

January, 1924

PSYCHIC POWER

—
EVOLUTIONARY
IMMORTALITY.
—

Mind, the Master Builder. Henry Frank

Elementary Psychology . . . Clarence H. Foster

New Year Resolutions. . Wm. J. Bryan, M. D.

Resolve Yacki Raizuzun

*At the Yuletide time, when some are gay and
some are sad, I send my thought, a sunshine ray, to
greet my friend and wish for you a year of blessings
without end.*

PSYCHIC POWER

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PSYCHIC POWER

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EDITORIAL PAGE

Was It Carelessness?

We are laying an even heavier burden both physically and physically upon those most able to bear up under the load. All is extreme and unreal. Our whole perspective of life is so warped thereby that we feed, so to speak, on coffee and cake without partaking of the substantial meal which should be ours. A glaring example of the above is the disastrous rear end collision of the 20th Century Limited, the other day, through which many were killed and injured. The engineer confessed it was his fault. He did not see the flag waved frantically in front of his engine; he did not observe the fusee which warned him to stop short. There was evidently a lapse of objective brain action in this tried and trusted man who had been absolutely reliable for more than a quarter of a century. There is no blame in him.

To earn money for invested capital he had strained to the utmost until tired nature asserted herself and he relaxed for a moment to regain and reabsorb new energy from the sea of power all about us. Hence his senses did not act objectively; only for a moment. Who knows how many times before the same thing had happened without his being conscious of it? With those possessing mediumistic development this is a common occurrence. We cannot help considering it a matter of pure greed that *two* engineers are not, as a matter of course, put in charge of every important through train. A dozen different things might incapacitate either one of them and leave the thundering, inexorable power-machine our great passenger locomotives have become, entirely without guidance.

In our ignorance we see only the one side of this marvelous machine called man, the objective side; this temporary phase of earth life which enables him to work outside of himself, as it were, and thus learn the first lesson of unselfishness, which is the opportunity earth affords for every greater psychic progress; but we refuse to take into account the fact that this is only possible by building up and out from the underlying mainspring of Human Life, the physically invisible and eternally progressing spark of human energy we call *the soul*, which is thus often forced to call a halt to the burden it is made to carry to the detriment of its own progression.

Whenever we try to *force* psychic power to do our bidding, we will ever run up against this same stone wall, even as in the case we cite.

New Year Greetings

Our new contributors for the New Year will have a feast of good things in addition to those who have given their best in the past. We promise for 1924 the greatest revelation of the ages. *PSYCHIC POWER* can, with your help, be made the greatest scientific magazine in the world, on questions dealing with life in its entirety. It is in the lead now and only one year old. Follow the light; our new cover will be a source of enjoyment and the grains of gold to be found at the bottom of the cover page will help to shed the light by its symbols. The name arrests your attention and the message from our contributors of truth will cause you to look deeper into the pages which will constantly reveal more and more light from month to month. A New Year resolve is a step ahead, even though you fail to keep it. With your psychic powers developed, you can not fail. We have helped you in the past, we are helping you in the present. We are going to continue helping you. Our old contributors will continue with us; while at times we wavered and the fog obscured our sight we held our course and the ports will be reached, for we are trusting those who have in the past labored so successfully for you.

Let us greet you for the New Year before you. It holds within its folds the greatest revelations, the greatest prosperity and the greatest peace the world has ever known. A true harvest time awaits the world. The universal light of knowledge will shine upon the earth and, like the harvest moon, will bring forth in its revealing light the precious gems and lustrous pearls now abiding within the shadow.

Like a little child reaching for its mother's hand when it begins to walk, the publisher of your magazine is reaching out to you for your assistance in the coming year that she may stand peering far into this distance and catch for you the now unknown or undiscovered golden beams from this universal sun; and we know you will not fail us.

The eagle starts his flight from a mighty safe perch and, no matter how high he flies, he alights with both feet on something solid when he's through.—Henry Christian Warnack.

New Year Resolutions

Dr. Wm. J. Bryan

I RESOLVE

To Grow
 To Build
 To Achieve
 To Develop
 To Do my level best
 Act on the square
 Be a part of unity
 Unfold my psychic sight
 Circumscribe desire
 Control my dual nature
 Enter the silence often
 Aim at righteous endeavor
 Seek all good attainment
 Express my being approvingly
 Help all who are less fortunate
 Advocate: "A Medium in Every Home"
 Live in harmony with Nature's Evolution
 Conform to law
 Learn to improve self in every way
 Strive for the plaudits of two worlds
 Dispense with the superfluities of life
 Overcome trials and surmount vicissitudes, that I may
 Attract only the *highest and best spirits*;
 Gain knowledge, through mediumship of spirit-life
 Cease from foolishly making the same mistakes twice
 Be prepared for entrance into the continued life
 eternal
 Consider birth and transition as natural and joyous
 events
 Gain opulence by *first* gaining an energized spirituality
 Evince contrition for my shortcomings of the past year
 Maintain a high standard of mediumship without a
 taint of commercialism
 Foster a healthy body, a clear mind, a contrite de-
 meanor and a pure heart
 Erect a scaffolding of character around the living tem-
 ple
 Observe "fate yawning from afar" and also recognize
 the "star of destiny"—Spirit-life
 Waste no time over the consideration of the faults of
 others, but correct my own
 Send psychic help to "spirits in the prison" of igno-
 rance and remorse, that they may progress
 Be faithful and true without any mental reservation
 or any secret evasion
 Look back upon a well spent career, with the hope,
 assurance, and *knowledge* of a blessed and active
 immortality
 Cease from worshipping the "Golden calf," fashion,
 fun, frivolity and ephemeral fancies that have
 no constructive or permanent value
 Comprehend the universal Harmony as expressed in

the multitudinous forms of nature everywhere.
 Fully understand the Law of Life and show that, soon-
 er or later, all mortals glide to peace beyond by
 one route—transition—without any ecclesiastical
 intervention whatsoever.

My Daily Duty

Dr. Wm. J. Bryan

To be {
 Honest
 Honorable
 Truthful
 Sincere
 Earnest
 Receptive to Spirit
 Resourceful
 Ingenius
 Creative
 Original
 Discriminating
 Impressible
 Immune to superstition and criticism

To have {
 Executive ability
 Conscious knowledge of spirit life
 Keen insight
 Good, sound sense
 Will-power to avoid quarrels

To do {
 Welcome all good spirits
 Sit in silence and get spirit impressions
 Do my own thinking and follow good impres-
 sions
 Be optimistic, glad, cheerful, joyous and
 happy
 Cease speaking evil of others
 See, and to think on the brightest side
 Quickly seize opportunities to help others
 Keenly realize that things work toward good
 Know that life is progressive, here and here-
 after
 Be deeply calm, serene, well poised, deliberate
 Do all things easily, without worry
 Never strain, hurry or give way to high ten-
 sion
 Ever be conscious that I am a child of the Uni-
 versal Law
 Look within me for *all* attributes
 Give active expression to my knowledge of
 spirit life for good
 Be continually guided by good and enlight-
 ened spirits
 To recognize the trinity of Spirit, Force and
 matter
 Operate actively on the planes of health, men-
 tality and love.

Sun Worship and Later Beliefs

H. M. Tichenor

The resemblance of Christianity to Sun Worship has been noted by scholars who have given attention to the subject. Christmas and Easter—signifying the birth and resurrection of Christ—were Pagan festivals long before Christianity was known. These ancient festivals represented a new birth of the sun, and a resurrection to the earth. Christianity appropriated, or rather retained, these festivals, and made them symbolize the story of the miraculous birth and resurrection of Christ.

It was about the 25th of December that the ancients observed the lengthening of the days, which they accounted for as the returning—or the birth—of the sun, promising another springtime, or the resurrection of the earth.

Bede, the British historian and theologian (672-735), relates that "the ancient peoples of the Angli began the year on the 25th of December, when we now celebrate the birthday of the Lord; and the very night which is now so holy to us, they called in their tongue *modranecht*, that is, the mother's night, by reason, we suspect, of the ceremonies which on that night-long vigil they performed."

The English puritans, searching for Pagan rites existing in the church, and, when found, zealously renouncing them, discovered the Pagan origin of Christmas, and when in power in England, passed an act of Parliament forbidding any religious services or merriment on Christmas day, on the ground that it was a heathen festival (1644). It remained for Charles II to revive the Christmas celebration.

It was some of the church fathers of the 4th century that established the Christmas festival as an observance of the birth of Christ. Until then no one knew upon what date he was born. No record of the date was ever found. At that period the Manichaen sect, which taught that Christ was not born at all—that he was merely a spirit, capable of assuming human form, and that even though he was raised from boyhood by the Virgin Mary, that he was not born of her, but was appearing in this manner as a part of the divine scheme—was making strong headway in Christian society. Against this theory of a ghostly manifestation of Christ the clergy that adhered to his immaculate conception through the Virgin Mary, and who had deified both her and her child, waged an uncompromising religious contention. These latter finally conquered, and designated the 25th day of December as the birth of Christ.

The history of Manichaeism, or Christianity according to Mani, which at one time was being propagated with such success as to offer promise of becoming the

faith of Europe, is rarely touched upon by the clergy who assert that Christianity as it now exists comes straight to us from the first century. The historic evidence is that Christianity underwent a fierce struggle in order to define itself.

Mani was a high-born Persian, born in the year 527 of the Babylonian astronomers, or 215 of the Christian era. He belonged to a sect of *Maghtasilah*, or Baptists, which existed in southern Babylonia. Possibly he was the original John the Baptist, with his birth dated back by New Testament writers to fit their story.

Mani, says tradition, received divine revelations while yet a boy. In early life he became inspired with Jewish and Christian doctrines. Like Mahomet, who came after him, he proclaimed himself to be the last and greatest prophet sent of God. According to Mani, Adam was created by Satan, and not by Jehovah, as the Christians maintain, and he resembled his father in both appearance and characteristics. Satan was a god of darkness, while Jehovah was a god of light; and, in order to give mortal life to Adam, Satan was obliged to appropriate some of Jehovah's light and infuse it into him. Not much, just enough to keep him alive for a few years. Satan also created Eve, as a companion of Adam, and she also contained small amount of Jehovah's light. But both were the children of Satan.

Having thus started the human race (it seems that the Lord had no idea of starting it), Satan supposed he could indefinitely keep it under his control; but the angels of heaven, perceiving the fraction of light in Adam and Eve, took an interest in them, and finally induced Christ to appear on earth to fan the light into a flame. Christ, as mentioned, was a phantom, who only apparently grew up as Mary's child. Therefore, according to Mani, he could readily appear or disappear, or walk at will on the water.

According to the divine inspiration received by Mani, Eve, when created, was so beautiful that Satan, instead of giving her to Adam, took her to himself; and Cain and Abel were not the sons of Adam, but were the sons of Satan and Eve. Finally Satan tired of Eve, and gave her to Adam, and he begat Seth, the first-born of Adam and Eve.

In the course of time false religions sprang up, most notable of which, declared Mani, was the religion of Moses.

Finally the church, which was the actual ruling power, enacted stern laws against the followers of Mani, which at last drove the sect out of existence. Pope Leo I, called the Great (440-461), with assistance of state authorities, started a persecution that, under the emperors Valentinian III and Justinian, led to their banishment and death.

Future Events

Set aside the first Saturday evening of each month. You are especially invited and you may bring as many with you as you can interest to the monthly social held at PSYCHIC POWER SOCIAL CENTER, 1904 N. Clark St. Come early that you may not miss any of the good things. Have you talent which needs to be developed or are you in need of expression to round out your talent? Those who can entertain are especially invited to come and help us; those who want to be entertained, do come; we know you will never be sorry, once you break the shell and find out what a big part of the world you have entered. You need us; we need you; the Cause needs you and we can all pull together and make the world brighter for having found each other. Refreshments served early.—Entertainment Committee.

To our readers who are looking for trumpet demonstrations or materialization, arrangements can be made by phoning this Center, Diversey 5135.

Mrs. York, our Trumpet medium, will hold a seance on Tuesday evening of each week at 8 o'clock sharp, and again on Thursday evening at the same hour.

Mrs. York has held two very successful Trumpet seances at our Center and we recommend her for private work. Call Diversey 5135.

The Spiritualist Saturday Evening Club, under the direction of Mrs. Christine Lassen, its founder and leader, will hold a three-days' celebration on Thursday, Friday and Saturday, afternoon and evening, Jan. 3d, 4th and 5th, 1924. The program is to be a most interesting one.

Program in Part

January 3d, afternoon speaker, Guy F. Morgan, well known speaker and singer, will talk on: What the World Is Seeking.

Evening, Effa E. Danelson, Publisher of Psychic Power magazine, Subject, Your Psychic Powers.

January 4th, Afternoon. Michael Lewis, a speaker who is instructive, inspiring and most entertaining, who, in a joke leaves thought for food with his audience, takes for his subject: Our Spiritual Nature.

Evening, Mrs. Mary Ridpath-Mann, well known lecturer and writer, Subject: The Valley of Decision.

January 5th. Afternoon, Mrs. Frances Greenbaum, Chicago's favorite trance speaker. In Mrs.

Greenbaum you will find character and thoughtfulness, and have the opportunity to study the most interesting phenomena in Spiritualism; that of one entity controlling another, similar to an engineer running an engine.

The evening speaker will be Father A. Selcer, a man of the hour; Subject, What Say Ye of Christ? Whose Son Is He?

Messages will be given at both afternoon and evening meetings. The message bearers will be Chicago's best, assembled under the able leadership of Christine Lassen, herself a medium of great experience.

I feel sure that knowledge and a good time, well worth the money will be yours. Remember, refreshments will be served. Prepare for a good time, you will not be disappointed. There will be music, readings, fancy dancing and other delightful entertainment.

Admission will be 25 cents; season tickets admitting to all programs, \$1.00. Meetings will be held in Hall 210, Capitol Bldg., State and Randolph Sts., Chicago, Ill.

Regular meeting conducted by Christine Lassen every Saturday evening and Wednesday afternoon in the same building, Hall 613.

See Society "Ads" in Psychic Power.

Had Jesus succeeded in bringing to humanity the message of Life, the world today would be civilized. Or, *did* He bring the message and is it the interpreters of the message who are to blame for the curse of war in His name, and the torture inflicted on the people in the early days for His dear sake?

Hymns Drive People Insane, Minister Says

Hartford, Conn., Oct. 27.—"Personal religion inspired by such hymns as 'When the Roll Is Called Up Yonder' and 'There Will Be Glory for Me' has caused an increase of suicides and insanity," Rev. Dr. Richard Robertson of Montreal said in addressing delegates to a conference here of men who are considering entering the ministry, held under the auspices of the seminaries of new England. "This shows that a man needs some thing to think about besides himself," said Dr. Robertson.—*Herald Examiner*.

To Be Answered

What is an improper fraction? Why doesn't the Society for the Suppression of Vice do something about it?—*Life*.

MIND, THE MASTER-BUILDER

A Treatise on the Philosophy and Practice of Mental Science

BY HENRY FRANK

Author of "Psychic Phenomena, Science and Immortality,"
"The Doom of Dogma," Etc.

CHAPTER I

Mind in Matter

A clear understanding of the nature and instrumentality of mind in thought and human action is the essential of Philosophy, Psychology and Formation of Human Character. Unless we apprehend the fundamental principles on which the Philosophy of Life is built we shall never be able to understand the practical application of the principles of Mental Science. Therefore this introductory dissertation.

Mind as an instrument of thought has long been recognized. Mind, as a Dynamic Center, a Dynamo generating intellectual processes, is as yet scarcely conceived of. However, the dynamic theory of Nature is a doctrine quite acceptable at present to conservative and dignified Science. Notwithstanding, even this was a few years ago scoffed at and scorned. Matter, as molar substance, was but a little while ago, all that appealed to recognized scientific authority.

That palpable, crude, visible matter is reducible to invisible substance,—a substance, indeed, which is not only not amenable to the physical senses, but is essentially a logical hypothesis of the imagination—seemed at one time so nonsensical that Science indignantly rejected the doctrine.

