurance.

This photo answers an oft asked question as to



Plate VII

Warner in the bridal costume she intended for her wedding and peering over Mrs. Hulle's shoulder is Rose.

The same entities do not often appear on successive photos. Discarnate spirits probably have the same likes and dislikes as when incarnate. Not being habitués of photographic studios while in the body it is unlikely that they would be more inclined to frequent them after having cast it off.

Some people dislike being photographed and this may account for the absence of their faces from spirit

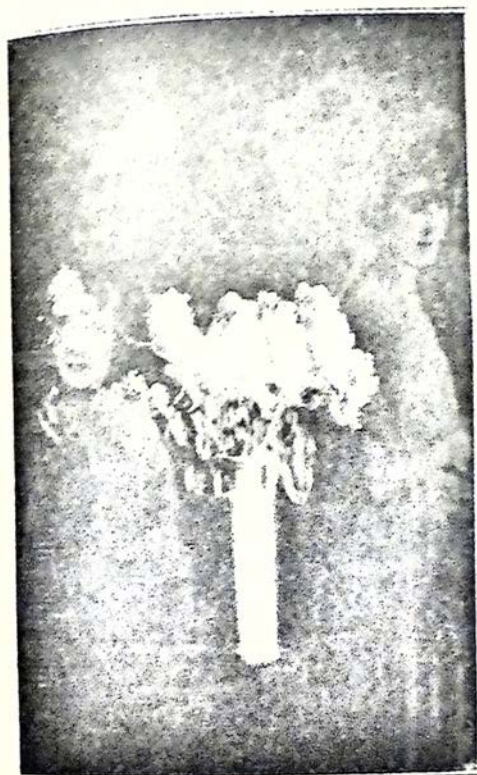


Plate VI

whether spirits can be photographed without having a person sit to attract them. In this instance the only material used to attract them was the vase and one flower. Trinkets, letters, jewelry and various other objects are frequently used to attract the forces. Just how much influence they have on them is largely a matter of conjecture.

Another exhibition of strength is presented in plate VII with Mrs. Catherine Mitchell, 6929 Normal Blvd., Chicago, as the sitter. Lucile Weston, who appears at the left, shows a remarkably clear cut figure. According to her own statement she was preparing to sing as the click of the camera shutter brought her to a realization that she was about to be photographed. The face of Mrs. Mitchell's son at the right is also well-defined, indicating a strong personality.

In plate VIII we have two of the same characters appearing in plate VI, with Mrs. Florence Hulle, 2563 Washington Blvd., as the subject. At the left is Edith

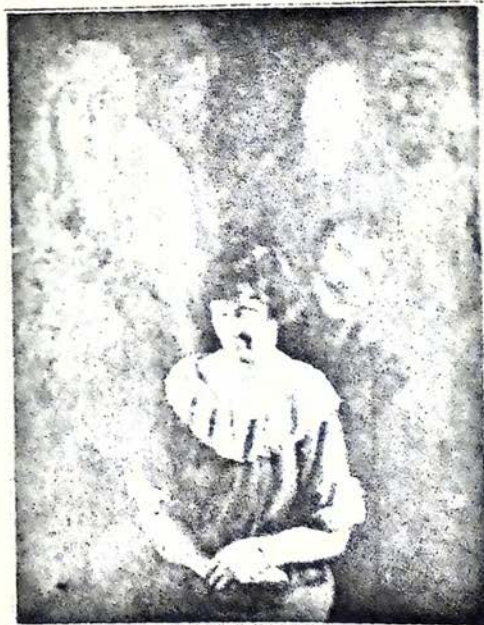


Plate VIII



Plate IX

photos. We are too often inclined to disappointment in such matters because we think we should have what we want because we want it.

Mr. C. L. Minthorn, 6012 Kolmar Ave., sat for several photos, but only three faces appeared a second time for him. His stepmother, whose face appears at the upper left in plate IX, was photographed with him at another time. Her portrait taken about two weeks before she passed out is shown in plate X. His cousin, Alice, whose face may be seen at the lower right, was also present on another occasion.

His daughter, Letha, standing behind her doll in plate XI, has been photographed several times. The photo presents an unusual number of full forms probably due to their having drawn on those present for strength, there being about fifteen persons in the room when the picture was taken. Three of these spirits demonstrated their powers by cutting pieces of the



Plate X

cake. They had previously made a request to be photographed and kept their promise to be present.

Frequently those desiring photos report that certain spirit forces have made similar promises but fail to appear. The sitter is likely to be disappointed but in this connection it should be borne in mind that the time for taking photos is necessarily limited and they may not be present at the particular moment the exposure is made, or they may not get within the range of the camera if present.

If the photographer is clairvoyant and is informed of the promise and given a description of those wanted he can take the photo at the proper time. Should they fail to appear he can inform the sitter to that effect. But the photographer does not want to know these things.

To know them would lessen the value of photography

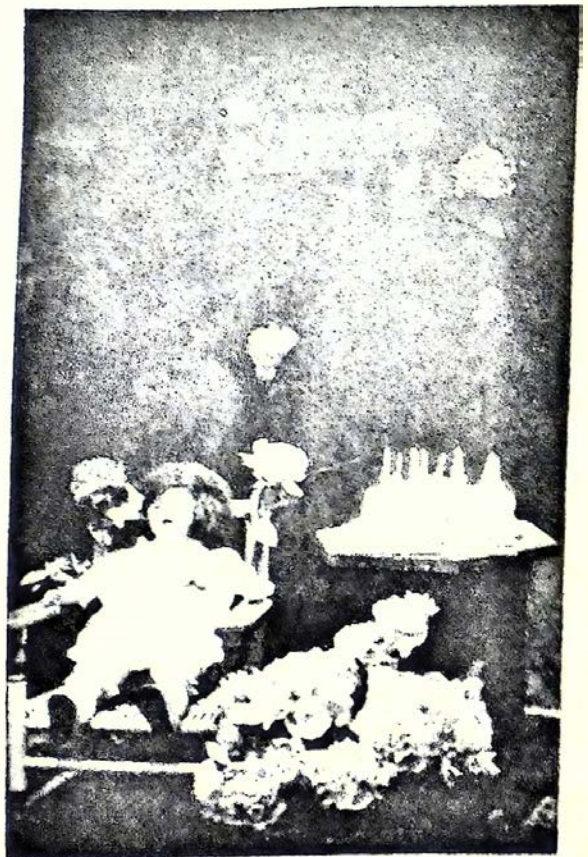


Plate XI

as evidence of psychic manifestation. To the sceptic it would not be evidence at all. The only true evidence of genuineness is in getting these faces without a previous knowledge of their identity. So far as the interests of science are concerned it is better to make some failures in that respect than to nullify the effects of photography by pleasing a few individuals.

The purpose of any demonstration should be primarily in the interests of the cause. A pleased indi-

vidual is a good booster, but it requires positive proof to convert the unbeliever. To submit photos with faces of deceased persons who were previously known to the photographer appears awry to the sceptic. This principle might apply in the case of Patrick Rafferty.

Dr. Dunmore attended a trumpet seance at the Psychic Power Research Center, where Mrs. Myrtle York presided as medium. Patrick being her trumpet director was in evidence much of the time. Having been in spirit 99 years he has developed a strong personality and was clearly visible, clairvoyantly, to the doctor.

He is visible to the left in Mrs. York's photo as seen in plate XII, which was taken by Dr. Dunmore about



Plate XII

two weeks after the seance. The photo demonstrates one of two things: the reality of clairvoyance or the genuineness of spirit photography. In rejecting either we must admit the other to be a fact. The evidence is too strong to discredit both.

Those to the right are Della Pease, an inseparable friend, and Kenneth Preble, an uncle of Mrs. York. The names and identity of the last two were not previously known to the photographer nor the fact that they ever existed. Plate XIII presents more evidence of the same nature. The photo was taken of Mr. A. Wedel, North Brook, Ill. He recognizes his father's brother and a niece who were residents of Germany and passed out in that country. Here again there was no opportunity to gain previous knowledge of these people.

The photos illustrating this article were all selected



Plate XIII

as being representative of intelligent people, not the superstitious, credulous kind who believe anything and everything. However conclusive the evidence may be there will always be those who through ignorance, habit, or religious bigotry refuse to accept it.

What may seem still less creditable is the power of the spirit forces to create thought forms. The spirit is consciousness with the faculties of cogitation and cognition whether in the body or disembodied. By the power of thought it attempts to construct that which it enjoys and destroys that which displeases. All material substances are the produce of vibration: the



Plate XIV

result of energy directed by thought. Thus, the spirit exhibits its power in the creation of thought forms. These forms may assume any proportions, such as the materialization of spiritual bodies and inanimate objects.

Plate XIV illustrates this in the materialization of a doll by the spirit of Letha Minthorn, whose mother sat for the picture. This was in fulfillment of a promise to the parents and executed with marvelous skill for a mere child.

More detailed descriptions of these photos and other valuable information is included in the series of articles on spirit photography to be found in recent issues of **PSYCHIC POWER**.

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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.