The cry that the Ether was something other than physical in its nature, that it could be conceived as a dynamic essence, whose variable effects on the human senses gave to man his apprehension of the objective world, is a conception which has only gradually invaded the prescribed citadels of modern scientific schools.

At present, however, it is almost universally postulated that ether is non-atomic. That is, in its pure state Ether is indivisible, an elastic, uniform, unseparable substance. In this sense it is conceived as a solid. But, if Ether is non-atomic and at the same time a phase of matter, manifestly it must be distinguished from what we ordinarily call matter. For to the outer senses there is no form of physical substance which is not resolvable into atomic units. If, then, there is a substance in Nature which in its last analysis is not resolvable into atomic units it must, if material, be conceived as wholly distinct from the material substance of common experience.

Hence, if we accept the definition of matter as a substance amenable to the discernment of the physical senses, evidently this conception cannot be predicated of Ether. If not atomic, if not a congeries of infinitesimal units, it must be a compact mass absolutely unitary, indivisible, incapable of discreteness or separation. And, indeed, this latter view is the one now commonly accepted. As I have said, in this sense, Ether is an indivisible and invisible Solid. The statement is paradoxical, and apparently a contradiction; yet it is true. That we may be sure we are stating correct scientific postulates, as at least conceived by a majority of modern scientific philosophers, I will quote from Ernst Haeckel's "Riddle of the Universe." He says: "Ether fills all of space in so far as it is not occupied by ponderable matter, as a continuous substance. . . . Ether has probably no chemical quality and is not composed of atoms. . . . I postulate for Ether a special structure which is not atomistic, . . . and which may be provisionally called *etheric* or *dynamic* structure" (p. 227).

Now, what we commonly understand as a solid is the most palpable and visible of all substances. Yet according to the definition of Ether above given the most absolute and universal substance is essentially invisible, imponderable (cannot be weighed) and impalpable (cannot be felt). If then we are to accept Ether as a physical substance, as an invisible solid, we must either wholly change our definition of Matter or we must refuse to recognize Ether as material substance as we ordinarily understand the term. However, there is much more to be observed. Is Ether the primal essence of all things, the ultimate source and origin of matter, or is it a substance apart from matter—the great undiscoverable X of the universe? All the efforts of scientists to apprehend Ether as a thing apart in Nature, as a permanent, invisible substance that surrounds and pervades the interstices of refined or gross matter, occupying all space not filled by denser substance, seem to have proved futile. Even Haeckel's definition becomes somewhat antiquated. In the most advanced view Ether is not to be distinguished as an element wholly different, in its laws and nature, from the recognized constituency of ordinary matter. On the other hand, science is not willing to accept it merely as a necessary working hypothesis to explain the phenomena of nature (a

late school has arisen which claims this is not necessary); nor, on the other hand, is science willing to discern in it a mysterious and inexplicable substance which is at once the basis and origin of all forms of matter, howbeit absolutely different in essence and quality. If Ether exists at all it must be as the primal essence or element out of which all forms of matter and visible phenomena are begotten—not to be contradistinguished from them save in its invisibility and in its working method. This is the latest view that is accepted by such great thinkers as Sir William Crookes, Sir Oliver Lodge, Gustave Le Bon and many others.

Logically we may assume that there is no break in the processes of Nature. "Nature abhors a vacuum." In other words Nature permits no break in the continuity of substance. What seems to be a break is merely where the senses of man lose the trail of the universal evolution. To the philosophical student there is no hiatus in the long process from the mother element, itself invisible and intangible, to the present manifest phenomena of physical nature.

As Sir William Crookes puts it: "We have got so far as to admit the possibility of resolving the chemical elements of matter into simpler forms of matter, or even of *refining them altogether away into ethereal vibrations of electrical energy.*"

As "electrical energy" is but a phase of etheric vibration, of course, "electricity," the now recognized basic element of matter, is but a derivation from Ether itself. In one word Ether is the Mother or Matrix of all phenomena of the material universe.

This conception, as I have said, is comparatively new among advanced scientific thinkers. Anciently, certain philosophers conceived of this truth, but so spiritualized the doctrine as to make it caviare to the modern scientific physicist. These ancients believed that Spirit, Mind, Deity, Pleroma, or whatever may be the term used, was uniform Being constituting the source from which all things came. Now, while a modern scientist must of course reject all anthropomorphic conceptions in his understanding of Nature, nevertheless he means almost exactly what the ancient theological philosophers meant when he uses the modern terms of Ether, Energy, Vibration, and the like. Ether in scientific conception must possess the identical qualifications that Spirit in theology connotes, if we are to understand it at all. With all personality, anthropomorphism or attribution of human qualities eliminated, Ether and Spirit are one and the same—Deity and Energy are logically identical. Whatsoever there is in matter must have been germinally in Ether. Whatsoever there is in Man, there must have been primarily in God. Logically one is forced to conclude that nothing can come out of substance of any kind that was not originally in it. Therefore, while

life, as discerned in organic bodies, is not to be predicated of primal substance, or Ether, nevertheless one is compelled to believe that potential life, or the animistic principle, already exists innately in the primal substance and requires only proper conditions to cause its outward expression.

Likewise, Mind, or the capacity to discern logical relations, may not exist as an acting principle in primal Substance, yet potentially it must be postulated of the most attenuated phase of that substance or it could not have expressed itself in the denser and more manifest forms of organic matter.

A clear apprehension of this conception will enable us to understand how mind is a potentiality of matter even in its most attenuated phase, as well as when manifested in compact, inert mass, or in complex organic forms. If, however, we conceive of mind or life as an entity—apart from the substance which clothes them, our conception of the universe will be confused and illogical. It seems to me the simplest way to apprehend Nature is to begin with the hypothetical Ether as the primal, primeval, universal substance, as a phase of matter so attenuated that it is utterly beyond the power of the human senses to perceive, yet so replete with Nature's innate principles as to constitute the actual Origin of all phenomena and visible forms of matter. Correctly understood, then, Ether cannot be postulated as a "something" existing in or pervading matter; but rather as the primal and essential state of matter from whose invisible and attenuated state evolve the refined or dense, the inert or complex conditions of material substance.

To make this interpretation still clearer let us study the chemical analysis of palpable matter. Chemists have until recently assured us that all manifest matter could be weighed and measured by employing as a unit the hypothetical atom of Hydrogen, which was supposed to be the lightest and most refined element of matter knowable. Hence in chemistry the hydrogen atom was accepted as the unit of mathematical calculations in analyzing material substances. Hydrogen is a colorless, tasteless and inodorous gas. In its native state it is, therefore, invisible, or beyond the apprehension of the human senses. It is so light that it is estimated to weigh twelve times less than Carbon and sixteen times less than Oxygen. Now, some idea of the minuteness of a hydrogen atom, which is the unit of weight of all other atoms, may be acquired by studying the elastic nature of gases, and what this indicates as to the nature of matter in general. For a long time this elasticity of gases, the then supposed ultimate state of matter, was inexplicable. It was finally concluded by scientists that gaseous elasticity did not arise from the ordinary attractive and repulsive forces in Nature, but from the fact that the gases are composed of infinitesimal units or molecules, which

lie apart at indefinite distances. It was the bounding and rebounding of these molecules against each other that brought about the quality of elasticity. From this fact we were led to apprehend the inconceivable minuteness of the molecules constituting a gaseous body. Says Wallace: "It has been calculated that, at ordinary temperatures, there are some *hundreds of trillions* of molecules in a cubic inch of gas, and that these collide with each other *eight thousand millions of times in a second*. The average length of the path between two collisions of a molecule is less than the *two hundred-thousandth part of an inch*, yet this small length is supposed to be at least a *hundred times* as great as the diameter of each molecule."

The mind cannot grasp these computations. Conceive an inch of space divided into two hundred thousand parts, and each of these parts again divided by one hundred, and you have the estimated approximate size of the diameter of a molecule of matter in a state of gas. According to this calculation the diameter of a molecule of gas constitutes only the twenty-millionth of an inch of space. Lord Kelvin calculated it at only twenty-five millionth of an inch. But who can hold in his mind's eye such an inconceivably small space?

By this analysis we perceive how readily what we call matter dissolves into invisibility, not to say inconceivability. Nevertheless, we are able to penetrate even farther still into what we may call the "nothingness" of matter. We have not yet reached its primary state by this analysis. The above estimated unit of gas, howbeit inconceivable, presents us with a state of matter that is still very dense when compared to its more recently discovered nature.

Says Professor Crookes, "Before matter reaches its primary state all its distinguishing qualities disappear excepting certain pulsations which are detectable alone by the electroscope." In short, matter, when reduced to a final analysis, dissolves into mere pulsations of energy or rhythmic vibrations.

An entirely new phase or property of matter has been revealed in recent years which completely revolutionizes the traditional conception of its nature. This property is denominated "radio-activity." At first this property was supposed to exist only in a few of the chemical elements; but it is now generally admitted that radio-activity is a property inherent in almost all forms of matter. What is Radio-activity? It is the capacity of matter to throw off infinitesimal articles or electrical units called ions or electrons, with a swiftness almost equal to the velocity of light. Now, when scientists discovered these infinitesimal units of electricity which were shooting from the surface of material objects they found that they would again be compelled to revise their apprehension of the nature of matter. For small as the hydrogen atom was cal-

culated to be, as we have seen above, yet this atom was, when compared to the electrical unit, as huge as a hill compared to a grain of sand. Madame Curie, who, with her husband, was the discoverer of the electron, states that "the mass of the electron is only a small fraction, not exceeding the one-thousandth of the mass of an atom of hydrogen."

The unit of matter, therefore, as now calculated, is not the infinitesimal atom of hydrogen, but one a thousand times as small. The mind begins to swim when it attempts to grasp the size of so small a unit. We have just observed that scientists are now agreed that the atom of hydrogen occupies not more than the twenty or twenty-five millionth part of an inch. But the electrical unit, or the electron, we are told by Madame Curie, fills a diameter of space only the thousandth part of the hydrogen unit. That is, the diameter of an electron is the one thousandth part of the twenty-five millionth of an inch! How utterly incapable is the human mind of grasping a picture of this mathematical unit of matter! How clear now is the scientific demonstration that matter, as we know it, cannot be the ultimate essence of the universe, even when reduced to its lowest chemical state—how thoroughly must we now be satisfied that what we call matter is ultimately but an invisible ocean of rhythmic waves—a sea of ceaseless vibrations which, impinging upon our senses awaken within us the sensations that constitute the world we know.

When we have attained this final analysis even though matter may be still further refined, we realize that Mind and Matter are one—Spirit and Substance are one—for, easily, they merge into each other. The traditional notion of matter has vanished. It consists of but a single element, hypothetically, and this element reveals itself in rhythmic pulsations.

But we have already observed above that, logically, what we call mind, inheres in all things; therefore, it must be evident that these rhythmic pulsations are the primitive phases of that mind; that is, the rhythmic vibrations or electrons, being primal matter, are themselves but phases of mental activity. Matter is essentially mental—mind is everywhere—the universe is logical—the discernment of logical relations, and the capacity of primal units of matter to adjust themselves to these relations, constitute the proof of subservience of manifest matter to inherent mental activity, which lies at the center of all substantial existence.

To be Continued.

AFFIRMATION

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

Peace or Pieces

Looking, as we do, for want of further development, at all earth life as necessarily limited by the range of the five senses, we consider war as purely a state of armed aggression. That there may be states of nominal peace far more destructive to human society than armed aggression has been abundantly proven to the present generation by the miserable capitulation of all the so-called respectable and moral people of society, since the world war, to those despicably selfish and criminally hypocritical elements which set up as their standard worldly success, to the detriment of all human progress.

It is those elements who have erected their longings and the expression of their selfishness into a system which they dignify with the name of *business* and which, containing as it does the crassest elements of human slavery, holds such a potent sway over its victims that they are not even aware of being in steel-clad bondage. The basis of this business system is profit and the method of obtaining it is competition among the small fry, while co-operation rules among the big fry. The consequence of this frying process, created and fostered by our business system, is to render all the unfortunates, rich and poor alike, caught within its toils, so crisp and inelastic that all hope for progressive harmonious development is lost for them. Let us hope some way of unlimbering them will be found.

Business means the interchange, the exchange of commodities in such a manner as to benefit both parties to it, each bringing personal efficiency, backed up by natural advantages that the other party cannot duplicate in that especial product. Hence, each side benefits by the activity of the other and human progression is correspondingly furthered. This is legitimate business in exchange.

There have been, apparently, waves of civilization in former ages which have solved this question of repetition of work along the above lines of just exchange. In this respect they were morally far more advanced than we and showed evidences of what is reviled among us as communism. We forget that, in every normal family, we have this communism under the protection of a dictator to shield it from business aggressiveness from without.

We notice that these civilizations have set a far greater value on the human being who creates than on the products created. We, however, all of us, inasmuch as we do not strive against it, allowing gradually selfishness to dominate, have come to set property considerably above human life. We see instances of it continually in the daily papers. The result of this is that the competition to acquire property is so intensely keen as to cause many of us to live completely in this selfish atmosphere and find our per-

ception of just relations between man and man warped entirely out of all semblance to simple, straightforward Truth. This was strongly evident among the men whose duty it was to lead the country safely through the mazes of the World War, the first phase of which is only just finished, and who failed in everything except in the piling up of enormous profits for the System.

We have thus been following a low ideal, entirely unworthy of our great possibilities and full of danger for us if we value onward progress, whether individually or collectively.

The only thing which creates value is the amount of human labor expended both in thought and concrete action in brining about the product in each case. Any other value must, of necessity, be a monopoly value and not to be tolerated if men are to be free to choose their way ahead. If a day's average labor of a man in one part of the world will produce a certain quantity of any product, the fair, equitable, just and honest thing to do is to exchange it for another day's labor of an average man in any other part of the world. The exchange will willingly take place if aided by differing natural advantages behind the labor power expended. It stands to reason that an individual, under the quasi-compulsion of a business system like ours, will quickly find means to conceal how much labor enters into his product, will magnify its amount, and thus coin from the strong desire or dire necessity of another individual much more than an equivalent of the labor power crystallized in his product; obtaining, we will say, quite ordinarily the proportion of one and one-half day's labor product in return for one day's labor product on his own part. This is called profit and is considered as perfectly legitimate.

Only a few years ago, in this fair land, it was considered perfectly legitimate to traffic in chattel slaves. George Washington himself was a leading slave owner. After more than three quarters of a century of constant and persistent agitation chattel slavery was abolished by the Civil War. Not on the high moral ground so splendidly upheld by the despised abolitionists. No—it was abolished as a necessary war measure to bring the Confederacy to terms.

Whenever one party gives one and one-half day's labor product in exchange for one day's labor product of the other party, the former is working a half a day for nothing. This is the clear quinlence of slavery. If he knew it, and had the power, he would compel an even exchange. The system works in such a manner as to pass the buck on to the next one's innocent shoulders until it can go no farther.

If a banquet table, heavily laden with more than enough for *all* of the guests, were raided at the beginning of the feast by a favored few who had posted

themselves especially with this in view, all the rest would go more or less hungry. This would, however, be physically impossible. Physical violence would quickly put them in their proper places.

Our psychic perception and, consequently, our psychic power, is as yet unable to cope with this situation. We have not even reached the state of consciousness that Rip Van Winkle possessed when he averred in taking another drink, that: This time don't count. We are not even aware of what ails the social body.

This profit system then is the canker worm gnawing at the vitals of our social edifice. It saps our vitality so that, if not changed within the minds of men now living, the progressive decay already engendered and under way, will cause the total collapse of every constructive effort we are now making for human progress as a nation.

If we would have peace among ourselves and be able to project peace gradually throughout the world we *must* find means to totally destroy this canker worm.—*Alfred Gould.*

Results of Harmonial Philosophy

By Andrew Jackson Davis

I venture the assertion that, could all the Thirty thousand pulpits of the land be occupied by Harmonial teachers, all the religious papers be put under the control of Harmonial minds, the income of the Bible and Tract Societies be expended in publishing Harmonial works for gratuitous distribution, and last but not least, could all Sunday Schools be appropriated to the promulgation of the truth as it is in the "Harmonial Philosophy," not five years would elapse before there would be a Moral Revolution in this country unprecedented in History. The immortal life would become an acknowledged fact, intercourse with the Spirit World would be universally demonstrated as a verity, and liberty be proclaimed over all the land.

The laws of individual harmony being early taught and understood, intemperance and licentiousness would diminish and public morals and private virtue rapidly improve. Once let mankind understand the laws of their being, and learn to know the inevitable consequences of wrong doing, and banish the idea of a way to escape from the penalties of sin, and an effect blessed and glorious to every friend of goodness, would follow as speedily and certainly as do life and vegetation obey the magnetic influence of the balmy air and bright sunshine of early spring.

The light of truth has yet scarcely penetrated the clouds of superstition which have been hanging over us from man's earliest infancy; and it is not strange

that man should wander from the path of true wisdom, when their highest teachings have been mythological ideas too crude and absurd for intelligent credence.

Andrew Jackson Davis' Warning to Spiritualists

"Yes, this is my irresistible impression. Men must make an intelligent use of their manifestations; else they will go down into history as the tricks of itinerant boys and girls. Look within, my friends, for that principle which causes all effects in the external. When you find an internal conviction that you are immortal, which no sophistry can invalidate or disturb, then you have found a treasure; the beauty of which is greatly enhanced by Spiritual manifestation. Secure this internal conviction first, then add the illustration. In a few brief years more—when Clairvoyant, healing Impressional, and writing mediums only will be known—men will have reaped a harvest of evidence. The testimonials of hundreds of thousands could then be secured. Persons, considered skeptics, will read with earnestness. The churches will gradually become powerless. Skeptical minds will get their questions answered outside of churches. Then the Churches will come to you. Be careful, my friends, lest you forget and go to the Churches. Do not be absorbed by them. There is danger in becoming too popular! Beware, when the churches begin to consider it profitable to invite you to take a seat in their beautiful compartment. Accept this and you are on the road to annihilation. Yea, when the churches consider Spiritualism reputable enough to endorse you, then consider that you are all on the broad road to certain mischievous prosperity; an easy thriftiness which will turn into conservatism, like all the past, and build up institutions against another dispensation."—*Reason.*

What He Did

The old lady was rich, but mean. She didn't keep a cat because its paws might wear out the carpet.

She had to have servants, but she paid them as little as possible. One of her staff was a thin, miserable-looking lad of 12, who answered the door, cleaned the knives, waited at table, weeded the garden, washed the poodle and had the rest of the time to himself.

One visitor asked him, "Well, my boy, what do you do here?"

"I do a butler and a gardener out of a job," replied the lad sourly.—*Chicago Daily News.*

Dr. Bryan says:

"It becomes an easy matter to show the errors that ecclesiastical doctrine has foisted on millions of credulous believers. It is self-evident that news of spirit-life, coming direct from good spirits, bears the merit of wisdom and truth. And as an appointed medium, by a band of highly educated, moral, and beneficent spirits, I feel the honor that rests on me, like a mantle of righteousness placed on me by my spirit relatives and friends with the power of divinity. And the mission to spread the knowledge of spiritual-life before an intelligent multitude, is a sacred and pleasing duty which I earnestly and willingly have accepted, while surrounded with consecration. I do this without any mercenary motive; and my duty is simply to tell the truth about Spiritualism, *as it has been given to me by those estimable spirit friends*"

* * *

Our spirit friends of enlightenment and progression, are not alarmists, and are not unnecessarily moved by emotion over local happenings. They deal with broad underlying principles of life in a truly democratic fashion. Mortality, right conduct, and the up-building of character, are matters that advanced spirit ones give consideration. The petty concerns of daily routine are of no more value to them, than are the chatterings of children to ourselves.

But our journey through mortal life needs guidance. Sometimes the pathway is irregular, and we meet with obstacles that seem insurmountable. Spirit help then proves availing, and assistance is gladly sought from spirit source, with the overspreading protection of divine power.

Spiritualism and its great truths, embraces a union of two worlds. One is the terrestrial, and the other is the celestial world. When one's spiritual mind visualizes the heavenly world, it discovers wonderful truths from its inhabitants. Spirits can travel to various countries, spheres, and realms, to learn the truths to be communicated to mortals, and which are then called truths of Spiritualism.

Mediums who aspire to gain the best and the greatest truths from exalted spirits, and who are gifted with a degree of impressibility to receive the knowledge from such spirits, become teachers of the Word, through infinite power.

The body, being the temple of the living soul infused with spirit-power called "life," it remains for all of us to guard the mortal body from injurious habits, propensities, and accidents. The principal reason for this word of caution is because one must gain progress through the physical body, as well as through mental acquisition, moral growth, and righteous endeavor, before a high spiritualized condition can be obtained. After that, one can be led toward

a knowledge of spirit-life, its activities and its presence, as shown by the return of spirits in our midst.

It was Henry Ward Beecher who said that those who excel, are those who are thoroughly magnetized with spiritual truth.

Why Should We Concentrate?

Concentration is the keynote to success. It reacts upon the tender chords of life and strengthens the Soul. It brings the showers upon the just as well as the unjust. It renews the faded garment into the royal color in which one wishes to move. No one has the preconscious fervor necessary to attain, in a short space, the effect desired; therefore, as practice makes perfect, it is very important to continue the effort until conditions revolve your way.

EMMA BOWMAN.

We are none of us diligent enough in our search for this greater knowledge. We are unable to grasp the concrete truth concerning the living methods of those who have overcome Death. When we have become educated along these lines the development and education of the children of the earth plane will bring forth a better Spirit world. More able people in this phase of Life beget better Spirit bodies. Because we help and teach each other from one phase to another, we should also look into the question of Life more seriously and completely.

Affirmations by Effa E. Danelson:

I must have success, with all things contrary eliminated.

Who Can Answer These Questions?

T. A. McGoey

Where can a man buy a cap for his knee

Or a key to the lock of his hair?

Can his eyes be called an academy because there is a pupil there?

In the crown of the head what gems are found?

Who travels the bridge of his nose?

Can you use in shingling the roof of your house the nails at the end of your toes?

Can the crook of the elbow be sent to jail? If so, what did he do?

How do you sharpen your shoulder blades?

Can you sit in the shade of the palm of your hand or beat on the drum of your ear?

Does the calf of your leg eat the corn of your toe? If so why not grow corn on the ear?

ELEMENTARY PSYCHOLOGY

By CLARENCE H. FOSTER

First Points of Personal Healing

1. One should not go forth and intrude himself into a case for the purpose of healing, but should do no more than offer his services and then wait for the request for assistance.

2. The reasons for this are both psychological and metaphysical.

3. The psychological factors are those connected with the patient's natural inertia, or actual resistance to being healed.

4. The metaphysical reasons cannot be fully discussed at this point in this series, but they include a consideration of—

- a. The Karma of the patient.
- b. The Karma of the healer.
- c. The strength and poise of the healer.
- d. Interference in another's life.

5. In reflecting upon the Karma of the patient, one should seek to determine whether or not it is either wise or helpful to endeavor to heal the disease (which is the "effect") when the *cause* still remains untouched.

6. And, in thinking of the *cause*, the psychoanalyst seeks the condition, in the unconscious, producing the disease. The metaphysician seeks the motives, attachments and desires ruling the life. Both are looking for the same things, yet neither would know how to express it in the other's terms.

7. You may always know, that when it is time, your patient will find you.

8. In reflecting upon your own Karma, you may consider the responsibility, which you are assuming, when you deliberately reach out into another's life.

9. Before setting forth to heal one, whom you have not been asked to serve, you should also consider your own strength and poise. For, in such a case you may meet forces and factors, which may prove to be beyond you.

10. In general, when interfering in the life and Karma of another, you should always remember—That if you have not been *asked* to do it, and if you are working with tools or methods, of which the other person is unaware, then you alone assume entire responsibility for the effect.

11. It is not made as a flat and positive statement that you must never step in unasked to heal, for there are sometimes cases, where you will feel that it should be done.

12. Regardless of what may be said here, or elsewhere, on this point, what you will really do will be

to go ahead in various cases, until you have learned these different lessons for yourself.

What Is Disease?

All disease, with the possible exception of syphilis, may be said to be of mental and emotional origin. Even syphilis, while not a "mental" disease, had its origin because of mental and emotional conditions.

One first thinks of two very broad classes of disease.

- a. The Neuroses and Hysterias.
- b. Somatic or Physical Disease.

In considering the Neuroses and the disorders, which, while often extremely painful, do not directly destroy various hysterical disorders, we see all of physical cells and tissues.

The physical diseases, where actual tissues are destroyed or inflamed beyond usefulness, make up the other broad class.

It is very difficult to draw any line between the two classes, as those disorders, which, in the beginning may be entirely of a mental or emotional nature, can readily so flood the body with poisons and toxins, that acute and actual physical disease may quickly follow.

Let us never forget, however, that the true root of the disease is mental and emotional. You may argue that many diseases come from improper diet, habits, etc. Even so, yet the improper habits have *their* roots in mental and emotional conditions.

The student, who seeks to heal disease, or to study the inner operation of Karma, or to find the inner road to That Which Is, will find that a very basic and vital part of his study must lead to an understanding of the hidden phases of the emotional nature of Man. In this section of the series, we touch upon this but lightly, returning to it continually as we proceed.

It is not possible to consider Cause and Effect, or Karma, from a metaphysical standpoint, without deep consideration of the emotional nature. Neither is it possible to *truly* consider the roots of disease without a clear understanding of the emotions, *their* causes and effects.

The "Sensitive," as described earlier in this series, is immediately responsive to the methods of healing outlined in this section. This is because the "Sensitive" is so subject to the emotional nature, and, no matter what the disease may be, the body will instantly reflect any change in the emotional self.

The "Non-Sensitive" is also responsive to these methods, but, where actual physical disorders are present, the response will not be so rapid. The Non-Sensitive is more subject to such affections as harden-

ing of the arteries, rheumatism, deafness, kidney and liver troubles, and chronic indigestion. All of these are deep seated and stubborn, and usually the result of the accumulation of years.

To clearly outline the emotional nature, it is best for us to consider the extreme and absolute Sensitive. Such a person has exactly the same emotional trends and slants as the Non-Sensitive, but since the Sensitive is of a far more intense nature, the various aspects may be more easily recognized.

As we proceed, you will find your subjects for study on every hand, in your daily life.

To answer our question—"What Is Disease?" The prime root of *all* disease lies, directly or indirectly, in the emotions. Do not confuse this statement with the presentations of "orthodox" psychoanalysis, for we will study the emotional nature, not only from an analytical standpoint, but from the metaphysical, as well.

The Unconscious

If it is not objectionable, the term "Unconscious" will be used in this section. You are, also, to consider this term as synonymous with the expression "Subconscious," as used by the Constructive Psychologists.

Any person, who has been interested in this series thus far, already understands that the major portion of the personality exists beneath the plane of conscious thinking.

And, that the true motives and roots, behind our conscious thoughts and actions, lie submerged beneath the plane of conscious recognition, in the depths of the Unconscious.

The constructive, or inspirational psychologist thinks of the Unconscious as being made up of a collection of fixed convictions and impressions. The teachings of this class correctly represent the Unconscious as containing the accumulated impressions of the personality. As one teacher expresses it—"The life is ruled by the Predominant Mental Impressions in the Subconscious."

We shall borrow her term to illustrate this conception of the Unconscious. The common idea, among psychological healers of the "faith" school, is one of Predominant Mental Impressions in the Unconscious. It is also understood that all of these Predominant Mental Impressions have been implanted, at some time, by some form of "Suggestion."

With this understanding as a basis, they seek to *overcome* the faulty Predominant Mental Impressions, by planting and driving into the Unconscious, *new* Mental Impressions of an opposite nature.

This they accomplish by means of Suggestion.

We now come to a realization of the reason why a certain proportion of these "Suggestive" cures fail to be permanent, and why the person soon suffers from some disorder of another nature.

It is true that a Predominant Mental Impression toward a certain disease, for example, will tend to bring about exactly that disease. Yet, the Predominant Mental Impression *alone* could not do it. It merely serves to guide, or provide, the channel for the direction of the destructive energies accumulated in the Unconscious. These destructive energies come from the *emotional* nature, wherein lie the basic roots of all disease.

Therefore, the procedure of healing by "Suggestion" is incomplete, since it fails to consider the hidden fountain of force back of the disease. Imagine an underground stream of water, under heavy pressure, which has found its way through the crevices in the rocks and is coming out of the mountainside. You may, with rocks and cement, completely dam up this outlet, but the pressure beneath the surface forces the water on through other crevices and it finds another outlet.

This does not mean that healing by "Suggestion" should not be used. Use it to the limit, in every manner you can, in all forms of healing, and for all simple disorders it is quite enough. It does not seem necessary to give any time here to the points of healing by Suggestion. Many books explain it.

Now—in addition to thinking of the Unconscious as an accumulation of Predominant Mental Impressions, let us also consider the accumulated vital energies in the Unconscious, their causes and their effects.

1. As you first consider the disease—to discover whether it is manifesting as a "physical" or an "emotional" disorder, you should *not* consider as "physical" many of the types of disease commonly considered as such.

2. You may further, for your own convenience, classify disease in three ways—

- a. Nervous and Hysterical.
- b. Organs affected but not injured.
- c. Destruction of physical tissue.

3. Under the heading, "Nervous and Hysterical," is included the nervous disorders, the mental disorders, such as obsessions, kleptomania, insanity (other than that of syphilitic origin), and, also, the various fears and depressions to which evolving Man is subject.

4. Next, you consider those diseases in which certain organs may be temporarily rendered quite or almost useless, and yet the actual cells and tissues of the organs are not damaged in the least. Certain of the "nervous" disorders render parts of the body useless, but do not *destroy* the tissues. Some forms of epilepsy illustrate this.

5. Lastly, you consider the cases where disintegration has begun, or where an almost permanent paralysis, or perhaps a poison, makes certain organs unable

to function. A progressed case of tuberculosis, with tissues already destroyed would come in this class.

6. The first class responds instantly to personal healing, the second class responds as readily but takes more time, and the third class is as easily benefited, but requires yet more time for healing.

7. Let us again emphasize the point that the basic root of all these three classes of disease lies in the emotional nature.

8. Let us remember that that disorder, which today manifests in the first class, may later develop into one of the second class, and finally into the third.

9. To illustrate—we may think of a person who is simply possessed of a certain morose or morbid "psychology" subject to certain depressions, etc., but suffering no physical ills.

10. Perhaps, as time goes on, his emotions of this nature quietly and stealthily accumulate, beneath his plane of conscious thinking. This could quite easily produce a state of *permanent* physical contraction, which might, quite easily localize about the lungs. Thus, the lungs would be hampered, and *yet* be uninjured.

11. However, as this tight contraction *continues* to exist, about the lungs, the organs could not properly function, the cells could not reproduce, the poisons could not be thrown off, the enemies find easy field, and putrefaction and decay sets in.

12. One first determines, which class of disease he has to meet, and thereby knows the depth of the methods which he must use in healing.

1. A very necessary determination, in attempting to heal any disease, or disorder, is whether or not the patient actually wishes to become well. While it may seem ridiculous to suppose that any person suffering from any sickness would *wish to remain so*, yet it is a factor, which must be taken very seriously.

2. It is an absolute fact that, in many cases, the patient actually clings, unconsciously, to his disease and will resist most vigorously any attempt to make him give it up.

3. This does not mean that the patient would have deliberately, or volitionally, acquired the disease. But, after it has formed its grip and he sees the many advantages which it offers, he is unconsciously loath to release it.

4. Remember, always, that you can form absolutely no opinion or judgment on this question by what the patient *says*. The clinging to the disease is done quite unconsciously, for it is the Unconscious which seeks to hold it.