Saved by Mother's Spirit

One evening, a short time after my mother died, I was walking along a lonely road, near our home, when a young man approached and asked the way to a certain street. As we were both going the same way we walked along together, until we came to the crossroads. I stopped to give him further directions. Suddenly he seized me and tried to force me into the tall bushes, which bordered the road. I struggled frantically, but he pulled me to the ground and was dragging me backward. Suddenly I felt my mother's presence beside me, although I saw nothing. Just then my assailant looked up. Without a word he dropped me and ran down the road and out of sight as fast as he could go. —*Chicago Journal*.

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JOURNEYS TO THE SPIRIT-WORLD

By LOUIS LISEMER

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

In the consideration of extension in logic when contrasted with comprehension, the material scientist contends that matter and mind are the most extensive classes that mind can form. A general notion is said to be extensive according to the extent of its application. Figure is a term of very great extent, hence he concludes that European is more extensive than German, man than European, animal than man, organized being than animal. Here he stops. The mind has taken range in matter and space, has applied the five senses, and concludes that it has determined a beginning and an end.

The Soulist takes up the unbroken thread and in his consideration of extension in the spiritual nature of things when contrasted with comprehension he contends that matter and spirit are the most extensive classes that the soul can form. Figure also is a term of very great extent, and he affirms that the concept is more extensive than the philosophy, truth more than fact, space more than time, energy more than light, spirit more than consciousness, immortality more than eternity; that the philosophy, the fact, time, mind, light, consciousness and eternity are merely forms or conditions in a consideration of the absolute and the ultimate. He leaves the mental consideration of the electron and its never-ending vibratory energy to the scientist, and reflects on the spirit-energy of the electron inherent in the psycho-visional dream, in the seance-room, or in the cataleptic dream when the soul leaves the physical body and wanders to realms it knew not of. In the continuation of his reflection the Soulist reaches the conclusion that since the soul can and does visualize the future, it can also visualize the past when chaos formed the cosmos, when the nebula created chaos, when light evolved the nebula, and when energy established light. He reasons that since he is a part of every form or condition of nature, he can feel and see its throb and visit any and every part of the universe. He extends his reasoning and concludes that since the cosmos is a creation, it must in the ultimate reach an end, which is light, as it was in the beginning.

It is in this light that the soul of man is clothed and of which he is a part, else he could not see the light and the soul. The science of the soul teaches that all creation bespeaks and manifests the reality of the continuity of life, and the soul's progression. In its ethereal journeys the soul returns with absolute knowledge of

Divine guidance in a never-ending sequence of celestial power and glory. It meets shadows and forms that are living and loving ones, and that show life in youth and beauty as they move about like seraphic beings and speak. Frequently the soul recognizes loved ones, and their voices bring assurance of the continuity of life in a high sphere.

The writer is a victim or a beneficiary of the cataleptic dream. Aside from the inconvenience of enforced extrication of the hands, I have observed no ill-effects from such experience. Neither can it be contended that a weakened physical condition produces such a dream-state, for the reason that at sixty-six years I am in perfect health. Nor is every somnambulist in ill health.

In my cataleptic journeys to the future home of the soul—for such they are—the law that elicited my attention most was that of attraction. It is as potent Over There as it is on the earth, for the reason that its fundamental truth is love, which appears to pervade that land of Elysian life.

When I was publisher of a daily newspaper at Ann Arbor, Mich., the city editor was Seward Cramer. He was graduated from the literary, the law, and the civil engineering departments of Michigan University. Mr. Cramer could write more copy in a given time than any journalist I have ever known. The typewriter, as a copy producer, was unknown in those days. Overwork undermined his health. He was also local correspondent for a Detroit daily, and did university feature work for a Chicago newspaper. Physicians advised a change of climate. He went to Florida, where he passed from earth. Mr. Cramer and I were friends.

In my journeys to the ethereal realm—for such it is—I frequently meet Mr. Cramer. He is engaged in the duties of journalism, about as he was on earth. He is always seated at a desk, and appears considerate and kind, just as I knew him. His features are unusually bright in the effulgent light that seems to envelop the surroundings. When I saw him a few nights ago, a Sunday paper with its colored supplement lay on the table and I took it in my hand and read in it.

With Mr. Cramer I wandered about the offices of the building and the premises, but saw no presses. That seemed strange to me. Other buildings in the vicinity appeared to be lighted, but I saw no lights. I was semiconscious of the fact that I was in a strange land

and that everyone, with kindly mien, was at work, which gave me the conviction that the future state of the human soul also was one of action. Frequently I meet my beautiful wife in spirit. She left for these unknown shores thirty-five years ago at Ann Arbor, where she aided me in my newspaper work. She was in charge of the front office. We worked together and loved each other dearly. When we meet in the home of the soul we kiss and embrace and hold converse. Somehow her kiss seems divinely warm and her features shine brighter than they did when she was with me here—if that were possible. We converse and smile. But I always am cognizant of the fact that she has been gone a long, long time.

As I am about to speak of this fact to her, I awaken, when I am overcome by a feeling of deep despondency because I could not remain with her, the woman whom I loved. Intuitively I put my clasped hands to my eyes. Tears have gathered there.

In one of my astral journeys I met Professor Bradley M. Johnson, who was a law professor at Ann Arbor, was treasurer of a fashionable church which I attended, and was my neighbor. Also we were friends, and often met.

Before leaving me in the ethereal realm Professor Thompson advised me not to make the purchase of any more industrial stock. Then I awoke.

On the previous day I had purchased stock in a Toledo corporation. After the dream I lost no time in going to Toledo for the purpose of instituting investigation. The manager of the company escorted me through the large buildings which evidenced thrift. Manufactured articles were standing about and others were building. I was invited to luncheon by the manager, who stated to me that he, his wife, and her father had made the purchase of fifteen thousand dollars' worth of stock in the company, and that he had come from Kentucky for the purpose of investigating its books. He had made a careless remark, and realized the fact. I hurried to Grand Rapids and arrived in time to protest the check I had given for stock in the company. Within three days' time the officers of the company were summoned to appear in court.

The dream in which Mr. Cramer's soul-entity was a principal and the dream in which my wife appeared, are cataleptic experiences and are a natural condition, while my psychic visit with Professor Thompson is a psycho-visional dream and is produced when I watch and subjectively follow with my eyes opened or closed in a dark room after retiring for the night the shades of light as they present themselves to my vision until I gently fall asleep. Also the psycho-visional dream is a natural condition.

Such subjective procedure produces an ectoplasm or exhalation from my body in which spirit-entities and landscape and other scenes vividly present them-

selves, and is scientific. This subjective state of vision I have termed the psycho-visional or ectoplasmic dream, and is a phase of Soulism, the science of the soul, which may be destined to play a part in comprehending the drama of the supernatural world and its evolution, the progression of the soul.

Again the question presents itself: Since the soul can undertake these ethereal journeys into the future, can it also venture into the past? Assuredly. The mind can do retroactive thinking, and the soul makes retroactive excursions. My soul does in the cataleptic dream. To do so is the province of the soul. It will visualize back through cosmos, back through chaos, back through nebula, back to light, back to the beginning.

Science avers that the sun is not burning, and that combustion is not the source of its heat. Here science stops in its conclusions. The scientist has a way out. Eventually he will explain the universe in terms of spirit, when he will make the discovery what mind is. Light is its parent substance. If, then, all things in this world, and in the next—the laws governing both worlds are identical—radiate light, then they must be light, concentrated light, which the physical eye cannot see, as it sees darkly, dark objects.

If the theory be accepted that light is life—energy—and that the universe is spirit-light, then the hypothesis will maintain that earth-life began with many shades of light in the organic scale, or the cradle of man, and that these shades paralleled each other. Is not the mind light enclosed and in action, and is not the soul spirit? Again, is not the soul parent to the mind?

In reiteration: Since the soul can and does visualize the future, it can also visualize the past. It has remained for Soulism, the science of the soul, to make the discovery in the cataleptic dream.

In the People's Cyclopedia of Universal Knowledge (Phillips & Hunt, New York), page 387, is the following:

"Catalepsy (katalepsis, a taking possession of), a state of more or less complete insensibility, with absence of the power of voluntary motion, and statue-like fixedness of the body and limbs in the attitude immediately preceding the attack, a like position being also retained, unless altered by force, until the return of consciousness. The patient is usually in good health at the time of seizure."

Catalepsy, then, is a state of trance. The New Standard Dictionary gives the following definition of trance: "A state in which the soul seems to have passed out of the body into another condition or to be wrapt into visions."

As we have seen, in a state of trance like catalepsy or the psycho-visional dream, the soul radiates both centripetal and centrifugal force, or energy, and is the

only body in which these laws function, empowering it to see with its psychic eye all forms and inhabit all conditions in the universe—past, present, and future. Its electronic energy is spiritualized in its fullness and power in the phantasms of the soul. The voice of the soul is heard in the infant crying—crying in the night—and its sacred waters flow in the infant's tear. The psychic ear of the soul can hear the astral bells, which prayer finds and rings.

Soulism is the science of the soul—the great science of the age—for the reason that it acquaints the mind of man, which has its limitations, with the hidden mysteries and beauties and wonders and glories of supreme nature that the mind cannot explore and fathom, and experience the sacredness of existence.

In this dissertation we have considered the law of extension—spirit-extension—and its relativity. In the comprehension of Soulism, it is potent.