5. Often one of the hysterical type, who finds such benefit in being an invalid, will say, "Yes, I want to be cured. I've tried everything." The truth is that if he had any idea you would really cure him, the Unconscious would keep him away from you.

6. Now, since we realize that his resistance to cure is entirely of the Unconscious, and that the patient is consciously unaware of it, let us examine the factors *and motives* in the Unconscious which cause it to cling to the disease.

7. The Unconscious is at all times and in all ways resistant toward *change* of any kind. Whatever accumulation and condition exists, the Unconscious, as a whole, rebels again changing. This is a truth which will be helpful in solving many human problems. The Unconscious, as a whole, wants to remain exactly as it is, at any given time.

8. One of the greatest frailties and increasing weaknesses of a "civilized" race is the unwillingness to meet life and its issues. This is the result of the regressive tendency, which causes one to seek the peaceful state of the infant, wherein shelter and protection and all needs of life were provided.

9. And the one who has discovered that, while afflicted with disease, he is sheltered and cared for, hesitates to give up that which provides him with security. For—if he becomes well, he must stand on his own two feet and fight his own battles.

10. Then, too, consider that innate human craving for affection, petting and sympathy. If he becomes well, he must give up many of these attentions, which could formerly be demanded.

11. Remember, also, the great and incomparable pleasure to be found in self-pity. What human thought offers such satisfaction as self-pity, reflecting upon the deplorable condition in which one finds himself? This would have to be given up, if health were restored.

12. This article is not written in sarcasm, but as only simple truth. At the proper time and in the proper manner these realizations must be communicated to the patient in clear, plain terms. Often the Unconscious uses these very motives to hold one down in needless disease. The Unconscious works so subtly and so disguised are its methods that only cold, simple truth can strip off the veils. To overcome the unconscious resistance to cure, the healer has to implant a new and *stronger* motive in the Unconscious of the patient, which will cause it to *actually want* to become well.

The Attachments

Since the temporal attachments must be considered, at different stages of our study, we may begin to discuss them now. Reflection upon the nature and effects of human attachments will be found essential in our studies, either psychological or metaphysical.

To get at first a broad picture of the human attachments, we may roughly divide them into three classes—

- a. Attachments to personalities.
- b. Attachments to the idea of superiority.
- c. Attachments to material things and possessions.

Reflect upon this for a time. Look about you and observe your friends and analyze the nature of the attachments which each of them has. Learn for yourself if it is not true that each and every one of their attachments will come under one of these three broad classifications given above.

To crystallize this idea, draw, or imagine, a circle. Then divide this circle into three segments, like a pie cut in three pieces. Name each one of these segments to represent one of our first classifications of the attachments, thus—

1. Personalities.
2. Idea of Superiority.
3. Material Possessions.

The personality, or desire self, is inherently bound by the *need* for these three kinds of attachments. Each individual has his due share of these clinging ties. These attachments provide the force by which we are motivated in our efforts toward betterment and perfection of self.

These powerful attachments provide the leverage, which impels us to labor to perfect our faculties and senses. Therefore, it can be readily seen that they serve a very necessary and vital purpose in our growth and evolution.

Yet, there comes a time, in the eternal existence of each unit soul, when these attachments *have served their purpose*. Then will come the time of crucifixion, when the temporal ties must go, in order that the Soul may be freed from the bondage. This crucifixion may be painful, or, with understanding, much of the pain may be alleviated. This particular paragraph need not concern you at all, unless you definitely feel that it does.

While it is true that these temporal ties and attachments *are* responsible for most of the achievements of the race, *let it also be understood*, that these *same attachments* serve as the mechanism for producing *all human pain* of any kind whatsoever.

It is not possible to entirely eliminate *all* human attachments, until it is *The Time*. It is not possible to *crush* all attachments without destruction. It is not possible to eliminate the pain from the attachment, *except* through a gradual understanding of them and of the mechanisms by which they create and destroy. Then with understanding, it is possible to trace out the maladjustments and dissolve them.

Therefore, first crystallize the general nature of these ties. The attachments to personalities would also include that to animals, etc. The clinging to idea of superiority over others would include the desire for physical, mental, spiritual, or any other kind of "superiority." The attachment to money or material possessions is partly to satisfy the desire for love of others and for the sensation of supremacy.

It is not indicated that you should not love. You will always love. But there is a vast difference between unselfish love and those attachments purely selfish, which can cause pain or lack of peace.

Think of these three classes of attachments.

Resolve

Resolve to succeed and stick to your resolution with brute-like tenacity. It is foolish to think that the world is down on you, because everything you turn your hands on spells failure—have you lost a good position?—have you speculated wrongly?—what are you going to do about it? Bemoan your lot, and wait for your conscience to call you a coward.

Start in at once to make more money, to earn another position for yourself. Forget the past. Who cares about the past? Bury the past and once more stand on your own feet and unflinchingly face the problems of the future. Yes, if even you are to blame for your failures of the past, which very often we are; if you have fallen, do not cry about how unkind fate has been to you and a thousand more excuses which the failures can readily find. Your only remedy is to get up again. Set your face forward and push ahead. If you have fallen a dozen times, what then! Get up and be on your way again. It is absolutely useless to become discouraged by the wayside. There is just as much reason for the hundredth attempt as there was for the first, and if you persevere success is certain, for your strength grows only by repeated efforts. The truly wise man is not the man who never makes any mistakes but the man who never makes the same mistake twice.

Every human being has the inherent power to create, if he throws his whole heart and soul in his desires. He who looks only on the surface of things will not succeed. The man who throws his whole heart and soul in his undertaking will achieve his desires. The power to succeed and prosper is within every normal mind. The majority overlook this fact and function from a false consciousness of being. We can only truly succeed when we awaken to that God-like attitude from within. The powers are dormant. Because we do not try to realize this great truth we are failures because we often listen to the opinion of others who know less than ourselves. When failure comes we should seek earnestly the lesson it brings. It is very often a blessing in disguise. Our past experience only shows us our weakness and we should be wise enough to use our failures as stepping stones to enable us to reach our goal.

During our concentrating exercise it is well to give the creative imagination full sway; daily make the same mental picture. Do not change them. By so

doing you scatter your forces. First make a mental picture of your desires. Every detail must be perfected to the minutest detail. Go over your ideal a second time, if necessary, after you have created the picture of your desires. Hold on to it. See yourself doing what you want to do. See yourself fulfilling your desires. Throw all your mental energy into it. Don't sit down and expect things to come to you. They will not, let me tell you in advance.

If the mental picture that you have so clearly visualized is not manifesting, remember the power to create is right inside of you, and as you slowly come to a realization of this we begin to see at once the faults in ourselves. There is absolutely no reason that a man should be permanently set back because there are a few dark clouds hanging over his head. This is the signal for him to put more into his undertakings, more vim into his efforts to transmit the same power that is tending to pull him down into a more successful business. Failure only comes to the man that creates it. Perhaps you may not realize it. When you think you are a failure you are creating the same condition that tends to make you a failure. Surely you cannot expect success when you have created the reverse. We create with our minds just what we desire. By concentrating on our desires we overcome obstacles.

You, the thinker, are responsible to yourself for the alertness, harmony and health which your thoughts express through every cell of your body. If it is not normal and healthy you can make it so by thinking constructively, holding the picture of health and strength clearly in your mind. Your thoughts determine your state of health more than you have any idea of. You can and do think yourself into a state of disease.

Concentration is the method by which you will win the desires of your heart. It matters not what your trouble may be, concentrated thought will bring you sure and quick relief. By the unconscious exercise of thought you have made yourself just what you are and by its conscious exercise you will become whatever you will to be. Nothing wants you until you first want it. You attract to yourself what your thoughts are. If you want anything you must in essence become that thing when the supreme law of attraction will be put into operation, against which there is no power in the universe or out of it that can keep you from the things you desire. Real you (not the physical man) is a living magnet in the great field of cosmic energy, charged with tremendous power which will enable you to draw to yourself your desires when you come to have a slight realization of yourself.

—From the *Psychology of Success* by Yacki Raizun, Ph. D.

What Have We Done Today?

We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the after a while,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we been today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth.
We shall feed the hungering souls of earth,
But whom have we fed today?

We shall reap such joys in the by and by,
But what have we sown today?
We shall build our mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now do we do our task?
Yes, this is the thing our souls must ask:
"What have we done today?"

—Nixon Waterman.

Love is the link between Man and God, man and man, man and animal, man and vegetable and lastly man and mineral. Hatred is the very opposite quality and it bursts asunder the mysterious tie. Love brings forth Joy; hatred begets misery; Love leads man to Knowledge; and Hatred to Ignorance. So Mutual Love should be the watchword of human beings all alike.—*Self-Culture*.

"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.

"Books are at once the most exquisite intimate and the most broadly universal means of expression. In them is restoration and repose. In them is the irresistible call to go on.

"There are plenty of good books and there will be more. What the world needs is better use of them."—*N. Y. Herald*.

Life is to be lived; and to be lived, life must act. To act life must press itself through its mental and physical instruments; life must be expressed.—*Psychic Truth*.

Don't forget our social night on Jan. 5th, 1924.

Opportunity in Life

By Alfred Gould

Conclusion

I trust, dear readers, that I have been able to make clear to you thus the absolute necessity of ever keeping our faces turning onwards, with our eyes riveted on the straight and narrow path ahead of us. Let us hope that, from intellectually grasping the thoughts which are here brought to you, you will soon take the further step of *realizing* that there is absolutely nothing else in our embodied life than the opportunity for rapid progression on our psychic journey and that thus our whole activity here, in this earth Life, will before long be wholly taken up in practically working toward this end and inducing your associates to learn to see the same Light of Truth which will, by that time, ever shine as a blazing beacon before your inner perception.

The following story will illustrate the foregoing. Let us take its lesson to heart and may it ever remain in our memory as the landmark of an important step ahead in Life development for us all.

There were two brothers who lived together with their families, on the ample farm their father had left them when he died at a mature old age, after a life of toil and continuous privation. The name of one was John and that of the other, Henry. John was a tall, stalwart fellow, used to rough life and every inch a man. Henry, on the contrary, was small of body, quite refined in all his tendencies, but very alert of mind. This had made him since early boyhood the leader of the two. Upon the death of their father the two brothers, who had always lived in harmony together, decided to cultivate the farm on shares and divide the proceeds equally. This all went well for a time. Before long, however, John kept staying away from the farm on ever longer and longer visits and said never a word as to where he spent so much of his time. During the winter, this did not make so much difference, but when the hard farm work in the open fields began in the spring, Henry soon found that he could not manage it all and, after two or three severe and protracted talks with his brother, the two decided it would be better to dispose of the property and each go his own way. John hinted at having something on hand in which he could easily invest a few thousand with the certainty of his becoming a rich man from it. Henry had laid no plans for the future and was sorely tried at having to part with the old homestead, where his youth had been spent amid toil and happiness. Their mother, poor soul, had lain down to rest before her husband, worn out by the incessant care and exertion of looking after the domestic necessities of so large a place.

However, it had to be. The place was sold, and at

a very low figure for they wanted cash. John took the next train West and disappeared. Henry hung around the little town near by for a few weeks and then, bidding a long farewell to his past life and to some of the boys who had grown up with him to man's estate, he stepped on an eastward bound train and launched out on the troubled waters of city life in the Atlantic states.

Years rolled by. The Civil War had come and gone. The fierce struggle for wealth that ensued among those whose greed had been whetted by the possibilities that had dawned upon their minds during that fratricidal struggle, was already in full blast. A second martyr president, Garfield, had died through a crazy assassin's act, but the phenomenal growth of the country had laid such a secure foundation that fortunes which, otherwise, would have crumbled of their own iniquitous weight, kept instead growing vaster every year.

This development, of which the foregoing was the beginning and which is even now still in full swing on all sides of us, is in itself the result of grasping one of the greatest opportunities Humanity has ever had. This in the spiritual sense, specially and absolutely. We may hold positively that, were it not for the great number of souls of great psychic development who are now continually being born in this chosen country of all the world, the great and rapid transformation we see going on all around us could never take place. It is through their influence that the rapid materialization into practical life of the splendid inventive genius that has shown itself among us in the last decade, is entirely due. And it will be to them that Humanity will owe a tremendous debt of gratitude in the near future; for, out of the increased possibilities which come from the harnessing of lower forms of matter in man's service, social and political conditions of such a high order will grow logically, but rapidly and without a break, that Justice will once more reign on Earth, thus gradually compelling, later on, good will toward men to follow suit and permeate the very Intent of the Nation's Being.

How did our two brothers fare during their immersion in this mass of seething, upward-striving humanity?

In a little western town in northern Montana, near the Canadian border, we see an old gray-haired man. His hand trembles as he sits on his door-step, holding his pipe and gazing at the setting sun, whose example he is soon to follow. A woman, thin, harassed and worn, her hair streaked with gray, comes presently, draws a chair to his side, lovingly takes his hand in hers and, looking out over the vast expanse of open country before her, hums a half-forgotten melody as her mind reverts to years gone by. Yes; it has been a hard and constant struggle since first they met. Four children grown up and gone, two of them to the life

beyond. The constantly changing vicissitudes of privation which mark a prospector's life had been their experience. Several times he had thought himself rich beyond his dreams. Several times he had helped out others with his painfully bought information. When he showed others, it turned to gold for them, but for himself nothing turned up but hard work and still more hard work. He had been a pathfinder all his life. He was owner of several claims which, some day, would be valuable, when the country had grown up to them. Meanwhile they had to be idle. This was John.

He had lost his opportunity in life, say you?

Put yourself in his place, my friend. Had he not always striven for every crust of bread for himself and family and presented a bold and independent front toward this exacting world? Had the experience thus gained, crystallizing into traits of character, not left him ever close in harmony with that first principle of all development that it *must* proceed from within and grow through the individual's own unaided efforts? By this very token and through all the vicissitudes and habits of his roaming life, had *his* hand not ever been the *helping* hand and had not the whole trend of his life's thread not been thus so shaped as to diminish to almost nothing the number of those acts which might have militated against the development of some other soul? Had he not thus lived his existence of privation and often of suffering, under such conditions as to fulfill the most nearly these two fundamental principles of human progression, both embodied and disembodied?

Let us turn to Henry.

His keenness of mind had soon led him from journalism, which he first took up, to politics. Opportunity, such as it was, came to him on every side. He was enthusiastic for social regeneration and talked long and loudly about the rights of the downtrodden. He thus built up quite a constituency who put him into office. There, at first, he tried to carry out some of his pet ideas, but found himself confronted by a very network of special interests which were bent on hoodwinking the public and on gaining a firmer grip for wealth every time their victim squirmed. Up to this point he had followed the same road spiritually speaking, as his brother.

Then came the test. He had a wife and two beautiful children and was living in comfort and happiness. If he did not soon show results, his constituency, honestly acquired as it was, would soon fall away from him. He had to make a living, which meant, of course, increased expense year by year in the mad whirl in which he had become involved. A group of politicians needed his influence and offered him large sums, showing him how he could build up a solid constituency, as they called it, based upon the favors he would

thus be able to bestow on every side. In return for this, he was to lend the weight of his influence to the furtherance of their schemes, which, of course, were all for the public welfare, a commission only, so to speak, being clipped off for the benefit of the prime movers, they themselves. The position was one where, if he accepted, all his previous work, materially speaking, would now bear abundant fruit, while, spiritually speaking, it would all be lost. He did not hesitate long. The thought of his wife and babies made him accept. Thus he entered on his career as a *successful* politician; continued it to the end, never individually, as far as he knew, doing any harm to mortal being; but, in relation to his spiritual welfare, much more than undoing all the good he had accomplished in the early part of his career. Although his sinning was quite as much of omission as commission, nevertheless the result was as potent under the one form as under the other in making him run counter to both the great principles of all development already enumerated.

Let us hope that the reader has thus become able to clearly see what opportunity means in this strenuous existence of ours here on earth.