The Mind and the Superior Coharers

By J. C. F. GRUMBINE

Author of "Auras and Colors," "Psychology of Colors," Etc.

As mind is pregnant with spirit, so the brain is pregnant with ether. Spirit acts on and through ether as mind acts on and through the brain. Ether is not electricity, nor is the mind spirit, yet ether is the mother of electricity as spirit is the father of the mind. The inductibility of the mind to spirit is no less a fact than the inductibility of the brain to ether. And it is due altogether to this dual and relative inductibility that both the brain and the mind act as coharers. Coherence is a spiritual property of matter. Cohesion causes atoms, molecules and particles of matter to combine into solids, liquids and gases. Attraction and repulsion are the universal laws of matter which lie back of all the dynamic and static force of nature. And yet whatever attracts or repels is following the dictation of spirit.

What a battery is to electricity and the practical application of electricity to human service, that the brain is to the mind and the mind is to the spirit. Never lose sight of the fact that spirit generates life and power, even organism and phenomena, not through external but internal agencies or functions. What the life of the tree is to the sap and form, that spirit is to the mind and brain. It is the life that generates the sap, as it is the sap which produces the leaves, branches, trunk and roots. All material analogies must be read, as it were, appositely, backward from within or esoterically by the spirit. If one supposes that a battery creates electricity he is in error, for electricity existed before the battery was even invented. The battery is only a conductor in the broadest and most technical use of the term. It displays or manifests the phenomena. The brain acted upon by the mind

deduces, before it induces, thought; and thought exists and existed as it will continue to exist when the brain ceases to act; that is, when the organism is no longer useful as a function of spirit. Whence does thought come, and where does it go when the brain ceases to manifest it? It is in and of the mind as the mind is in and of the spirit, a fact or condition of spirit not recognized as yet in the textbooks of either normal or abnormal psychology. The time is at hand when it will be. And then supernormal psychology will revise the canons and hypotheses of normal and abnormal psychology.

The brain as a conductor is the best instrument for thought coherence and radiation which could possibly be conceived. It generates thought only in so far as it provides room and function for its manifestation. And this is the larger and spiritual significance of generation as taught by the great teacher Jesus to Nicodemus. In this sense evolution is never creative. Involution lies back of evolution and governs it. Thought arises in the brain as moisture and dryness in the air from other sources than the apparent. The mind is the medium between spirit and brain in the translation, manifestation and conservation of thought, and, technically speaking, is a repository of thought or a thought collector. It is a much finer, sensitized and attuned coharer or instrument for the apprehension or ductibility of thought than is the brain; and yet the correspondence between the material (physical, sentient) and spiritual (superphysical, supersentient) world could not exist and would not be possible were it not for the brain and mind. What the mind is to the spiritual world through the subjective, psychical or supernormal and spiritual life, that the brain is to the material world through the objective sense and organic life. And so as this unity and harmony remain unbroken the spirit can do its work and live its life in a normal and supernormal way.

If all thought is inspirational and not sensational in its origin and essential nature, the office and function of the brain and mind as coharers become at once evident. To pass or impell thought from the ego—the seat of personality and the personal life, the residence of the subjective and objective mind, and the source and the resource of the multiple personality and all potential and manifest experiences to the mind—is a matter wholly of the need of the ego, so far as its life and destiny are concerned. Remember, that the ego is essentially Divine and becomes individualized for expression, that is, to be one with God, to attain the apotheosis. And this need lies back of its growth—that is, what is termed its material and spiritual expression.

The brain provides a means of deductively (from the potential subjective sphere of the ego) and inductively (from the active, objective plane of the ego)

perceiving and receiving thoughts which fit into the warp and woof of the soul's needs. In this respect it coheres the thought from the mind, only to manifest it by means of sensation on the plane or in the sphere of physical existence—the sense or self consciousness.

The consciousness is directly the source and reservoir of all thought, and without conscious thought, mind and brain would have no existence. This is the normal order of the soul's education and culture. The abnormal is a deviation from it, as the super-normal is a higher fulfillment of it.

A person is said to be moral when he obeys customary standards or rules of living, and immoral when he fails to do so; but he is spiritual only when his life is pure, loving, unselfish. The material—that is, the moral and immoral—and the spiritual, seem strangely mixed in each one's life, as mixed as the Scriptural tares and wheat; but the mixture is the result of a refining and purifying process from which each soul will escape in time. One's work or purpose in life, as well as one's life in the material and spiritual sense, are involved in the use he makes of thought. And thought is given to supply human needs.

The thought is the intellectualization of the life—that is, what one is one thinks, or as expressed by the aphorism, "As a man thinketh, so is he." The character and the thought of the soul grow or unfold together. This is the mystery of thought. It arises from within the soul, as the mind is able to perceive and receive it. And the choice the ego makes of thought determines its life and direction.

Thus it can be said that thought adapts itself to the soul's life in the sphere of time and space by a mathematical law. And this law fixes the character and the destiny of the soul. An idea is the generator of a thought, and so from the immaterial or spiritual idea to the material or sensuous thought the process of thought transference and telepathy is involved. Technically, the idea is the spiritual concept of the mental perception—thought.

Ideas and thoughts cluster together like angels and spirits who travel in groups or companies. And the reason many minds think the same thought or think alike, as the case might be, is because they are passing through or evolving the same condition and state of mind, which produce certain similar, but not uniformly identical, experiences. Often seemingly stereotyped germs of thought, like formulae, give one an idea as to the inspirational forms or moulds of thought, but the inspirational forms are elastic and fit into the soul's every need.

Phonographic or graphophonic impressions, which are the means of reproducing vocal and instrumental selections, hint at similar methods employed by the spirit. For surely the soul's life is a book, the pages and story of which unfold in serial form. There is

logic in madness, sanity in the abnormal experience, and direction in what appears mental chaos.

Law is law, whatever the results. Forms, like organisms, serve a double purpose. They hold and convey, as well as concentrate and conserve, whatever is put into them. In the most subtle way possible the soul's history unfolds, thought by thought, like the pages of a book, until the end is reached, and that end is not the limit of thought or life, but a beginning of endless revelations and illuminations. Thought precedes all mental awakening, all realization in consciousness, all experiences of character.

In this connection a word should be said of the feeling. Feeling is more than emotion and deeper than sensation. It is the spirit of thought and compels the thought into conscious action. It has its birth in love, although it may become in one a prayer or aspiration, in another an appetite or passion. The gross or coarse and the fine or pure feeling follow and depend upon the character of the life and the use one makes of thought. Right and wrong, good and evil feeling, feelings pleasurable and agreeable and feeling, painful and disagreeable, synchronize in spheres of identical thoughts. Feelings and thoughts are inseparable; they follow or precede each other, but are never divorced from each other. Hardness and obtuseness is a degree or quality of sensitiveness of feeling. To arouse the Divine in those who degrade their lives by evil thoughts and feelings is the purpose or end of experience. For the divine is the spiritual or God life, which can only be realized and expressed when the soul loves and lives divinely; that is, in the sphere of pure thought and feeling, which qualifies one for peace.

By the law of attraction and repulsion the soul orders its thoughts and feelings and this law dictates thought that the soul likes or dislikes, the thoughts which it can easily and quickly assimilate.

When the mind and brain as coherers are saturated with sensitiveness they attract or repel such thoughts as belong or do not belong to them. And as touching the extraneous thought or thoughts of others, this law must be strongly obeyed if results are to be obtained.

In telepathy, both a percipient and recipient, a transmitter and receiver can obtain results in thought transference only by applying this law. How could the Zanzigs attract color, number or letter, however multiplied or complicated, unless they were sympathetic to them; that is, positively attracted them by the power of their will or by some occult sympathy not yet understood? And to the extent that the brain can be made to act in unison with the mind as coherers, and both made sympathetically sensitive, whatever may be transmitted or impressed, and all repellent thoughts or conditions temporarily removed or kept under control, submerged, as it were, in the stronger current of attraction, will results be a success.

(Continued on page 37)

SPIRITUALISM IS APPLIED PSYCHOLOGY

By WM. J. BRYAN, M. D.

Author of "What Spiritualism Really Is"

Conforming to the present-day estimate of psychological problems, one might say that efforts to prove immortality are in vain. But this is not true, because we spiritualists are continually demonstrating by spirit phenomena (not mental manifestations) that immortality is a scientific fact. Any *reasonable* person will accept the proof, because it is logical to do so.

We realize that it is difficult to convince a person against his will, or when he is prejudiced, or incapable of comprehending the truth when it is presented to his consideration.

However, we are patient, we bide our time, for we know that the truth is sure to prevail against all opposition. And we welcome the time when a *medium* in every home will gladden the family life and bring peace by dispelling all fear of so-called death from their minds.

One sees a relative pass from our midst, and our love causes us to stop to consider what life is, whence it cometh and whither it goeth. This contemplation carries us into the realm of applied psychology, which is Spiritualism, and we find that it becomes a solvent for life's problems, inasmuch as it furnishes to all investigators, through its oft repeated spirit phenomena the positive proof of life here and hereafter. Knowing this, our fears concerning so-called death vanish like a thief in the night, and our minds are illumined by the light of reason, and all is well with us.

Personality persists after the body is consigned to its final resting place; and the proof of this statement is that our spirit ones bring to us, through mediums, proof of their identity, and messages of joy and consolation that are recognized as *correct* when tests are made.

Convincing proof, of course, is demanded and furnished, whereby spirit ones are recognized by descriptions and details of personal characteristics that are accurately described.

Personal spirit messages bring the weight of evidence in their favor, and they refresh our memory of past events and peculiarities that are unmistakably correct, and sometimes known, *only* to the one who receives the message.

It is a waste of valuable time to continually furnish proof of spirit-return to skeptics who are unduly prejudiced and unreasonable. But all honest investigators are worthy of attention; and they usually leave a spiritual meeting feeling uplifted, consoled, and convinced of the fact that personality persists in the spirit-world—that mortal life does not end all.

Unjust Legal Prosecution

Fear can be dispelled by a firm stand for the right in every instance, and by calling on the angel hosts of advanced and righteous spirits who can mass spiritual force for the protection and guidance of their chosen mediums.

And let me say, that at no distant day, there will come a time when our mediums of honor and probity will be safe from prosecution, by any and all man-made legal enactments that were initiated and backed by the worst kind of prejudice—that which is founded on ignorance, error and superstition.

The outlook for harmony is very promising, and it is to be hoped for and prayed for—that all efforts to bring the knowledge and the wisdom of Spiritualism to the mortals of earth, may not be frustrated by unjust legal prosecution.

The ways of an enemy may be subtle, insidious and treacherous, but the ways of Infinite Justice and the help of righteous spirit friends is availing, and is sure to triumph in the end.

Let justice, love and mercy, be our own watchwords in all dealings with others; and let the truth of Spiritualism be promulgated, till it reaches every sorrowing heart and every down-trodden slave of intolerance—till every one on earth shall hear the glad tidings of spirit-return!

The publication of spiritualist literature helps very decidedly to spread broadcast the news of the gospel of Spiritualism, and many are eager to gain knowledge of our important philosophy by reading our printed matter. This is good as far as it carries one along intellectually, but actual proof of spirit-return must come by means of demonstration through some public or private medium.

And as *every one* has some mediumistic ability, we constantly advise the public to have "*a medium in every home*," as such demonstration is very convincing and conclusive.

We advocate all to lead a life of heavenly-mindedness (which is spirituality), because this condition is most elevating to the individual and it prepares the way for mediumship.

Advanced and righteous spirits cannot work in co-operation with a person who is materially based, with bad habits or propensities, or where there is inharmonious in the home; so it is the duty of all who desire psychic development, to supply the necessary conditions for success.

This is comparatively easy for any one who is earn-

est, prayerful, and receptive to spiritual influence from the higher intelligences.

We can say from experience, that the best way to be a good medium is to be really good, upright, and to live according to a high ideal that embodies love for God, for mankind and love for the right under all circumstances.

Psychic Phenomena and the Investigator

(Continued from page 6)

child has become an imbecile or pervert from a slap on its tiny hand, sending a shock to the brain, or from being picked up hastily from its crib and fed by a mother whose time is so filled with care that she can not nurse the child. The solution for this inhuman way of treating children would be for the Government to take mother and child, place them where they can live at least as naturally as the pigs in the pig styes.

The average mother never lies down with her child, but sits and rocks and rocks it to sleep. Every expectant mother should be guarded from interferences. If a few natural laws could be observed in the bringing forth of the offspring and caring for it, there would be no deformed children.

When men and women go to mediums to learn a better way of living from these great minds and take counsel for the betterment of their household, all laws governing life can be taught.

Don't waste the medium's time or your own, testing the medium; listen to what she has to tell you, judge her value by what she says to you; don't break in on a message to ask a question; let the medium finish her message and then get permission to ask a question.

A true medium is inspired; if a medium tries to instruct you, don't say, "I did not come for a lecture;" "I want to know so and so." Sometimes a little talk relieves the feeling of constraint both for the medium and the sitter. Don't act as though you were afraid something was going to jump out at you. The medium is a human being like yourself. The sitters are to blame for more false messages being given than the mediums. They have their minds set on one thing and interpret everything the medium says to mean their pre-conceived idea.

Go to the medium with an honest purpose in your heart and then you will not be blamed if you are not served right. One medium can not serve every one; an honest medium will say, "I can not serve you today." The honest medium has a stipulated fee; the trickster will take all he can get. He will tell you you have evil influences or something for which he hopes to charge you a goodly sum. These sums range from several thousand dollars down to five. If you do not have the \$5, he will answer a question or two for whatever amount you may have in your pocket.

Honest mediums are in love with their cause; to serve you well means more to them than to get your money. The trickster is looking for the dollars; and gets them, too.

Northcliffe Sends "Story" from Heaven

The newspaper, *The People*, has published in serious vein what purports to be a long spiritual message from the late Lord Northcliffe, former owner of the *London Times*, *Daily Mail*, and numerous other publications.

The spirit of Northcliffe, according to his former confidential secretary, through whom the message was received, described "the other world" as a most pleasant place, in which he wears grey flannels and lives in a beautiful country house, works to get clothes, and has Tolstoi and Joseph Conrad for friends.

Northcliffe is quoted as saying that he was "with Conrad when he passed over." The famous novelist died several weeks ago.

Former Secretary "Medium"

The article in *The People* states that the message was given Miss Louise Owen, who served for twenty years as Northcliffe's private secretary, through a spiritual medium named Mrs. Leonard.

Miss Owen says that the message came verbally through the medium in Northcliffe's tones and mannerisms, and the editor of the paper vouches for her sincerity.

No Angel Robes

"I am glad that I passed over," Northcliffe said. "I am in perfect health.

"I had an idea that we over here floated around wearing white robes. How I should have hated that!"

But it was then explained that that idea of heaven was all wrong.

"I have teeth, finger nails, and everything," Northcliffe continued. "I am wearing a gray flannel suit, a soft collar, and a soft shirt. We have no money, but work out everything in kind. I worked for my suit.

"Persons are never ill here. They are never hurt and never depressed. I would not return to earth, for I am happy here, and there is much for me to do.

"You will be glad to know that I have chosen a country home here—not in town. I have a beautiful home, with flowers and birds about it."

EPIGRAMS OF THOREAU

The life of a wise man is most of all extemporaneous, for he lives out of an eternity which includes all time.

There is always room and occasion enough for a true book on any subject; as there is room for more light the brightest day, and more rays will not interfere with the first.

THE ARAB'S TENT

CONTRIBUTED BY AN INSPIRED WRITER

(Continued from last month)

Summary—

An Arab mother, with her children, are found out on the desert in their hut, where they had been taken by the father, just died. The finder, a small man on a big, black camel, sees that they return to the tribe they belonged to and disappears. The mother dies, and meets the same black stranger, who carries her onward and upward. A favorite son of hers dies. His mother performs for him the same service of introduction into new surroundings that the black stranger had done for her. While doing so, mother and son reach the learned Brotherhood here described and enroll themselves in it. They are thus well on their way through the Life after Death, as they proceed to rid themselves of binding prejudices most dear to them.

Before we go into details, it will be well to survey the different classes of individuals which present themselves as they gradually rid themselves, more or less, of physical barnacles.

Our main test must evidently be the degree of receptivity and the power of discriminate judgment. Those who have both in high degree, advance right along without hindrance or delay. Progress becomes slower for the individual in proportion as he possesses less of these indispensable powers for advancement. Rapidity of progression and characteristics of Life—events are thus determined for the individual who then naturally falls into the class he belongs to whether he will or not.

Those with less receptivity and judgment, working within a lesser radius of action, cling more to past forms and obsolete prejudices. The main work of the Brotherhood is, precisely, to activate progression and combat the tendency toward stagnation, thus always tending to develop along the line of march. As there may be no compulsion, the method used is necessarily that of inducing the individual to try new social combinations, choosing the latter in such a way as to overcome his prejudices and raise him one rung higher on Life's ladder. The element of mutual attraction between individuals, of which sex attraction is the strongest form, is successfully used in this regard.

It has been said there are no marriages in Heaven, meaning in the ultra-physical-Life-phase we are dealing with. This is only correct in the sense that no babies are born in this phase, unless we except the many grown up ones that have to be painfully helped to an appreciation of their new surroundings. Marriage, in the sense of the necessity of common life,

due to strength of mutual individual attraction, is the rule, becoming ever stronger with the development of every individual.

Just as any chain is no stronger than its weakest link, so also any co-partnership of two or more in life is only as strong as the weakest individuality in it. Upon this relation is founded the true assertion that the stronger the average individual in a community is, the stronger the collective action in that community. Hence, in *all* human progress, whether in the physical phase or beyond, individual development precedes and grows parallel with collective development. Instead of there being antagonism between the two, there is but greater strength and unity in continuous progression.

The physical barnacles we have mentioned may be classified according to their place in relation to materiality. Thus, the tendencies to gluttony, cruelty, lust, deceit, avarice, jealousy or ambition, give a good progressive clue of the nature of such barnacles, which must be eliminated one by one if the individual is to reach the goal.