From what is here set forth and by comparison with one's own life experiences, it might be imagined that improving opportunity for spiritual progression on this low earth plane necessarily means privation and suffering. This has been in most cases only too true in the past, and this notion has had a potent influence in warping the perception of those who are receiving the highest and purest teachings, so that they miss the true inward spirit of them. These have thought it was *necessarily* so.

This is not so.

This is only and ever produced by man's inherent selfishness toward man. A selfishness so narrow, so ignorant, that it shuts its eyes to the beauty and happiness of life that are within its very grasp. The practical method of eliminating gradually, very gradually, this selfishness, should take up a large share of our activity among our fellow men.

May we succeed in building a firm foundation for others who come after to complete our work. May we, through the co-operation of the Powers beyond us, retain the strength to accomplish our brotherly task of Love.—*Alfred Gould.*

Crossing the Knees

Trenton (N. J.) Times

Now, if some of the osteopaths can have their way, we are to be denied the comforts of sitting with our knees crossed, as Dr. Anita Bohnsak, a Missouri practitioner, told the convention of osteopaths in New York, recently, that the habit of sitting with crossed knees is the cause of many disorders by the displacement of the large bones of the hips.

INTERESTING PSYCHIC EXPERIENCES OF OUR READERS

When Dreams Come True

Recently, on awakening one morning, the dream of the past night remained very vividly in my conscious mind; so clearly that it seemed a reality itself.

In part I remembered that a lady friend residing in a distant city, had visited with me in dreamland. Her parting message to me was that I would receive several letters from her the following day; one in a blue tinted envelope.

That morning I telephoned my brother that I would call for my letters. He was surprised that I was so positive there were any letters for me, but admitted that some awaited my call.

I found three letters from my lady friend, two in white and one in a blue envelope.

About a week later I had a similar psychic dream when the same party visited me again.

I remembered distinctly that she impressed me that I would receive a letter from her. This time she spread the letter out on a desk for me to read. The one item that came through to my conscious mind was a reference to "The Progressive Thinker," a well known Spiritualist publication. That day, my brother arrived bringing the letters in which was a lengthy paragraph, referring to "The Progressive Thinker."

O. L. Clark, 823 Spain St.,
New Orleans, La.

An Open Letter

Publisher of Psychic Power,
Mrs. Effa E. Danelson:

Dear Lady—I desire to express my heartiest thanks to you for the opportunity which you gave to the public on Saturday, November 17th, 1923. It was the first time that I had witnessed the demonstration of spirit power, known as materialization.

May I ask a few questions for the Magazine? Of what is the solid mass composed in materialization and how is it produced from the medium? Why did Dr. Tomson ask me to sit in the cabinet? I was not able to speak about it when he asked me to give my experience, as I wanted to. My voice was like the voice of another and some one was making me speak and would only allow me to say so much. I could not express my feelings and could not, at the time realize what I received; not until about two hours later did the full realization come to me. My actual experience was, first, as if I was falling into a deep sleep but I kept myself awake which was almost impossible for me to do. Second, I heard voices which I believe were those of my mother and a brother al-

though I had never seen them in life; nor have I any pictures of them. Nevertheless, I heard them speak.

Third: I wished to rise from the chair but found it almost impossible to do so. I sat in there as I would in a circle.

Fourth: It was as though others were around me in the cabinet, although I did not see anyone.

V. Von Gerbard,
5133 Lincoln Ave., Chicago, Ill.

The above letter was received following Elizabeth Allen Tomson's materialization seances at our Center. We will reserve the answers to these questions for the February issue of PSYCHIC POWER. Those present remember the incident the young man speaks of. He was placed in the cabinet by Dr. Tomson, immediately following the exit of Mrs. Tomson from the cabinet, and gave his experience in part while in there.

We have planned to give our readers a series of studies on the subject of materialization with illustrations of the actual phenomenon which occurred at our Center. Experience is the best teacher and by relating to our readers these experiences and illustrating the phenomena as they actually occur, we feel we are giving them facts which can be tested out by any one who is earnestly seeking to solve the question of life after death for themselves, things every one must do. It is like eating, breathing, sleeping, etc. The question is vital to all but must be solved individually by each one, for themselves.

The least or most that one can do for the other is to give assistance; this the Editor feels can be accomplished by stating facts, giving illustrations and conclusions arrived at. In our February issue we will begin a series of illustrated articles as we are planning a series of sittings with Mrs. Tomson for this purpose where the camera will do the illustrating.

This way we hope to solve at least some of the vexing questions which up to the present time have never been answered. We invite our readers to send in their scientific questions; the questions which you can not answer yourself and have never found any answer to, in the many books and articles which have been published up to date. The camera will solve all our troublesome questions about life after death and a few of the questions about life after birth which your editor does not doubt is one form of death also.

Readers of PSYCHIC POWER: Send us an account of your psychic experiences; dreams, premonitions, hunches, etc. They are all the result of some one now called dead being able to vibrate sufficiently with you to consciously record on your physical brain the things they desire to make known to you.

PSYCHIC MANIFESTATIONS

Published by the American Press

Ghosts in the "Laboratory"

PHYSICAL AURA TESTS

A psychical research laboratory has been opened in Leeds by Mr. Clifford S. Best. It is a laboratory designed for the examination on scientific lines of "supernormal" things. It starts with one main point of application—the investigation of the supposed emanations from the human body, and it assumes that any such emanations are physical and not psychical. It assumes also as a corollary that ghosts—if there are any—are nothing but forms of this physical emanation made visible by exceptional but natural conditions of light and atmosphere.

Mr. Best hopes to establish the existence of this human emanation by reproducing such exceptional and natural conditions, so that the emanation becomes visible, not to one or two students, but to a roomful. He will work towards the point at which he can always and infallibly make that emanation visible with any ordinary man or woman as the sitter.

The possession of an aura Mr. Best believes to be an essential property of the physical existence of mankind. Everybody has one, though the matter of which it is composed may be too subtle for human sight to catch. Supposition goes further. The existence of a mind and a sub-conscious mind might in some ways tend to confirm the theory that there may be a visible and an invisible body. If it be so, it does not seem improbable that diseases of the body are influenced by diseases of the invisible body, just as the mind is influenced by sub-conscious promptings.

If, then, this invisible body, that is to say, this aura, were made visible, it would come within the reach of direct research, and this research might reveal the source of civilization's incurable diseases.

Ancient doctrine, by asserting that everyone has a personal aura which varies in color according to health, fits neatly into the general theory, states Mr. Best, and he continues: Modern science adds that the spectrum shows there are colors invisible to the eye in ordinary conditions, so that the personal aura may exist chemically, in the dark. Pushing theory further along the probable line, it is claimed that the aura and ectoplasm are the same thing, and that ectoplasm is the concentration and manipulation of the matter composing the aura, and takes the form of a projection from the body capable of moving grosser matter, and returns to the body after projection.

The aura or emanation which Mr. Best is anxious

first to make visible is, however, not directive, but present in the shape of a bodily halo. A party of nineteen students who were doing research work recently saw it, all except one, as "a sort of steam" hanging round the sitter, and Mr. Best himself is sufficiently sure of his premises for research on fairly definite lines.

He supposes the human body to be a magnet, according to an interview he has given the *Manchester Guardian*, and the sitter thus becomes the first part of his apparatus. The atmosphere in which the experiment is conducted is then surcharged with free electrons by a 16-inch induction coil of the sort used for X-ray work. This creates an electrical field which should provide enough raw material to intensify the aura. To induce the aura to become visible, Mr. Best stimulates it with the ultra-violet rays, which have the property of making lustrous certain fluorescent substances whose natural color is "dead."

The curious translucency of these substances when within the beam of the "dark light" of the ultra-violet apparatus will be equalled, it is hoped, when the subject is the human aura.

A Case of Telepathy Saves Human Lives

"The Gazzetta di Venezia" published an interesting case of telepathy which prevented a disaster.

According to the story, the engineer of a train of the Koloszar-Nagy-Varad line became suddenly afflicted with the darkening of his sight. He stopped the engine and when the entire crew of the train gathered around him, pleading to continue the trip he emphatically refused to listen and demanded that the machine and the train rails be carefully examined.

Following his suggestion they discovered that the rails were torn away about three hundred meters from the engine. It took several hours to repair the damage.

Radio-Eyes. The Spanish newspaper, "Imperial," publishes an account of a rare phenomenon. Two sons of a Spanish nobleman possess a peculiar formation of the eyes, which enables them to look through iron. They were examined by recognized authorities for whom they demonstrated their gift of looking through metallic articles, paper and porcelain.

—Translated by William Brock.

Start Spirit Quest for Five Lost in Lake

Tiny Fruit Boat, with Medium as Skipper, Off to Seek Forelle and Crew

Somewhere in Lake Michigan is the little steel fruit carrier, *The American Girl*, on its way from Benton Harbor, Mich., to Milwaukee. Its crew is under the command of Arthur P. Roberts, a spiritualistic medium summoning all his occult powers in an attempt to locate the graves of five seamen lost with their boat in a nor'wester that piled up the billows the night of September 20.

The strange expedition, prohibited from starting earlier by rough weather, got away on a comparatively smooth sea at 6 a. m. today from Benton Harbor. The spiritualist skipper, a broad-shouldered Welshman with an undershot jaw and a heavy fist, oozed confidence as the boat left the pier.

Quest Is for Forelle

The quest is for the *Forelle*, another fruit carrier that sank in September with Capt. Claudius Tamms, Engineer Julius Meyer, William Lehman, and Carl and Walter Rosenstock of Milwaukee. Carl Meyer, son of the engineer, proposed the hunt for the bodies of the men and for the boat. The *American Girl* steered the same course out of the Michigan port that the *Forelle* took.

The seamen, rough, ready, practical men, of a type not usually given to beliefs in spirits, give unwonted respect to their commander, Mr. Roberts. Hadn't he already given a sample of his powers last week, when in a tug chartered for the purpose he picked the spot where the unfortunate "Nordic" sank? Why shouldn't he pick the grave of the *Forelle*?

A buoy, specially constructed by fishermen of St. Joseph, will lend material aid to Roberts' supernatural efforts. Attached to this are a coiled line and a heavy weight. When the craft steams over the spot where, according to the spirits, the *Forelle* lies, the buoy will be cut loose.—*Chicago Daily News*, Nov. 1st. 1923.

Here's a Spook That Explodes

Strange Blasts in Wall of Winchester (Mass.) Dwelling Puzzle Investigators

Winchester, Mass., Dec. 6.—The mystery of the strange series of explosions, which have been occurring within the partitions of the home of William Hudson since last Friday, was deepened when workmen, acting under the direction of the occupants of the house, last night made an opening in the wall at a point where plaster had been dislodged by the most violent of the phenomena.

The workers found nothing to indicate the cause of the breaking of the plaster or the unexplained noises.

The spectral volleys, which had been increasing in

intensity until yesterday and which had been heard by Major Paul B. Moulton, assistant State chemist, who lives next door, were silent last night when another group of investigators visited the house. Fire Chief David H. Decourey, Inspector Sims of the State Department of Public Safety and Chief of Police William R. McIntosh made up the delegation which visited the house and waited for a recurrence of the curious, intermittent explosion, but they heard nothing.

Fire Chief Decourey had previously visited the house with Building Inspector Maurice Dineen, but then again the ghostly gun was silent.

"We can't explain it," they said. "Neither can we do anything about it. The spirit won't walk for us."

The ghostly rat-a-tat-tat, likened to the exhaust of a machine gun, resounded suddenly through the house, seemingly from nowhere, Friday night. The sounds were resumed Saturday and Major Moulton, who was at home next door, hastened over. While the explosions continued he searched the house upstairs and down, concluding at last that the sounds came from between the walls. On Sunday the noises were so loud that they could be heard next door, and Major Moulton again investigated, fruitlessly.

The climax came when, after a particularly violent explosion, plaster was found, knocked from a bedroom wall on the second floor. The fire chief doesn't believe in spirits. Neither does the building inspector or Major Moulton and the other officials called in. But they admit they are puzzled.—*The Sun and the Globe*.

Occultist Says He Remembers Six Past Lives

Thinks He Used to Work for Da Vinci

(The Register-Public Ledger Service.)

(Copyright.)

London, Nov. 17.—Principal H. G. Massey of the Heatherly School of Art, occultist as well as artist, is convinced that he has knowledge of six distinct lives or incarnations. He believes that his memory has defied death and physical annihilation, so that he can remember when he was a priest, privy to the mysteries of Isis in Egypt; days when, as a Phoenician gold worker, he fashioned subtle filigree work, and days when he was a Greek philosopher.

Principal Massey's story recalls the sensational address delivered to the British association this year by Captain Pape, the young Scotch scientist, who claimed that there are men with "time machine brains," capable of living in the past.

Saw Priests Parade.

"My recollections are unsought," said Principal Massey, recounting his occult experiences, "and require no effort. I am not dreaming when the recollections leap into mind, I simply 'go back.' A few days ago I 'went back' for twenty minutes. I walked up to the Egyptian temple that I know so well though I have never been in Egypt. I saw a procession of priests winding between the great pillars. They stopped near me, saying, 'Come no further; you are not purified.'

"My wife at that moment walked in from the next room and said that she had felt unaccountably restless on my account."

Here Principal Massey pointed to a picture in his studio representing an ancient Greek philosopher instructing a girl beneath a tree. The philosopher has Mr. Massey's face.

"There," he said, "is the proof—the only proof an occultist can give. I painted that picture subconsciously. I had no idea what I was doing, and yet the resemblance to myself is obvious."

In the Days of Eric

He declared that a picture of a Viking and his wife, standing on the summit of a hill, was also a subconscious production.

"The Viking captain of the guard," he pointed out, "is myself, and his lady is my wife. I have a hazy recollection of being initiated in the middle ages into a secret society, probably the Rosicrucians. I remember also a life in which I was an engineer and architect working under Leonardo da Vinci on an aqueduct outside Rome."

A remarkable analogy to Mr. Massey's occurrences happened to his sister-in-law. "She scribbled idly on the back of a menu one day in a Chinese restaurant in London," he said. "The scribbling was taken to the British museum, where it was pronounced to be an ancient Chinese dialect."—*Des Moines Register*.

Photography Makes Charred Manuscript Legible

An important discovery, which practically solves the problem of restoring written or printed records made illegible by the carbonizing effect of heat under partial exclusion of air, has recently been made by M. R. Davis, one of the research workers of the Bureau of Weights and Measures in Washington, D. C.

Handwritten, typewritten and printed sheets of paper were used in the experiments. They were subjected to conditions similar to those to which documents enclosed in fireproof safes are exposed during a big fire. Enclosed in a nearly airtight container of fireproof material, these papers were subjected to a

high temperature, until they were carbonized. When removed from the container, the papers were completely charred and neither the writing nor the printing could be deciphered.

Mr. Davis, placing one of the carbonized sheets between two photographic plates and leaving them undisturbed in darkness for two weeks, obtained clear and perfectly legible negatives of the writing and printing on both sides of the paper. Both plates showed strong impressions of the writing on the sides of the paper with which they had been in direct contact and, very faintly, traces of the writing on the reverse side. Rapid and medium plates gave the best results, while slow plates gave poor results.

When rapid films were used instead of plates, the results were even more satisfactory. Excellent reproductions were obtained after an exposure in the darkroom for eight days. Strange to say, the writing and printing appeared on the films black, like a positive. It was learned that, with films also, negatives could be obtained, if before exposure, the carbonized sheets were carefully washed with distilled water and dried.

It is believed that the effect on the sensitive coating of the plates or films is due to the gases occluded in the carbonized paper and that the written or printed characters on the paper appear in negative because the ink acts as a screen, preventing the reducing gases from acting on the silver emulsion.

You Have Enough Words

The most widely spoken language in the world today is English. In its complete range it covers some 700,000 words, live and dead. It's well known that the average person's daily vocabulary includes only a tiny fraction of this vast number; but the fraction it includes is by far the richest and most colorful part.

It's a fact that the words with great big meanings are little, short words. Look at them: life, birth, death, work, rest, heart, hand, soul. No elaborate array of Greek and Latin syllables for those ideas! Whenever men have wanted to express a fundamental thought, they have taken refuge in simplicity. That principle runs through all tongues. The less spoken, the more said.—*Collier's Nat'l Weekly*.