Each one's progression through the meshes of the Brotherhood is composed of steps corresponding to an equivalent of broadening out of perception indicated by the foregoing series. Rapidity of progress depends solely on the individual's power for growth. Thus the successive tests each one is subjected to, classify him and bring him into harmony of action with those on a level with his own attainment, according to the universal law.

Within the Brotherhood the teachers in the preliminary grades belong to the more advanced classes. The latter, however, are taught by those belonging to grades in the next division of soul advancement and belong to a more advanced Brotherhood which performs, further on, the same services for Humanity that this one does in the stage after earth-death.

The first classes teach the student to rectify the garbled set of so called facts the world of flesh calls knowledge. This is, at first, a tedious process and a large proportion hesitate long before dedicating the necessary energy to their true life work.

All phases of Life come within the scope of this education and individuals dedicate themselves especially to those departments which form the line of least resistance to them, following the universal law. Being relieved of the dense flesh matter, each one becomes able at once to express again what has been learned, the dead weight of one's own body and that further, dead weight of others' bodies having disappeared.

The question of food, the all important one of fuel to keep activity progressing, is solved at first very much as in the flesh stage. Plants are grown and tended and the food thus produced cooked and eaten just the same. Gradually, however, as the individual draws away from heavy earth material, food is made to grow *as needed*, and absorbed, so to speak, not digested in physical fashion as at first.

The same general statement applies also to clothing which, at first painfully manufactured, ends by being *created*, through the power of the individual's will. We have seen that the same rule applies as to housing.

It will thus readily be seen that the counterparts to the main drawbacks against progress in the flesh Life are progressively eliminated in this stage of Life, leaving more and more energy free for greater breadth of knowledge. It will also be evident that large numbers of souls will have acquired this power for freedom without sufficiently developing self-control, the power of progress. Hence a great mass of disturbance to regularly progressing souls, which forms the basis of those occurrences caused by *evil spirits*, so called, etc. To help these there are special organizations, educational in principle but not in form, and which are functioning with continuous success.

Having carried the reader thus as far as similitude to flesh-life relations will permit, we can not refrain from saying a few words concerning the expansion of insight and oversight soon attained by those who use their liberated energies in this direction. By this time each one has been able to review all the previous knowledge possessed and to correct and amend the shortcomings and inaccuracies so that, starting from a firm basis at last, the experiences of those reaching out beyond earth's vibratory phase, are closely studied and copied; for, as ever, true knowledge comes through experience only.

Toward the end of this preparatory Brotherhood and, as one of the last lessons *learned* there, not merely committed to memory, the progressing soul becomes conscious of the far greater breadth of reach in human expression attained by those who, having then passed the next crucial test, have been enabled to join the Great Brotherhood beyond which awaits them with open arms, *if fit!* They have a complete framework given them of the many steps which lie beyond the one already taken through earth-death. For some these steps are shorter and far more numerous than for others; all depending upon the individual power for growth. Hence we see many aspiring souls passing by the greater throng as they urge on to greater knowledge. The mass, however, plod along at about an even gait which, on account of interferences, is not even the average of that of the individuals in the crowd.

As the immensity and vast extent of human relations through the Universe dawn more and more forcibly

upon each one, he redoubles his efforts and seeks the companionship of a homogeneous group with whom he can work in harmony. Through the different rates of progression mentioned comes much of the tragedy of human life. For the Universal Law of attraction between like bodies becomes sundered when a stronger attraction calls; provided, of course, the relation is a real one and not the result of individual selfishness.

We will now resume our relation of the struggles of our two wayfarers, mother and son in flesh-life, but now gradually assuming a different attitude toward each other. As the son advanced from class to class he became more firmly settled on his way and needed his mother's influence less and less. She appeared at his side less and less frequently, explaining to him that she had her own affairs to attend to, which included him, only as long as her aid was necessary to him. After telling him that she would not soon return, she absented herself during the whole period he needed to go from one class to the second further one. He was just preparing himself for the test of graduation when he noticed a beautiful woman coming towards him with a wreath of flowers in her hand. Stepping up to him, she laid it around his neck and asked him why he did not greet her. There seemed to be something familiar about her, but he was sure he had not seen that face before and said so. She laughed and replied it was certainly a backward child that did not know his own mother, and advised him to begin his education all over again. "Can it be you, mother?" he cried. "In my new dress," she replied. "So this is one of the transformations we undergo as we progress?" he queried. "Yes, dear; look at yourself!" As he looked upon himself, his gaze met a richly ornamented gown held at the waist by a leather girdle with silver ornaments. "Where did I get this?" he cried. "You have earned it," she replied, "and your personality is simply expressing the change already taken place within you."

They strolled away together in the bright sunshine, looking back over their experiences since earth-death and being conscious of a strong attraction which made them loath to part. At the Social House, as she introduced herself to her many friends, she received their wondering congratulations, for, although these total transformations had been explained to them, it was not a common occurrence to witness one, for it implies some strong underlying motive for the eager advancing soul to turn back on its tracks even momentarily.

She explained to him that, having passed through several stages beyond him, it had been at the cost only of great effort on her part that she was enabled to materialize her more ethereal form down to the consistency of his surroundings. After a short interval of bliss she returned to her duties and he to his, awaiting the moment when another meeting might be possible.

Spurred on by the hope of closing the gap between them, he bent to his task with redoubled energy, recognizing as he did so that, whatever there might be for him elsewhere, this was the only relation that seemed to fully satisfy and bring steady peace to his longing soul.

We say *soul* advisedly, for, although the earth body had been dropped and the next body already transformed in him, the real *HE* behind this expression of Life was yet many transformations in advance in the race toward the ultimate goal.

Little by little, through intensive exercise of will-power, he became able to recognize her thought vibration, although he could not see or feel her. She made arrangements for him to be brought to her. This was only possible by means of the efficient aid of several of the group which she belonged to and as the result of the long preparation on his own part, the details of which it is impossible to impart to earth-flesh understanding on account of absence of terms of comparison. The scene of splendor which met his gaze nearly overwhelmed him. He found her in a beautiful Hall of Learning, engaged in teaching classes who evidently looked up to her in utmost harmony of feeling. She advanced to meet him, permeating him with her powerful Life Currents, thus enabling him to really *Live* for the moment, by her side; but the blissful meeting could not be prolonged too far for fear of the reaction on himself. He bade her a lingering farewell; he recognized the last opportunity possible in many stages for their coming together in sweet communion; for he saw that she was on the eve of taking another and far greater step than she had yet taken.

Thanking the kind friends who had sustained him in his Great Effort, he was lulled to sleep and found himself again in his wonted surroundings within the Brotherhood Community.

The effect of this rare experience on him was marvelous. He had come to realize at last what soul progress *really* meant. Up to that time he had been dilly-dallying with this precious thing we call *Life*. Now, at last, he bent himself to his Great Task of efficiently doing *his own* part toward helping Humanity along its rugged way, having realized that this was the *only* way to gain that vantage ground for himself that would, later, express itself in Eternal Life for him.

For, mark you, friends, although Life energy is indestructible, it is transformable, and we will not guarantee an eternal chain of progress to all deficient personalities. Thus had these two kindred souls journeyed together for what was only a moment in the great stretch of their developing life, each helping the other as far as possible and only separated when the greater momentum of the one carried her rapidly beyond the reach of her slower companion. Thus attractions succeed each other throughout the Life; some-

times embracing not only two but three or even more who, often, journey together throughout many stages and are able, if their rate of progression is not greatly different, to wait for each other and bring great help to one another, especially when one is encased in a more material body than the others for the time being.

The purpose of this little essay, namely, that of serving as an introduction to this interesting and complex theme, having now been accomplished, we will leave the discussion of the many pressing questions which will certainly have arisen in the mind of the intelligent reader to the pages of other books to be brought out successively and, henceforth, without intermission. These will form, when completed, a compact compendium of all that the flesh mind can readily grasp concerning the succeeding phases of Life-activity and will constitute for the persistent student an invaluable preparation for the Death-Transformation impending for us all.

THE END

The Mind and the Superior Coharers

(Continued from page 32)

Technically speaking, the human organism is also a battery, the brain, left and right lobes, a set of dynamos, the mind a coherer and thought a force.

Minds and thoughts synchronize in time and space. Hence the existence and need of uniform spheres and planes of action. A thought keyed to a certain degree of vibration or a certain quality of action has an attraction for minds which agrees with that degree or equality. This is why the mind is and acts as a coherer.

Minds in agreement usually synchronize the same message, experiences or thoughts, and therefore manifest the same actions. There may not be, indeed, there is no scientific way as yet known of proving that action of any kind in nature produces identically the same forms because of constant changes in the molecular particles of matter, due to physiological and psychical flux, to planetary influences, meteorological changes and geographical differences. The self-evident fact that two bodies cannot occupy the same space at the same time must be taken into account. A wise ancient paraphrased this law of matter thus, "There is a time for everything under the sun." Violets are violet in color, and it is true their blossoms look alike, yet though the color, broadly speaking, is the same, no two violets are identical in form, texture or color, nor do their blossoms emit exactly the same fragrance. This is true of every form of life from the crystal to a man. It is doubtful if the atoms show any closer agreement than that of two red or white roses. This is said to be due to environment—temporal and spacial extension. But there is sufficient similarity of agreement of types to make the rule a working hypothesis. In fact, the variation does not destroy the fact or action of the

principle. For the current or force of thought acts upon all life with such impact as to produce these differences amid the variety of types. So that while phenomena vary and results differ, the life and thought forces are the same, and this thought force works through the human organism as electricity through a battery, the nervous system and the brain, in particular, becoming a negative and positive dynamo, causing any number of minds to agree and so register or attract the same vibration of thought. The process is superior to, but in principle not unlike wireless telegraphy.