The kings and queens of olden days fashioned Heaven and Hell and made God according to their own position and station in life. They had their families who served them; they ruled, they favored, they tortured and have conceived the Universe to be no larger than their kingdom. Shall we, in our age of sight continue to uphold and be forced to obey their laws?

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MISSING

Character Analysis at Sight

By Edna Purdy Walsh

The Beautiful Faculty, Benevolence

It is easy to recognize the sympathetic soul. He or she will have Benevolence well developed in face, head and mannerisms.

One or more long, deep regular, straight unbroken lines running horizontally across the forehead when the eyes are raised are one of the strongest indications of Benevolence. The lips will be full and generous, especially the upper lip.

When the benevolent individual talks to anyone he looks straight forward and leans his head toward the speaker. He even bends his body slightly toward the object of sympathy. His upper forehead is large. He has great toleration for the weakness and wickedness, faults and defects of other people.

Benevolence is the most unselfish of the faculties, and when a strong will is seen at the top of the head above the ear its possessor will be a fighter for the



The Region of the Senses

unprotected and needy. He devotes himself to all sorts of plans and charitable movements, and unless he holds a check on himself he may go into partnership too quickly for his own good. He often neglects himself for other people and in his first ardor gives them sometimes too much help for their own good.

In every human soul there is an invisible world of thoughts. One part of it is of material nature and is like the earth, and doomed to destruction, as David, the psalmist said: "His thoughts perish and go down with him into the grave."

The other part is the everlasting part; the firmament which expands over the material thought world; it is the heavenly realm of this miniature cosmos from which all great prophets, seers and saviors received their divine inspiration.

In their prophecies, these master psychics have only

The Selfish Faculty

Trust this man absolutely as a judge of two things—good beefsteak and burlesque shows. He lives in the sensual rooms of his being, mainly. Most of his head will be found in his chin, below and around the ears, and in the back of his neck.

Alimentiveness—love of eating, and amativeness mean sensuality, unless the top head and forehead are sufficiently developed to regulate these faculties to their time and place.

While the mental worker needs a fair development of alimentiveness for good digestion, and of amativeness for vital energy, if these are over-developed they crowd out his good instincts and he becomes lazy, and an heir to Bright's disease and heart trouble.



When alimentiveness and amativeness are over-developed one usually finds also a fat chin, a lower lip that protrudes, an ear thick and large at the bottom, a wide head at the ears and rounded, so that its top is small. This man often makes a good butcher, restaurant or theater manager. He likes to make other people work, and if his mental faculties are developed sufficiently he is skillful as a conserver and manager. Look to his development of conscientiousness before you trust your sister with him.—*Western Newspaper Union.*

revealed to us what they saw on their own firmament, knowing that the thing they saw was a mere miniature reflection of the real counterpart in the kingdom of heaven or spirit world. To the seer this heaven of his own world was as much as the frail telescope is to the scientist who observes the material firmament; the stars and all the hosts of heaven.

The body is but a tool of the mind. The object of physical culture is merely to teach the body to respond with alertness to the orders of the mind.

Thoughts for Consideration

By Effa E. Danelson

Keep your vision, for as you advance you throw off worn garments. There are times when you feel you are losing ground; at these very times, if you analyze and compare one experience with another, you will discover you have advanced. You will then look forward to these changes. When people whom you are in association with, regardless of relation, get in the way of your advancement and retard your progress, go beyond their interference and build again. These little rings of smoke you see curling about you are the heralds of glad tidings and, like shadows, make us look to the root of every little act on our part. Acorns had fallen many cycles of time, while men fought for the possession of the wood, before they looked up and saw the stars and knew they were not Gods to worship. Acorns are still falling and men are still fighting for the possession of the woods, while the stream of humanity moves on in their search for the solution of why the star does not fall. You are the one star in your orbit and knowledge is the light which holds you from falling.

Study Life. Keep always uppermost in your mind this thought; every little thing has its influence, and to protect yourself daily from being led astray, make comparisons, using the things you know to be true for the basic principle of your test. Hold your own judgment supreme until the new tests are complete. Do not be in a hurry to decide questions of importance; when the thing requires decision visualize it from all points of view, and the Life within you will erect the perfect image so that you need not fear making a mistake. The little things in Life that vex are often the work of Masters breaking up the ice floes that you may navigate the stream in safety. To make use of every little thing then, cannot be urged too strongly upon you. Life is the power of thought and action combined which builds and holds itself erect withstanding and defying ages of eruption, gathering from each a new, strong power. Study Life in its joys and sorrows and Life in its power and strength.

Gather together for the daily weaving the silver and gold threads of Life. The gold is for the knowledge and the silver is the precious urn in which Life dwells. Life, in the flesh temple is subject to heat, cold, feast, and famine. Life, in the temple of the Spirit is subject to the same elements in the Spirit body. Life in the temple of the Soul is subject to the same elements in the Soul body. Each dimension has for its center the earth and its matter; the distance from the earth is not germane to our subject; it is like air and light; the flesh body being more dense requires greater power for action.

The law of life is such a wonderful thing; and to think that the progress of man has been so retarded by the false ideas of a God who wanted the sacrifice of humanity, the pouring out of the blood and the burning of the flesh to satisfy his lust. The scientist who willfully misleads the people of today in this, the great question of Life beyond the grave, is far worse than Moses or Jesus, who sought to set themselves up in power of grace to this Mighty One, whom they named God. We point to the great law governing the universe, the supply tower of light, the wonderful power of gestation which brings out of chaos the symmetrical life of man, the birds and beasts and all living creatures, the worm of the dust or the gay butterfly flitting from flower to flower; the bee and the ant, the life in the depths of the waters of the land, the great law which speaks only in creation, giving to all creatures great or small, animate or inanimate, not taking, not demanding but each in its own temple, supreme.

How wonderful to think of life in its vastness; unlimitable progression; out of yesterday I came, but in today I am. Whither I do go, lies folded in the petals of Life. Like a flower we await our fulfillment from root to leaf, from leaf to stem, from stem to bud, from bud to flower; our mission yet unfinished, our life has just begun. Whither are we bound? Let us learn of life today; living today means just this; activity along the lines which brings us forth today; all future time is in the offing.

The Life fluid permeates all of everything in nature feeding all streams of energy; each life or plant form, a gulf, so to speak, holding the batteries of Life. The power in Life is as the sun holding the atoms together in the ocean of Life caught up out of the Universe, changed into bud, flower and bee, fish and fowl of the air, man and beast.

The law of change in reconstruction is ever present in each life individually and collectively. To study Life, think of nature in its various manifestations and you have within your grasp the solution of man.

Man calls himself superior but is he superior?

We need advanced thinkers; but we need more of those who can live and bring success from the association with self. We find the vastness of Life in the endless, boundless, undefinable Universe. All Life is free, because all Life is nature; man only is bound, because man binds.

What is Life: that winding, endless parting of the ways. Grasp what you can as the fleeting moments pass, one by one; they are the reflection in the mirror held by Life. Linked together they are the mighty cable bearing the message to Life. You wait,

you watch; yet in the turbulent stream of Life you are passing. What is Life; it is the yearning soul of a little child, the pulsing heart beat of a mother, the iron will of the father; it is the great love of all these calling into the depths of Hell or peering through the gates of Heaven (Life). Life is at the corner, pointing the way on, ever on; on the highway in mad chase; on the greensward, full of glee; at the tomb torn with grief; blown by the wind, fanned by the zephyr or blown up by the volcano, all this is Life. To hold it, to have it, none have the right; yet all in all, from morn until night you are Life in all its moods and fancies, its turmoil of change out of which you come clothed and fed. You are Life complete, holding the Universe in change. One Law, One Life.

The light which is commonly called spirit light is the spirit body illumined by Life. The flesh body is illumined by Life in the same manner; it might be called intelligence; it might be called love but we call it light. Those who can see this light understand it to be a power of the physical sense; some say spiritual but we claim that every life is a globe of light and our value is discerned to be according to the points of light we are. Some throw a circle while others form a square or triangle. We teach you that Life is a whole and these are only dimensions. The tree is in the acorn but to become visible it must overcome the acorn; you must overcome all limitations and seek expression.

Blindness is a stumbling block; deafness, a stone wall; human weakness, slavery; slavery is bondage; to be bound is to be in ignorance through fear. The man or woman who has not full sight and hearing is as much a cripple as the one who is physically blind, or deaf, armless or legless.

Death is not necessary in the gaining of the knowledge of Life. We do not pull the stars down to study them; we add sight. So it is in this study of Life; we must express through everything and gain power of Life. To study every little thing gains for you the greater sight.

From the very fact of your being here, you must have come from somewhere. Man, being a progressive and a natural traveler, should know his goal and the route over which he is traveling.

Protect yourself from the robber of your life; get knowledge by reasoning for yourselves the facts in the case. Be fair minded and honest with yourselves; be unafraid (nothing to fear). Your loved ones have found life, why do you grope in the dark shadows of mystery, hindering both your own progress and theirs? You will reap for yourselves all that you sow; you have been chosen from the garden of life, hold power over the faults or weaknesses as they appear; they are only enemies trying to de-

ceive and destroy you. Watch the thought, for it is the outer leaves protecting the petals of your life; if they are storm scarred it is nothing, for have they not stood guard while you slept? Now that you have awakened you are the guard. Guard well the life which the thought has brought forth. The light which blazes from your high tower will then light the dark places in the lives of those whom you wish to serve. In studying Life we find we must go beyond old records. We must contact with minds who can bring us record of other worlds, so to speak. The physical mind cannot grasp these things. We do not expect it, but there is in each human life an all seeing eye. This eye may be called understanding. There are those who see the dead and call it a gift. There are those who see and do not know they see; they call it dreams. But those who study Life call it understanding.

Seeing your loved ones is natural to everyone, and to make it a mystery is a crime against humanity. To gain this understanding one must be diligent, alert, always ready to throw off old theories for new facts. Make comparisons, and be ready to meet an adversary on his ground. That the dead live is a fact in nature; it therefore must be the result of nature's law. You accept life in the flesh dimension and never argue or scoff. Be honest in this question. Be willing your dead should live and reason that if they have found life, they must be very anxious to tell you about it. Think of their joy, and then imagine their sorrow when they are called devils and you will not receive their message.

Call to your loved ones; they can help you for they have found life, not death. It is not only their pleasure but their progression as well. Whenever they can help you they help themselves also; help yourselves and them, then, by thinking of them as in life, not death. Realize that, if they have found life, it must be a natural one and must in some way connect with the one they had. If this be true, their happiness must depend somewhat on their being able to make themselves known. If you, who have remained in the old home refuse them when they return to tell you the tidings of the life they found, think how they must feel; think of their disappointment and think what you have lost in not realizing their presence so near you. Think what an advantage is yours to live in two worlds, so to speak, having a light going before you, revealing the pitfalls in your path. Think of the free use of your life to live each day right because it is right, knowing that if you do wrong you lose your way until you realize you have made a mistake in life the same as in business.

Live each day to the best good of all and you will have no regrets. Call to your loved ones; they will

answer you and help you to find your way and the light they shed upon your life must reflect on others whom your life contacts with. Help shed the light by getting knowledge. Knowledge is power. Analyze life. Have no fear.

Ever since man first saw the light of day questions have been asked, if we can believe the story of Adam and Eve in the Garden of Eden. Their nakedness bothered them, for the first thing they did after the light of knowledge entered the portal of their brain was to fashion draperies to cover their nakedness.

Today, men and women are seeking ways and means to fill the gap between the then and the now; question life in the future. Books have been written by wise men and foolish men, but even in the sayings of the fool we find a morsel of the bread of Life. The chambers in the house of clay are many, and each chamber has its teacher, unseen or heard by man, the babe, the youth, maturity and old age; when the circuit is made and the physical body succumbs to its jailer (death) and life stalks into the unknown again. How are you to know, you who are still in the prison of your physical environments? How can you deny the life that may exist beyond that shadowy veil? You have never pierced the veil; you have never sat at the feast table with those dead, in their new home; you have never heard their heart broken cry, "Hear me, my beloved one, I am alone in death; speak to me; answer my cries of anguish; lift up your eyes and behold me; I am here." What right have you who have never answered the cry of the dead to say there is no life beyond the grave?

Would you like to know how fares it with your loved ones whom you speak of as dead? Those who were quick of perception in the temple of flesh are also quick of perception in the temple of the Spirit. The life is the same whether in one body or another. Those who are fond of study seek the halls of learning; those who are fond of sport spend their time in games; those whose lives were spent in riotous living seek their haunts also. The lover of homes builds homes for themselves and for those less fortunate, but all are dwellers more or less on the earth's surface seeking consolation. The intensified sight and hearing, which is only realization at its best through different channels of expression, is possessed by all, rich or poor, good or bad, educated or uneducated. There are different degrees of expression; some learn readily and progress rapidly; others are very slow and some are so attached to earth that they are not aroused to any greater mode of living. These we find always in search of some person through whom they may still enjoy flesh passions and pleasures. Others love to linger in and around the old haunts to stimulate those whom they mourn, who, in their common grief cannot advance.

Many have found a release in the change called death and are striving to educate those who mourn for them; these are educators and liberators, constantly at work. Life casts off many bodies through the slow process called death as it advances.

Be not satisfied, but explore, explore. You know you have a physical body, but get acquainted with Life, the guardian of that physical body to the end that you may find greater fields to explore. Let your eyes possess the greater sight that you may behold and understand all things. Listen with a keen vision and you will both see and hear, thereby judging right. Go forth to conquer and abolish ignorance from your life. Think for yourself.

Life after death can only mean one thing to the student; it is this, new possibilities, greater opportunities for expansion. Life before death has given us much but it is only the A, B, C of life. It cannot even be called that; it is hardly the infancy of the great life of man. What we have gained can hardly be called a beginning; it is only a try-out. Chemistry, steam and electricity; what have they given us when we have before us the possibilities of a continued life beyond that fated line history has called the end? Life after death can only mean the discovery of another seeming boundary line from a physical viewpoint. Knowledge of Life after death gives us continued association with our loved ones and brings us in touch with all that has gone before. It opens the door of the past, holds us to the line in the present and opens the door of the future, all in one breath it might be said. What it means to the world must be gauged by what it means to the individual. To study the question of Life after Death the student must get beyond the narrow confines of the conception of Life which has been handed down to this generation. We must work along new lines if we will make new discoveries. We must leave the old shore behind. Enter into the silence of deep thought and listen to the voices of those who have found life through Death.

Death is the chemist which reduces the flesh body and brings out the spirit body. The trouble with the seekers of this truth is their lack of analysis. They test but do not analyze. They are held by the opinion of those who made discoveries and wrote laws. The road led just that far for them and they set up an altar and worshiped there, demanding through their established law that no traveler attempt further explorations. Their altars crumbled and a new generation surged on; so, time after time, Humanity has thrown down obstructions to visions and taken new steps, but always making stumbling blocks of them by posting up a sign: "There is nothing beyond this line, worship here; take one step farther and absolute annihilation is yours." There have

always been brave souls who dared to take a risk and go beyond the last guard to find life rich in all things. Their cries of triumph float back and the braver ones venture to follow and thus civilization moves up. Today, the vanguards of psychic understanding have found great fields and are sending out to you their cry of triumph. Let the world resound with your answer that we may know you are coming to help us.

Natural Life after Death is the country discovered this time and the religious ghouls are plentiful; their bondage is far worse than the bondage of the old-time inquisition. Let us have knowledge, let us open our minds to understanding; let us rest not, day or night, until our flag waves supreme in every life and everyone can say "I know, for I have heard the voice and seen the forms of my loving dead." Sight and hearing are not gifts, they are laws; rub the mist of mystery out of your eyes, get the dull sound of faith out of your ears and rise supreme in power through knowledge of the natural law of life.

When you die you simply lay aside one body for another. The power called Life moves forward, but not always unhampered. To die means nothing but a change of bodies. The Life, when in one body or another is the same. The power to function might be called the sap as in the trees, and when it is withdrawn by Life the body no longer stretches forth its branches clothed in gorgeous leaves and those who do not know the nature of the tree say it is dead; but Life sending forth the sap through the apparently dead branches, reclothes them. So it is with the human body; we are not dead, only those who do not know nature's law look upon the lifeless forms of loved ones and say they are dead. A person may live to be a hundred years old and not know anything about Life outside the fact that they can eat, drink and sleep. The fact that he has lived a hundred years does not make him authority, but when one having died speaks, it is taken for granted he knows all, and if he has been dead a hundred years, he is a wonder. He may have been dead a thousand years and, like the man who lived a hundred, only knows he lives.

Do the advanced spirits tell us of a salvation through any single door? Can we be satisfied with the salvation or testimony of those who have died in fear, if they only repeat the things they believed while in the temple of the flesh? Must we not divest ourselves of these, and seek audience with those whom we might say never lived among us, who were as trees walking? Let us learn the language of the rocks; let us sing with the brooks; let us speak with the breath of the wind. The stars speak their language, the sun and the moon have their mission, the

earth called us. Let us not be satisfied. Discontent brings discernment as did Columbus' unrest give to the East the West. Why should we sit idly down and not try to solve the problem, this greatest of all problems, the question of life after death. Were we satisfied with the camel and the ox cart? Were we satisfied with the flint? Were we satisfied with the tallow dip? Were we satisfied with the kerosene lamp and the horses? Are we satisfied with the gas light and the engine? Are we satisfied with electric light and automobiles? No! Then, shall we be satisfied with the tablets of stone and a basket of husks left by our forefathers? NO, a million times, no! Let us have knowledge and the greater life; they had the camel and the donkey; we must have the flying machine.

Keep always before you that the communication comes because it is natural. Keep your minds free from mystery, always reasoning that the same law must govern speech, sight and hearing in the inner eye or voice. Physical manifestations through the body of the flesh world are produced by the law of combustion. You walk, talk and think; these are produced as the result of the law of change.

When you can get away from worry over the things you do not understand and practice the art of observation in each little manifestation, your eyes will behold the things of the inner or intensified sight. The revolutions of a wheel register the speed. The magnitude of a thought gives its per cent. Watch, then, and make comparisons in the things you do understand to gain the understanding of the things that mystify.

We get our information from the Master minds, but these do not claim to be Infinite. All Spiritualists agree there are communications; that those who have been thought of as being dead are living. They all agree there is no Heaven or Hell; these two facts should bring to their minds this deduction. If the dead live, there is no need of Heaven or Hell, and if no Heaven or Hell, then there is no need of a God whose supreme effort was the establishment of these three things in the minds of men: GOD, HEAVEN and HELL.

The GREAT LAW of the Universe can be called CHANGE, but to associate the law of the UNIVERSE with a God who owns a Heaven and a Hell and whose desire is to assign us poor mortals to eternal bondage, forbidding us to gain knowledge of Life, seems to us an outrage to the sense of justice of any living person. The struggle is a hard one, but the fight must go on until humanity is freed from the yoke of this taskmaster who throws us into bloody warfare and bondage.

We only want to bring the facts to the notice of the people; it is not our purpose to argue.

Sight is folded within you as the flower lies in the bud or as the oak tree is sleeping in the acorn and you might say, even as the acorn lies in the root of the oak. There is no limitation to Life; we may allow ourselves to be hampered, but we do not need to be bound.

To the stout hearted we give praise; to the faint hearted we give courage; to the weak one we give strength, and to all we give the labor of Love from our grateful heart; for not one has failed us in our hour of need. They have strengthened our hands and when weariness overtook us they spurred us on; when sore perplexed, their cares turned us from our own. One by one, though they knew it not, they have been our stepping stones on our way to the goal we choose.

Glory and praise to all we give who in our struggle have given us undaunted courage and treasures untold.

Our wish for you in all the years to follow cannot be said in words of idle wishing, words of praise for service past or service yet to come. Our wish, if wish it may be called, is just that you, dear readers, may never let a moment pass. Grasp each one in your strong embrace and let the radiance shine far out. The petals from the rose must part to let the perfume glide, and then the petals fall. The mission of the rose is to gladden the heart of all who look upon it. The moment of your life is to fill your day with the lasting nectar of Life; the mission of your Life is to hold the moments of the golden hours of your day as the rose holds its petals.

Our wish is our blessing; that whatever you may ask for wisdom's sake, you may receive a hundred-fold better than you wish.

JOURNEYS THROUGH SPACE

Knew How

Two beggar women were on the street the other day. "Fine coat you've got there. Where did you land it?" said the first one.

"Old Mrs. Gobsa Golde gave it to me," said the second beggar woman.

"Is that so? I've begged at Mrs. Gobsa Golde's a hundred times and she never gave me a cent. How did you work her?"

"Well, you see," said the first beggar woman, stroking her new coat complacently, "I didn't tell her I was begging for myself. I pretended I was begging for the heathen."

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

Brahmavidya

T. L. VasWani

Greater than all thy dreams is Knowledge. And deeper than all thy sorrow is Joy. To know is to enter into Joy. But thou mayst not know until thou hast learnt the way of *return-to-thyself*.

Mere externals will not help. What is needed is self-realization, self-illumination. "Be ye Lamps to yourselves," said the Buddha. To be a Lamp is to be self-illuminated. As one of the Upanishads says: "The lamp requires not the light of another lamp for its own illumination." This "illumination" comes after one transcends the "mind"-stage; for mind, MANAS, is the principle of desires and sense-experience.

There are stones called "Sounding Stones." Strike them with metal or stone and they produce musical notes. Every object before you is a sounding stone. You have but to strike it and it will return responsive vibrations. The world trembles with song, and nature is Music of the Eternal One.

They asked me the other day: "Is death the ending of all?" "Death," I said, "is but an entry to a new City of Life." As the Chinese Tao Tet Ching declares: "We die to a calm awakening." This is life—to die even here to this world and gaze upon the Blessed Beauty. Believe me, the NEXT world is the nearest world.

You say, you are a titled man, a rich man, a big man, a "leader," a man of the moment. So you are to others. What are you to *yourself*, brother? Did you ask yourself that question? Or are you so taken up with the outer things as to find no time for your real, your inner self? I know of no deeper tragedy than of him who is immersed in pursuit of the not-self and has no time to meditate on the self within. So active, brother! Yet so careless of the inner life.

Repelling the self by self—this is sin. Rejoicing in the Self and in everything else in and through the Self—this is wisdom. Brahmaloaka is KAIVALYA—being alone with the Self. In the ATMAN, all relations are changed; father, mother, etc., when seen in the Self are viewed as other than father, mother, etc.

Death is a PHENOMENON, not a fact. The one Fact is Life. The ATMAN dieth not, is not killed; 'tis the form, the STHULA SARIRA, which dies. This is the faith of the soul. Is the faith a fancy? It touches the very roots of reality. The ATMAN is the essential value and meaning of evolution. And the ATMAN is adapted to eternity. The ATMAN asks for an environment more opulent than the Earth. Infinite reserves, infinite possibilities are within the ATMAN. This life at its best can only be a fragment.—*The Kalpaka*.

A Scientific Essay on Photographing the Unseen

By Dr. W. K. Dunmore

One of the peculiar characteristics of spirit existence is that the young appear to advance to the age of forty or fifty, but do not appear to advance beyond that age. The aged often seem to present the appearance of their more vigorous years rather than the advanced age at which they returned to the spirit world. These facts are borne out by the likenesses seen in materializations and photographs. The manner in which the manifestations take place is a most interesting one.

constantly, changing their relation to each other, and constituting the greater portion of the human aura. The aura does not furnish sufficient moisture, however, for materialization unless the atmosphere is well saturated. Any deficiency must therefore be supplied artificially.

The conditions being favorable, the spirit desiring to manifest itself projects its energy into the aura. Projected energy is positive in character and attracts negative energy. Carbon dioxide has one positive and two negative elements and is therefore more negative than positive. The projected spirit energy is localized at a point in the aura to which the particles of carbon dioxide are drawn just as the horse shoe mag-



The above photographs, taken by Dr. W. K. Dunmore in his office showing the nearness of our loved ones should help us to study Psychic law.

Having selected a room free from drafts and where we can exclude outside light we proceed to create an environment readily susceptible to vibratory influences. The first requisite is a sufficient amount of moisture to permeate the atmosphere so that the hygrometer will register not less than sixty degrees. While it is possible to get manifestations in a lower degree of saturation a higher degree is conducive to better results. Moisture is essential to visible manifestations because it furnishes material from which a large portion of the spirit body is formed. The other important constituent is carbon dioxide.

The particles of moisture float about in the atmosphere and are separated by considerable space until some influence is brought to bear that will place them in closer proximity. Likewise the particles of carbon dioxide. These gaseous globules of matter intermingle

net draws iron filings. When a considerable amount of it is drawn from a small area it flows in a stream causing the appearance known as ectoplasm. The particles of moisture contain one negative and two positive elements and it would seem that they would attract the carbon dioxide. Both, however, remain inert until the intervention of a third element or force, the spirit force, disturbs their equilibrium.

Any movement or alteration of one particle in the aura is only possible when all other parts are simultaneously affected. It follows then that the motion imparted to the particles of carbon dioxide is transmitted to the particles of moisture which also tend to follow the same course. This increases the density at the point where the energy is concentrated and obstructs the passage of a part of the light so that it is reflected back. The spirit force molds and shapes

this accumulated mass to represent the character it has assumed and the camera records it on the sensitive plate as such. This may seem unnatural and unreal but if phenomena are regarded as unreal it must be because we have an idea of reality to which the reality of experience does not correspond.

We measure all things by our own nature and because of the latter's imperfection we do not realize in experience the evidence of phenomena to which our senses have not become accustomed. To our vision glass is a transparent substance. Articles displayed in the show windows of stores are easily seen through the glass, but anyone who has attempted to photograph them knows it to be quite difficult. The glass reflects much of the outside light and presents a different aspect to the camera than to the eye. If we wish to photograph the display in the show window we must have practically all of the light inside the window. In spirit photography we simulate the conditions in the show window as nearly as possible but reverse the order in the lighting arrangement. The illumination must be in front of the aura instead of behind it as in the case of the glass.

The aura is less visible than glass, but possesses the same properties of reflecting, absorbing and transmitting light. It follows then that the background must absorb as much light as possible in order to produce contrast with the reflected light from the aura. To secure satisfactory results the light must not be brighter than is necessary to photograph the sitter in a reasonable length of time. The object is to have just sufficient light to get the reflections from the aura without getting any from the background. Too much illumination will cause reflection from the background and the light will be equalized to such an extent that nothing in the aura will photograph. Experience has demonstrated that the light should come from a single lamp placed to one side and just far enough in front of the sitter to light the face. A 100-watt tungsten lamp at a distance of about three feet from the face gives a wide range of illumination.

The kind of camera or grade of lens is not important. A cheap lens will often give better results than an expensive one. When using a fixed focus camera it should not be closer than seven or eight feet unless a portrait attachment is used. The background should have a dull finish and be black or a very dark shade of red, brown or green. It is not necessary to have a cabinet but when convenient it is well to have curtains or screens of some dark color at the sides and separated about six feet. The sitter should be about two feet in front of the background and remain passive for several minutes before the exposure is made. This gives the aura time to fill the space in range of the camera and become settled. There should be no draft while the picture is being taken, as it will disturb the

aura and may entirely eliminate the possibility of getting spirit faces.

Only one person should sit at a time as the aura from two or more persons intermingles and the results are not as satisfactory. Other persons in the room should remain away from in front of the camera. If the atmosphere is dry, moisture may be supplied by placing a pan of boiling hot water in the room or spraying the air with an atomizer. Flowers are believed by some to influence the spirit forces to manifest. The results in photography do not justify this belief so far as indoor work is concerned. Flowers worn by the sitter are permissible, but there is no advantage in having flowers or plants elsewhere in the room.

To be continued.

Opportunity

*They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door
And bid you wake, and rise to fight and win.*

*Wail not for precious chances past away,
Weep not for golden ages on the wane!
Each night I burn the records of the day—
At sunrise every soul is born again!*

*Dost thou behold the lost youth all aghast?
Dost reel from righteous Retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.*

*Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.*

*Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.*

*Though deep in mire, wring not your hands and weep;
I lend my arm to all who say "I can!"
No shame-faced outcast ever sank so deep
But yet might rise and be again a man!*

—Judge Walter Malone.

Given known conditions with known laws, you can expect with all precision that the concordant results will follow. Think a good thought to your friend, and you can be sure of receiving in turn his own good thoughts. And as you think, so will you become transformed mentally, morally and spiritually. This is Nature's Alchemy.

Jim Comes Back

By O. L. Clark

Jim and Agnes lived together like two happy big children, right from the golden June day when the kindly old preacher had pronounced them man and wife. The succeeding years but knit the strands of their lives the more closely together. Where Jim went, she was sure to go, and Agnes went nowhere without him.

His loving protection was not able to withstand the ruthless onslaught of the influenza, and Agnes was caught in the toils of the epidemic. Poor Jim con-signed himself to a constant vigil at her bedside, the terrible fear that she might be snatched away from him gnawing at his heart.

Nature was kind, and in due time Agnes rallied to her usual self again. He cherished her the more tenderly, and she clung to him closer than ever.

The strain on Jim was too much, and hardly had Agnes regained her health when he was overcome by the impartial epidemic.

Agnes sobbed inwardly, but kept a cheerful front. No one else would she allow to nurse her Jimmy boy. Day and night she waited constantly at his service, scarcely leaving even for the necessary comforts.

With all her loving care he moaned and tossed, burned with fever, and wasted slowly away before her very eyes. Her heart sank as he drooped, and many a smothered sob escaped her control.

He spoke less and less until scarcely more than a faint whisper passed his writhing lips, and rarely did he open his tired eyes.

Came a day when he lay so silent and still, that but for the faint movement of respiration, he appeared dead.

It seemed as if she must break under the strain, but somehow a strange calm and feeling of new strength possessed her. As she gazed helplessly on the still form an involuntary train of thoughts surged through her mind. How peaceful he looks—if he was to die—could Jimmie's life be snuffed out like the light of a candle—would he become an angel—would he remember his lonely Agnes from the heavenly abode—could it be that there really were spirits—would he be one, and if so, could he return? Overcome by the strain, her head sank onto the bed beside the silent form, and she slept.

With a start she awoke. "Agnes, Agnes," Jim moaned faintly. "Yes, Jimmy darling," she gasped, anguished at the realization that she wasted precious time asleep at her post. She pressed his wasted hands tenderly to her throbbing bosom, and stroked his feverish brow. This soothed the restless body to quiet repose, and Agnes sat devouring him with her loving gaze, the while biting her lips to the quick to keep back the sobs that threatened to break through.

A violent tremor shook the still form, the thin ashen face took on a healthy appearance, and with a jerk Jim sat straight up in bed, his steady grey eyes looking square into hers, and in a calm, strong voice he spoke slowly and deliberately.

"I am going to leave you, love. They have come for me. I will come back to you some day. Wait for me."

Another tremor ran through the upright form, the healthy appearance of his face shrank back to the wasted, sickly palor, and he fell back on the bed lifeless.

It was all so sudden that Agnes sat spell-bound, her hands tensely clutching his, her eyes glaring, mouth open, but powerless to move or cry out.

Somehow widowhood was not as lonely as she had feared. Perhaps it was that they had been so wrapped up in each other that she could not feel that he was so far away, but the new strength that had buoyed her up during his sickness continued to possess her.

Such wonderful dreams of him made the nights to her as life itself, and she could plainly remember what they did and talked about in dreamland. It all seemed so real, but she cherished it as her own precious secret.

Agnes felt almost ashamed to wear mourning. Death did not seem to leave a gloomy feeling with her.

Time rolled on, and still the secret hope burned within her heart that in some way Jim would fulfill his promise to return.