As everything has its negative and positive pole, and this physical fact lies at the basis of normal, organic life and its expressions, it furnishes a clue to telepathic communication. If inspiration is provocative of thought as electricity is of light or heat, according to the medium employed, then it is not difficult to understand how thought can be kindled in minds the world over. Nor is it hard to perceive how, since inspiration like electricity is a universal element, and the brain by its structure and substance is a battery for the inductibility (generation) of its by-product thought, similar and kindred phenomena can be induced in other minds and brains and appear when these minds are keyed to the same vibration. The translation of thought from mind to mind, flashing as does a spark of fire to inflammable material, igniting, is a psychological process classified as supernormal. Whether thought is considered as indigenous to each mind or a reflection from superior minds (a view point very popular among classic philosophical writers, as Plato), or whether it be as a Vedantist teaches, an illusion of the negative of life, is immaterial, since it appears uniform under the conditions which have been described. That there are series and groups of thought existent in each one's mind is evident to anyone who has made a serious study of the mind itself, and that certain notions, even ideas, which correspond with certain things in nature have a subjective as well as objective attraction for and relation to each other and so affinitize, prove the oneness, solidarity and integrity of the universe. To make this clear, a common illustration can be given. A is a mother whose son B is a brakeman on the B. & M. R. R. She resides with her son in Lowell, Mass., and wishes to visit a friend in Boston who is C. Late in the day she makes up her mind to see C the next morning, but does not know where C lives. She desires to meet B, who started out very early the next morning on a trip, but there is but one chance in a hundred that she will see him on his train at the station. However, she does see him, receives the address, but he expresses the fear that as C is very busy, A will not find C in. A comes to Boston, finds C in, who relates a vision he had early that morning, about 5 o'clock, of being on a train and actually doing the work of a brakeman. C had never

met A, so the case was a peculiar one, if not one of telepathy. A, with a determination to see C, transmitted the thought through space, so that at the receptive moment C received a knowledge of B's occupation when making up his train in the yards at Lowell and getting ready for this trip. C knew six hours beforehand that A was interested in B and that B had something to do with cars.

This not only illustrated in a novel way the relativity of ideas or thoughts, but it illustrates how material things are associated with thoughts by a psychical process which is more mysterious than wireless telegraphy. Whether the brain of A, B and C were irregularly synchronized or their minds occultly connected by ether waves, as most minds are, is not impossible. But C had no other way of knowing that A intended to call or that B was her son than through telepathic communication.

When these phenomena, now recondite and apparently too illusive to be gotten at by the usual scientific methods, are understood and classified, signals can be adopted and a symbolical language invented which will supply an intelligible code of interpretation. Men now at a loss to know how to poise or condition their minds in order to communicate telepathically with each other, will find the means, and by applying rules and conditions which make such intercourse possible and practical, will find the secret of spirit communion and communication. And when the brain can be made a responsible intelligent coherer, so that disorderly and heterogeneous thoughts will not and cannot intervene to interrupt the transmission of a correct message (and this can be done only by patient, persistent practice), who will limit the power of this new and higher mode of transmitting thought?

To cart religion along in Spiritualism is as ridiculous as it would be to carry a horse in an automobile to help run the engine. We are not offering a mystery cult. We are offering a sane and sensible clue to the unraveling of the mystery of Life, here, now and hereafter. Life after death is just like life after birth. The man of the future depends largely on how the boy spent his time in youth. The life after death depends largely on how a man spent his time after birth.

The law of compensation governs life in both stages of expression.

PSYCHIC POWER

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

For Sale at Book Stores and News Stands

FUNDAMENTALISM

By B. F. AUSTIN, D. D. Editor of "Reason"

What is Fundamentalism?

It may be defined as a collection of dogmas, considered by orthodox churchmen especially important to faith in, and perpetuation of, Christian religion. All who advocate and defend these fundamental teachings are ranked as friends of Christianity, while those who question or deny them, are looked upon as the enemies of "the faith once delivered to the saints."

Among these teachings regarded as fundamental and constituting the heart of the fundamentalist movement we may recount:

1. The Bible as the "Word of God," containing a revelation of the divine will and teachings necessary to human salvation.
2. The fall of man and the consequent depravity of human nature.
3. The utter inadequacy of the teachings of Nature and of the human experiences as a guide to right conduct and to peace and happiness, and hence the necessity of a divine revelation.
4. The dogma of the Vicarious Atonement through the sufferings and death of Jesus for the sins of the world.
5. A final and general judgment fixing the eternal doom of mankind for weal or woe.
6. The Trinity or three persons in one God head.
7. Miracles as suspensions or abrogations of natural law or eruptions of Nature's order.
8. Miraculous answers to prayer.
9. Conversion as an instantaneous transformation of human character—a Divine act by which the sinner is changed into a saint and becomes a child of God and an heir of Heaven.

What is Modernism?

Modernism, or liberal religion as it is sometimes called, stands squarely opposed to each of these postulates of Fundamentalism. From reason and human experience it refutes them as the product of the human mind in the days of the past ignorance and barbarism. It regards them as utterly unsuited to the needs of humanity in this more advanced and scientific age. It looks upon them as the product of the childhood of the race, before the birth of modern science, or the higher moral consciousness of the age, and as much out of place in modern thought as the wooden plow and the old stage coach are in our life today.

The New Theology is but another name for Modernism. It recognizes religion as a natural product of human nature. Modernism and the New Theology both find great ethical values in early religion and in the numerous Bibles of our day, and urge their fol-

lowers "to seek the Truth wherever found on Christian or on Pagan ground." They teach God as an Infinite Intelligence, imminent in nature—not a personality. In the sixty-six books of the Bible they find along with fable, myth, legend, many errors and some impossible stories, much food for serious thought and study and much aid in the building of character. But from the standpoint of reason this collection of books known as our Bible, is no infallibility and has no authority save the truth it contains. They rank among the other Bibles that other religions have produced. Our Bible may be, probably is, superior to all other Bibles, but it is *primis inter pares*. FIRST among equals. It is not in a category of infallibility by itself. All the liberal religions, including Spiritualism, deny the fall of man, repudiate vicarious atonement, and a final general judgment, throw overboard the doctrines of the Trinity and miracles, and are favorable toward what is known as the wider hope for Humanity.

What is Spiritualism?

Spiritualism comes into the world unfettered by any alliance with creeds or dogmas. It was born of the love and wisdom of the Spirit spheres. Its foundations are the facts and principles of Nature and the teachings of human experience. It is absolutely free to accept all demonstrated or demonstrable truths in religions of the past or the new religions of today. It stands four-square in opposition to fundamentalism which it regards as a great Incubus on the intellectual life of today. While admitting ethical value in many Bible teachings, it repudiates orthodox claims of Bible infallibility, and denies that the Bible is inerrant or in any proper sense the Word of God. It regards the claim that the Jewish and sacred writings, known as our Bible—so replete with error, mistake, fable, myth and literary excrescences, with its impossible narratives, vulgarities and varying moralities—constitute the Word of God as one of the rankest blasphemies of the time.

The special mission of Spiritualism is the Gospel of Life unending, demonstrated, the open door of communication between the mortal and the spiritual reality and the higher teachings and inspirations of the Spirit World, as demonstrable and demonstrated facts in Nature and in human life, and as valuable aids to humanity in the way of comfort, guidance and character building.

The Foundation of Fundamentalism

The advocates of fundamentalism base its claims to credence; first, on Bible teachings; second, the author-

ing of the ancient writers, third, of the needs of human nature. Let us glance at each of these in turn.

Bible Authority for Fundamentalism

As the Bible contains sixty-six books, mostly of doubtful authorship and doubtful dates and was from one to seven hundred years in composition, and its various volumes separated in time and place, and as the Bible canon was not completed for a few centuries after its last work was written, it follows that no statement of any Old or New Testament book can make a claim of Bible infallibility for the Bible as we now have it. This makes any claim for any infallibility for the Bible as a whole a logical and historic impossibility. No Bible writer could affirm infallibility for a book or a collection of books not then in existence. The Bible argument, therefore, for the Divine authority of the canon is a logical absurdity on the face of it.

As, however, theologians attempt to make a plausible argument from a few passages of Scripture, we will attention to a few aims to show how weak and flimsy is their special pleading. There is not a passage from Genesis to Revelation claiming Divine authority for the entire book.

A passage frequently quoted and frequently misquipped is found at the end of the Apocalyptic Book of Revelation:

"I testify unto every man that heareth the words of the prophecy of this Book. If any man shall add unto them, God shall add unto him the plagues which are written in this Book: and if any man shall take away from the words of the Book of this prophecy, God shall take away his part from the Tree of Life, and out of the Holy City, which are written in this Book."

Please note that the reference is only to the Book of Revelation. And let it be remembered that this Book of Revelation is regarded as the most doubtful book in the New Testament canon. The Council of Laodicea was, in our century; Luther, Zwingle and Calvin all threw it out of the New Testament. Moreover, modern thought and sentiment in church circles are now looking with doubt upon all Old Testament or New Testament passages which represent God as cursing or threatening men. For myself I do not believe a God of Love ever curses despite all statements to that effect in the Old or New Testament. The churches are getting much disgusted with those Bible passages in which curses are attributed to God in the Psalm, and are debating leaving them out of their church rituals. Even if the Book of Revelation is strictly canonical it proves nothing about the Bible as a whole.

Dean Trench puts a nobler morality when he writes: "I say to thee, do thou repeat."

To the first man thou mayest meet,
On lane, highway or open street,

That he and we and all that move
Under a canopy of life—behold us thus set above
Possessing and guarding these words."

Then another scripture frequently quoted in Fundamentalism to prove Bible infallibility is: "Holy men of old spoke as they were moved by the Holy Ghost." There one understands that all men capable of inspiration, that is all mediums were considered in ancient times "Holy" men, and that the inspiring spirit was not considered "Holy" and the word was spoken by the "Holy" man was the word of God and "Holy." He finds in this passage but a single affirmation of the fact of ancient mediumship—and no proof whatever of the infallibility of the ancient messages.

Lastly, in II Timothy, 3:16, is found another famous proof text of orthodoxy to establish the Divine authority of the Bible. It reads in the old version of scripture: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, in correction, for instruction in righteousness."

Even if we admit the Pauline origin of this epistle, which many scholars question, it does not touch Bible infallibility. It has long been admitted by the best scholars that this passage is a serious mistranslation, and the best proof of that is found in the revised version of the Bible, in which a totally different translation is given. Here it is: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, etc."

Of course every scripture inspired of God is profitable. So we affirm with boldness that the Bible claims no infallibility, and that, as we have pointed out, it is historically impossible that any Old or New Testament Book could possibly claim infallibility for the canon of scripture which was not in existence at the time the said Book was written. So the argument for Fundamentalism from the Bible crumbles into ruins. The Bible itself is the best possible witness to its own fallibility and to its purely human origin.

A large section of the Christian ministry no longer believe or teach Bible infallibility. The greatest Bible scholar of the Presbyterian church, Dr. George Adam Smith, in his Yale College Divinity course of lectures said: "The church made the Bible and the church has the same authority to make a new Bible today that it had in the beginning."

While Moody, Talmadge and Spurgeon all held Bible infallibility from cover to cover, and that the Bible was all true or all false, the absurdity of such a claim defeated its own purpose, as it were equally logical to assert that all of Shakespeare, Milton, Dante, Homer were all true or all false.

Dr. Samuel Davidson, distinguished Biblical scholar, Dr. B. Heber Newton, eminent Episcopal clergyman, Prof. Ladd of Yale, Prof. Toy of Harvard, Archbishop

MON SENSE THAN GOOD TASTE IN THE RELIGIOUS DOGMATISM OF TODAY THAN THE FREQUENT ASSERTIONS ABOUT THE "PLANS," "PURPOSES," "SCHEMES" AND "DESIGNS" OF THE ALMIGHTY. AS THOUGH THE WRITER OR SPEAKER HAD JUST LEFT A CABINET MEETING OF THE SUPREME POWERS AND THE ALMIGHTY HAD WHISPERED IN HIS EAR THE SECRETS OF THE DIVINE GOVERNMENT. JUDGE RUTHERFORD'S CONCEIT LEADS HIM TO BE THE MOST FREQUENT AND FLAGRANT VIOLATOR OF GOOD JUDGMENT AND GOOD TASTE IN THIS REGARD ON THE PUBLIC PLATFORM TODAY. BILLY SUNDAY FOLLOWS HIM AS A CLOSE SECOND.

As far as we may judge of the purposes of God toward His children by all we know of Nature and of life, no such purpose of saving men from error or mistake is at all apparent to the open minded investigator of truth. Man's happiness, comfort, growth and character depend, it is true, very largely upon his knowledge of, and obedience to law on the physical, mental and spiritual planes. Knowledge is an essential to the highest success and well being in every field of human endeavor—agriculture, manufacture, invention, scientific investigation, music, art, education, healing, etc. Yet in none of these is it claimed that God was given a book for human guidance. Why then in religion? The evident purpose of nature—if such a purpose exists—seems to be that in all departments of human activity men should learn by his errors, mistakes and bitter experiences, to amend and improve his life as he grows in experience and knowledge. The assumption of a book that its worshippers claim will solve life's mysteries, make plain the path of the investigator of truth and save men from error and sin, has proven a most lamentable failure as the Christian world with its two hundred warring creeds, enmities, jealousies, rivalries and oppositions, amply proves. The Bible, in place of unifying Christendom, has been the one great bone of contention among religionists. Nature's plan of educating men by experience and not by a miraculous book, and of saving men by character rather than by vicarious atonement is apparent to every seeker after truth.

The Strange Inconsistency of Fundamentalism

Fundamentalists accept as the foundation of their belief in historic Christianity the hearsay reports of a number of credulous people, as to the reappearance of Jesus after his crucifixion, with a few doubtful testimonials, none of whom were eye witnesses, and reject the million-fold testimony of today as to the reappearance of the so-called dead. How weak the testimony and evidence for the resurrection of Jesus in the New

Testament. Gregg in his "Creed of Christendom" has pointed out. A few dead witnesses who lived in a credulous and superstitious age, are in the opinion of Fundamentalists of vastly more importance and weight than the multiplied testimonies of the greatest men of our day. The reports of the resurrection of Jesus are divergent and contradictory, yet the Fundamentalist accepts them without question and scoffs at the testimony of scientists, statesmen, clergymen, men of letters and psychic searchers to the very same phenomena, viz., the reappearance and messages of men who have passed through the change called Death.

The Resurrection is the basic fact of historic Christianity. It was the special message of primitive Christianity. The testimony of the early church was to this fact. The disciples and missionaries of the new religion went everywhere proclaiming this message: "Jesus has risen from the Dead." They did not emphasize any miraculous birth, nor His miracles of healing, nor the virtue of His death, nor His deific character. The one message was His resurrection. This Man, Jesus, a Teacher, a Healer, a Comforter, who went about doing good, was crucified, dead, buried, and the third day He rose from the dead, yet the truth is far from satisfactory to the critic of today.

Yet assuming every report of Jesus' reappearance true, there is nothing in the entire narrative for which the phenomena of modern Spiritualism does not furnish an adequate and rational explanation.

Of the four gospels Matthew does not claim to have been an eye witness of the resurrection of Jesus. Most of his gospel is a compilation of events he did not witness. Mark and Luke contradict some of Matthew's statements. Matthew knew only a part of Jesus' ministry. The second gospel, Mark, has no name attached to the original. Rumor says that Mark got his gospel from Peter. Mark was not even a follower of Jesus, much less an eye witness of His resurrection. Luke was not an eye witness of the Resurrection. His introduction sets forth the fact he was compiling reports from others and not bearing independent testimony. The Gospel of John is not a history, but a polemic in which John draws a clear distinction between Jesus the Man, who was purely human, and the Christ Principle or immaterial being, who descended upon Him at His baptism and left Him at the beginning of His Passion. According to critics John's gospel cannot be regarded as a history or in any sense a personal testimony to the Resurrection.

Gregg in his wonderful work, the "Creed of Christendom," declares that in these gospels: "We have not the direct testimony of any of the Twelve, nor any eye witness at all, that they saw Jesus on earth after

(Continued on page 44)

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 Psychic 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.

Availing myself of your question box, I venture to ask the following questions which are of general interest to seekers after the truth:

(1) I once read this statement in an occult magazine: "The good last a little longer on the finer plane." Also, a spiritualistic weekly once asserted that there are some spirits so wholly vicious that they are annihilated (or "burst," as it were) through their own evil tendencies. Is one to assume, therefore, that only a proportion of souls have an after life of any duration, and that even the best of them perish sooner or later?

(2) About 35,000,000 people die annually, to say nothing of the already countless number of the dead. Where is there room in the spirit realms for such a constantly growing number, assuming that souls do have eternal life?

(3) This same spiritualistic weekly asserted that the spirit realms are lighted by reflected rays from the solar system. Theosophy says (although I am not a theosophist) that some time the solar system will perish. Science also points to the same probability. At such a time, will there be no light in the spirit world, inasmuch as there can be no reflection of what has been annihilated?

GEMINI.

QUESTION NO. 1—Every person is a law unto themselves and all life is as it appears to the individual. It is like taking fresh air; some take plenty while others take less and some try to get along without any.

If you had followed the Editor's essays on Life and Death you would know that she takes plenty of fresh air. The Life in the Spirit world is as you take it or as you see it.

We never saw anyone bursting, because of their viciousness, in this life and we have contacted with some vicious people. Some of them fail in their schemes and some fall into the hands of the law, which

removes them from the path of their victims; but they are existing, some place, even though they are no longer in a position to do harm.

It is possible that we advance beyond their interference, but that does not give us the right to say they are "busted up in business." They no doubt are lying in wait for other victims. The LAW is CHANGE, not annihilation.

QUESTION NO. 2—Take the family for a simile: One child takes up all the room and the time of the parents. The second child is added and the third, perhaps ten or eleven; there were thirteen children in the writer's family and there was room for all of them. The parents' hearts were not overcrowded; they were enlarged. Each child just shifted to make room for the newcomer. It is noted that the mind has a great deal to do with all circumstances. Those who are dead take up much less room than when they were living; they learn how to adjust themselves. Then, too, there are many deaths, and death makes room for more. Space is like time; it is limitless.

The spirit body can pass through any material substance and can exist in any substance without interference. The writer has contacted with people who are inhabited with dozens of spirit entities. The Bible says in Mark 5:2-9, "2. And when he came out of the ship, immediately there met him out of the tombs, a man with an unclean spirit,

"3. Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

"4. Because that he had often been bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

"5. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

"6. But when he saw Jesus afar off, he ran and worshipped him,

"7. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou son of the most high God? I adjure thee by God, that thou torment me not.

"8. For he said unto him, Come out of the man, thou unclean spirit.

"9. And the man asked him, What is thy name? And he answered, saying, My name is Legion; for we are many."

Those who are dead live in space but do not take up standing room. Their bodies are visible and tangible, but not of the flesh substance. There are those who, before they become reconciled to the new mode of living, seem to be in need of living quarters, and these make themselves felt to the extent that all other occupants are crowded out; hence, as a result, we have

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Fundamentalism

Continued from page 41

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Fundamentalism is Based on Superstition

The whole dispute between Fundamentalism and ...

subject is clearly and definitely stated in the will of an impersonal power. The final foundations for morality and religion will rest upon a foundation far above a humanism.

The Issue of Fundamentalism

It has not required a long time for endorsement of the part of progress in the great tendency in the past of our time was the same. There is the word of nature rather than the word of the early form of Fundamentalism. Fundamentalism and spiritualism will soon be the word of the new nature in fundamental theory and the new form of superstition and supernaturalism leaving a free outlet for the teachings of Nature and of Life.

Both the teachings of Evolution and the results of Evolution in the enlargement and spiritualizing of man's powers are in every way destructive of the basis of Fundamentalism. The teachings of Evolution are now generally accepted in the schools, colleges and universities by teachers and students, and by all open-minded investigators of truth. Even in many theological seminaries Evolution is taught and is looked upon as a new view of the Creation which has never been completed, and which shows God still at work in forming the world and in building human character.

Though strenuous efforts are made to reconcile theological teaching with Evolution, it must be confessed that the attempt to ride the two horses can hardly be sustained a success, and results often in a sore head and a damaged reputation. The more thoroughly and it studied the more thorough is the conviction held upon the mind, that a choice must be made between the two. As belief in Evolution extends daily and the ever widening field of human discovery adds to the evidence of its truth, it becomes apparent to all sound minds that Fundamentalism must go to the rubble and the back.

The results of Evolution in the higher unfoldment of human character are making a belief in miracles and Supernaturalism impossible to the man of the future. Today we have a higher moral consciousness, a clearer sense of justice, a keener sense of right and wrong, because Evolution has done its work upon the moral sense of man and therefore it has become impossible for men today to accept the absurdities, the cruelties, the injustices, the immorality often taught in the religions of the past. Tomorrow when the moral senses of the world have reached greater perfection than today, how will it be possible to believe in a God of War in a system that sanctions slavery and the endless punishment of God's children and other abominations of Fundamentalism? The mass of Christians today are better than their creeds and do not believe them, and the clergy dare not teach them because the moral sense of the people is in advance

of the supposed teachings of the gods. And this moral education will go on and on till the last vestige of Fundamentalism is swept out of the world.

Spiritualism in its right attitude is constantly undermining Fundamentalism and rendering belief in the supernatural more difficult. It is an ever widening proclamation of the Gospel of Nature. It is a Gospel of Spiritualism proclaiming that there is a grand world about us here in and is daily growing better. It asserts that human nature is rising to new and higher expressions of spirituality and power. The plan of salvation according to nature is just and adequate and admits no arbitrary schemes or artifices or substitutions or other thoughts of duty to reconstruct it. It is the plan of obtaining knowledge by experience and conforming to the laws of Nature as discovered. It teaches Universal Salvation. It regards death not as the work of God but as a wonderful and wise Divine provision for our transmission to a higher plane in God's great University of Life. The success of Spiritualism means the absolute extinction of Fundamentalism of which it is the very antithesis. **AND SPIRITUALISM IS GROWING—NOT AS RAPIDLY AND POWERFULLY IN ITS ORGANIZATION AS WE ALL MIGHT DESIRE—BUT ITS EVER INCREASING PROPAGANDA IS SPREADING FASTER THAN ANY OTHER BELIEF ON EARTH TODAY.**

Its literature grows by leaps and bounds. It is a large and increasingly more potent factor in the press of our time. It is daily making new converts from the Christian ministry. Its numbers among its converts and devoted followers the greatest scientists and thinkers of our day. It is commanding the thought of the age. It is issuing its challenge to the scientists of the world. The clergy fear to teach it knowing its hold upon the membership of the churches.

As Spiritualism extends its light, its evidences, its truth and beauty, its consolation and inspiration to men, Fundamentalism with all the dark pragmatism of superstition and with all the dead creeds of the ages will go down into the blackness of eternal night, and the Sun of our New Religion will light the world into truth and peace.

"Out of the shadows of night
The world moves into light;
It is daybreak everywhere."

It Pays to Advertise
in
PSYCHIC POWER

Answers to "The Riddle of the Fiddle"

I read the answer to Mrs. Chapman's vision in the sense that the Spirit meant the answer to be "Man." For the vision is identical with Daniel's visions in the Old Testament.

"Man" is in Heaven and Earth.

"Man" constitutes the twelve tribes of Israel.

"Man" is born under the twelve signs of the Zodiac.

"Man" can be in harmony or can live in discord with earth and Heavenly Spirits.

The Violin represents Man's life in the influence with Spirit Love.

The Fiddle represents Man's life under influence of Spirit Hate.

"Man" is the Light of the world, and that light is within the body beautifully mantled in darkness.

"Man" has ten powers concentrated in two. Meaning, his ten fingers which are concentrated into two hands. He can produce harmony or discord on the Fiddle or the Violin. Further, there are ten powers, namely: Seeing, hearing, smelling, tasting and feeling, which are operated through five other powers—head, arms, legs, body, fingers and toes. These compose "Man." These ten powers concentrated make Life a Harmony or a Discord.

Base and degrading are the lower powers, as thus indicated by their position in "Man's" body. Yet even there, in the extremity, they are under subjection to the horns, i. e., the powers of the head, the five senses.

The huge stones in the path of "Man," I feel, are the different "Isms" that are thrown in "Man's" pathway in his search for Truth.

Happy are we if our choice is to let all our invested powers radiate Spirit Love.

MRS. LOUIS HAENLEIN,
Saginaw, Mich., Route 4.

Dad Wasn't Worrying

"You boy is trying to write poetry, you say?"

"Yes."

"Why don't you discourage him?"

"Oh, the editors will attend to that."—*Boston Transcript*.

No Use for Them

A family moved into Arkansas, and as they had been accustomed to keeping everything under lock and key, they brought their locks with them. Having a substantial-looking tool-house, the head of the family put a big lock on the door.

The neighbors for miles around dropped in to look them over, but seemed to be in hostile frame of mind after one visit. Finally a delegation of leading farmers called on the man of the house.

"Why did you move among us if you thought we were as bad as you try to make out?" they asked.

"Bad? Why, I have the best kind of an opinion of you people."

"Well, then, why do you lock your tool-house? Don't you know that nobody in Arkansas ever stole anything to work with?"—*Judge*.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

OF PSYCHIC POWER, published Monthly at Chicago, Ill., for October 1st, 1924. State of Illinois, County of Cook—
Before me, a notary public in and for the State and county aforesaid, personally appeared (Mrs.) Edna E. Danielson, who, having been duly sworn according to law, deposes and says that she is the Owner, Publisher and Editor of the PSYCHIC POWER, and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 433, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher—Edna E. Danielson, Chicago, Ill.

Editor—Same.

Managing Editor—None.

Business Managers—None.

2. That the owner is: (If the publication is owned by an individual, his name and address, or if owned by more than one individual the name and address of each, should be given below; if the publication is owned by a corporation the name of the corporation and the names and addresses of the stockholders owning or holding one percent or more of the total amount of stock should be given.)

There are no stockholders or mortgagees.

Edna E. Danielson, 1904 N. Clark St., Chicago, Ill.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.)

None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

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TABLE of CONTENTS

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	PAGE
Editorial	3
How Great Is Man?	5
Natural Foods Build Endurance	7
Mind, The Master Builder	9
Stellar Numerology	13
Rid Yourself of the Curse of The Evil Mind	14
Effect of Thought on Health and the Body	16
Spirit Guidance	20
Retribution	21
Astrology—Who Was Jesus Christ?	29
Spirit Life of Macinabake, the Astrologer	35
Women Assert Dead Return	37
Physical Requisites for Mediumship	41
Answers to Questions	43

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