She could not bring herself to accept any one of the marriage proposals that were thrust upon her by many admirers. Perhaps Jim could know and might not like it, and so she remained true to him. While not refusing attentions, she kept her growing sense of loneliness in control, and avoided committal answers.

School teaching absorbed her interest and filled much of the gap in her life. She loved to linger in the class room after the last of her young charges had tripped out, poring over the lesson papers; they were so interesting, some amusing in the results, others disappointing in their carelessness. It was her little kingdom, where she ruled as queen. It gave her a sense of power to be at the desk.

With all her firm resolve never to marry again, it gave her a pang of regret to have to say no to George. He was so kind and patient, so different from the rest. She decided to meet him in her fortress, and bravely tell him her decision. At her desk, if anywhere, she could muster her forces and meet him bravely.

So she sat at her beloved desk alone, trying to collect her thoughts and become composed. With pencil poised over a pile of lesson papers, her thoughts went

out to Jim, her Jim still. She had been faithfully waiting all this time for him to come back as he had promised.

Her gaze wandered out the window across the green meadows, over the sapphire lake, up the misty hillside to the rosy afterglow, into the pale blue of the twilight sky, where an early star blinked faintly. Up there so far away was her Jim, and several involuntary tears trickled down onto the lesson sheets.

After all, perhaps it was an impossible, vain hope, and she felt so lonely. Softly she sobbed, "Jimmy, dear, if you can hear me, come back to your faithful Agnes. I can't stand it any longer."

Like an electric shock a current passed through her right arm, and, to her astonished gaze, the pencil scribbled across the lesson sheets at lightning speed.

Just as quickly the condition was gone, and she grabbed the paper excitedly. In big scrawly letters she made out, "Jim. Agnes dear, I am right here with you all the time. I am not way up there in the sky."

She could hardly suppress a scream, and looked about half expecting to see him in bodily form behind her, but the room was empty.

Such a surge of happiness went through her. Eagerly Agnes seized the pencil and held it on another lesson sheet, exclaiming to the rows of empty benches, "Jimmy, dear, is it really you come back after all this time? Don't leave me so quick," she breathed out, almost with prayerlike reverence. "Oh, please tell me some more."

Her arm shook violently and again dashed over the paper. Fascinated, Agnes followed the fairly legible script, her astonishment growing.

"I have come back as I promised. I am happy and busy. I am with you much, and am watching over you. You are very lonely. Accept George. He will be good to you. I will come again. Goodbye. Love. Jimmy."

She jumped to her feet with a start as a loud rap on the door broke the mystic stillness.

Hastily thrusting the precious papers in her blouse, and giving her pretty hair an unnecessary pat, she tripped down the aisle by the silent benches, carefree and gay, to meet him.

"George," she exclaimed, with all the pent up longing of years, and crumpled in his open arms. Astonished, George bore her quickly to the rest room, and laid his burden on the couch. Hesitating an instant, at a loss what to do, he tried to pour some water between the tightly closed lips, but it trickled down her snowy white neck. He fell to rubbing her dainty

hands, almost roughly in his concern, calling her name plaintively.

She stirred slightly, the long lashes fluttered uncertainly, then opened, and her blue eyes gazed happily straight up into his. He read her answer as the golden head nestled against his shoulder trustingly, her warm lips dampened his cheek, and two loving arms stole fearlessly about his neck. With all the force of his yearning love he crushed her to his bosom.

The Ways of the Spirit Are Numberless

No two individuals who communicate with those in spirit have exactly the same means of speaking or signaling. One man reports that his father in spirit told him, "Son, I take hold of your arm, and guide you away from danger." Before he received this message he stated he had known something touched his arm, impelling him this way and that, but he had not known what it was.

A young girl reports that her grandfather in spirit touches her foot to make it hurt slightly, if she goes to do any act she should not do. Previous to her knowledge of this she had felt her foot touched mysteriously on such occasions, and had thought something was wrong with it. Thorough physical and X-ray examinations, however, revealed nothing, and the foot at other times is perfect in its working order.

Some communicating in spirit touch the ear of the medium to call attention to a message—others blink the eyes, another lightly tickles the nose. Individuality is indeed retained by the spirit in many ways other than his well remembered voice and appearance.

Liberty of Worship

K. B. writes us deploring "the outcropping of race prejudices in a Christian country." We deplore it, likewise, . . . but this isn't a Christian country, by the way. The framers of the Constitution took particular care that it shouldn't be a Christian country, or a Buddhist country, or a Moslem country, or a country with an established church of any sort. It appears that they were pretty well fed up with the established-church game. You are at liberty to worship anything you want to in this country, from oil dividends to the Moscow Art Theatre. And if you don't want to worship anything at all no cop can make a case in court against you.

Even the people who are boosting Aunt Prudence Hecklebury for President have not yet had the nerve to propose amending the Constitution so as to establish some particular church, although that may come to us later, along with other blessings.—*Don Marquis, the Truth Seeker.*

Pessimism Is a Form of Narrowness

Why does pessimism generally increase with age?

It is a well known fact that, as men grow older, they are more and more inclined to pessimism. Why this should be so is a conundrum that has puzzled many a broad minded man. If one will look however a little below the surface, the reason for it will not elude us long. Youth begins with high aspirations. Then, as the battle with the selfish earth conditions progresses, if the inherent selfishness of the individual be not already sufficiently overcome, he will, through this battle, soon become more selfish. This narrows his mind and brings on a spiritual lethargy that he can not break for the rest of his mortal life. The reason for this is not far to seek.

What does the fight with the world signify?

It signifies that on account of the selfishness of other human beings each one is obliged to grab every bone in sight so as to be sure of having any bone at all. This is the result of the short-sightedness of the great mass of humanity who imagine that each one alone can accomplish more than they could by united effort. They recognize the principle but refuse to put it into practice.

It is this principle of selfishness that, recurring under a thousand and one forms, is the great hindrance to the spiritual progress of humanity. It is the necessary stage all spiritual entities *must* go through in their return march toward Eternity. It is simply the manifestation in external form of the fact of want of breadth in each particular instance.

Alfred Gould.

Nude Statue Made Moral Issue for Bronze Generals at Capital

Washington, Oct. 23.—(I. N. S.)—If strange and weird sounds are wafted over your radio on the cool October winds today, put them down to the conflict that has broken out in the national capitol between art and convention.

Shall the statue of a nude maiden petting a fawn be placed in one of the parks alongside the dozens of galloping generals, stern old admirals and grim-visaged statesmen that fill every available space in the city's public squares?

The fine arts commission says yes.

Some Washington ministers thunder noes.

The statue has been completed by C. E. Jennewin. It was selected in a nation-wide competition and was

designed as a memorial to Judge Joseph J. Darlington in Judiciary Square.

Washington ministers want to scrap the maid and fawn.

"Judge Darlington would turn over in his grave if he saw it," said the Rev. John C. Ball, pastor of the Metropolitan Baptist Church.

"It's blasphemy," said the Rev. John E. Briggs, pastor of the Fifth Baptist Church.

"It's art," said the fine arts commission.

Examine Doctors Every Five Years

Chicago Physician Says It Would Bar Them Getting Into Rut
Boston Traveller

Every physician should be required to pass an examination or at least take one or two weeks of post-graduate work each year in order to qualify as a practicing physician according to Dr. C. J. Gaddis of Chicago, who spoke at the convention of the American Osteopathic Association in the Waldorf-Astoria. The doctor took the stand that an examination would prove that the doctors were keeping up with the times and not falling into a rut.

"This sounds drastic," he remarked, "but it is not. When a man has charge of life, when a man is called upon to aid mankind and given the authority and power to do this, he should be glad to demonstrate his fitness at any time. It would not be a burden to the proper kind of physician. The progressive doctors would be willing, and the other kind should not be tolerated.

Columbus Dispatch

Dr. C. J. Gaddis, of Chicago, deplored the "costly, foolish wrangling" among the various schools of physicians.

"Give every man and school that holds to high standards and has anything good for the world a chance to develop it and prove its worth, and when he has proved it, a chance to practice unhampered," he urged.

Commercialism is service for self at the expense of the many. Sacrificial service serves the many at the expense of self. True Service, or Reciprocity, is balanced service, wherein the self and the many selves are included in a just service to All.

True discrimination is the recognition of things, exactly as they are, the power to vision them as they ideally might be, and yet, withal, the Wisdom to adjust them as they really should be.—*The Herald of Light.*

Through One Hundred Busy Centuries

The following article was written by request by F. L. Steinhoff, managing editor of the *Brick and Clay Record*, Chicago, for the *Building Supply News*, also of Chicago. In it he epitomizes 12,000 years of clay products construction. Among the monuments to everlasting brick he tells the story of the clay wall of China, an ancient masterpiece of brick masonry; Nebuchadnezzar's monuments, and how the unemployment problem was solved in Egypt 5,000 years ago. The story:

In all probability the first use to which clay was put, either dried or burned, was to make brick. The familiar use of clay in the building of adobe walls points to a very ancient custom, and from this to a wall of sun-dried brick is but a step.

Nearly 12,000 years ago, on the site of North Kurgan (in modern Turkestan) men lived in houses of sun-dried brick. Through all the ages we find clay in use, molded in nature's own lines like the bed of the Nile, or our own Connecticut river at ebb tide, pressed and bound with that "straw" which proved the cause of the first strike known to history, dried or burned in multiple units convenient to the mason's hand.

Brick bears the record of business as well as of construction, for tablets of clay have been found which tell of income taxes in Babylon, 3,800 years B. C. In writing the history of clay in brickmaking one would have to write the history of housing and construction, of transportation, of science and indeed, of social development.

How Public Construction Solved Unemployment Problem 5,000 Years Ago

At least 5,000 years ago Egyptian rulers were struggling with a problem of unemployed labor not unlike that confronting our own nation at this time. The Egyptian rulers arrived at the solution of using their men for government work, building canals, reservoirs, temples and pyramids. The great pyramid of Cheops of the seventeenth dynasty took up 13 acres, and it took, Herodotus tells us, the continuous labor of 100,000 men working 30 years to build it. The record of the use of brick in the pyramids is a long and fascinating story.

The Chinese Wall—a Monument to Brick Quality

The fellow named Chi Hwanti, who reigned in the ancient ages as the first emperor of the Tsin dynasty in China, planned and built the most wonderful wall of brick the world has ever known. The great wall of China was completed in 204 B. C. after ten years of work, and stands today intact as a monument to the durability of brick and the permanency of brick masonry. The wall is somewhere between 1,500 and 1,600 miles long, 20 to 30 feet high and at intervals

of about 200 feet there are towers, some 40 or 50 feet high.

At the time of Nebuchadnezzar, the great Babylonian king (604-562 B. C.), men had acquired not only the art of making hard-burned brick, but of beautifully enameling them. The Babylonians evidently prized the art highly, for it was taught them, tradition claims, by no less a person than the great fish-god Oannes himself. And the king, to be nothing behind, took the industry under royal patronage and stamped his name on every brick. Thus the trademark would seem to have a very aristocratic and venerable origin.

The "Personality" of Brick Construction

Brick is certainly an ideal material for men's houses. It is co-eval with man. It belongs to the age of man and his domination of the earth.

It is a product of his toil and it owes its existence to him. Fashioned by man from the dust of the earth, its relationship to its creator is sympathetic, grateful, cordial. Its sturdy appearance betokens its natural endurance, which is proved by the survival of the earliest examples of its use. Its form and size are ideal for its uses. Its color is warm and human. It ages graciously and beautifully. The changes wrought by time on its surface only dignify it. It served man for ages and its domesticity is complete.

This world will go the way of all worlds, die and become as is the moon—a cold and empty ball. All organic bodies will relapse into the chemical constituents, and the works of man will not long survive him. Not only will they fall in ruins, but their very materials will disappear or revert to their pre-Adamite condition. Brick will remain the last survivor of man's handiwork. In that hour the loneliest thing upon the dead planet will be this humble servitor of man, whose faithful endurance will put to shame the evanescence of its maker.

Thus the slogan, "By Frost, Nor Fire, Nor Flood, Nor Even Time, Is Well-Burned Clay Products Destroyed," is a truth and not an aspiration.

It will be noted that little has been said concerning hollow building tile, drain tile and other clay products. However, this is due to the fact that brick is the basic product from which all others have been designed. Much of the history of some of the other products is allied with that of brick, and interesting stories could be told of their ancient uses and durability.—*The Bricklayer, Mason and Plasterer.*

Faith is the ladder which enables the soul to climb to higher realms of Spiritual Consciousness. To the faithful and to the hopeful, nothing is impossible, here and hereafter.

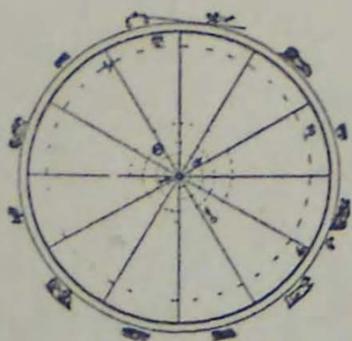
The Salutation of the Dawn

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Listen to the Exhortation of the Dawn!
Look to this Day!
For it is Life, the very Life of Life.
In its brief course lie all the
Verities and Realities of your Existence;
The Bliss of Growth,
The Glory of Action,
The Splendor of Beauty:
For Yesterday is but a Dream,
And Tomorrow a Vision of Hope,
Look well, therefore, to this Day!
Such is the Salutation of the Dawn.

—From the Sanskrit.

Astrological Department



H. Ayers Langston, Editor

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

The introductory article of this series in December issue gave briefly the scope of astrology, its possibilities, something of its antiquity and a short list of those master minds of past ages who were its followers. The purpose of this article is to show upon what it is based, the various branches in use today, something of the Zodiac, the nature of the symbols employed and the properties of the planets.

As stated before, Astrology is the Science of the Stars, in other words Natural Law and the Mother of all Sciences. The word itself is derived from the Greek *Astron*, *Astra*, meaning stars, and *logos*, law; hence the Law or Science of the Stars. It is based, as is everything in its ultimate analysis upon vibration. Light, heat, electricity, vegetation, life, music, health, sickness, all physical phenomena, tides, wireless, and now radio, what are these but finite manifestations of vibrations, as any student of physics will tell us. Astrology proceeds on the assumption that certain of these immense masses of metal, gases, and chemicals throw off vibrations which are attracted to us and tuned in as it were, much in the same way as the loop aerial of the radio picks up the various

stations. As these planets, as they are called, change their relative position from time to time, the ratio of their vibrations changes, and certain ones grow stronger while others seem to decrease.

So with the first breath that a new born baby takes, its very fibre becomes charged with magnetic influences, and that personality is stamped indelibly for all time, these subtle vibrations always manifesting in exact accordance with the law. Thus it is that the Astrologer knowing the exact hour of birth, the location, and date is able to calculate, with an amount of accuracy limited only by his personal knowledge and experience, the exact positions of the planets and give a judgment therefrom. For every year it is possible to secure tables of the planets' positions and their aspect as calculated at noon Greenwich for every day, so that knowing the speed at which these bodies are moving, and the standard time for any point, it is not hard to determine the position with regard to that point at any given hour. These exact positions are placed then upon a chart of the Heavens, a circle divided into twelve divisions each of thirty degrees. This circle with its divisions is called a Zodiac and each thirty degrees is called a Sign, the whole representing the yearly path of the Earth and the other heavenly bodies about the Sun, so that each sign represents a month. Each sign also represents one of the twelve divisions of the human body so that the various aspects of the planets in the different signs correlate physically as well as spiritually and mentally.

Now as the planets move through the different signs the Zodiac apparently revolves on its axis to meet them, so that every two hours a new sign seems to appear on the Eastern horizon, and from this point called the Ascendant, at the time of any birth a new set of twelve divisions is made. These twelve are called Houses, and they also correspond to the Signs though it is very seldom that they fit over the first twelve exactly. From the Houses it is possible to determine the relations of the subject, or "native," as he is called in Earthly matters, such as parents, money, possessions, children, servants, etc. The Signs may be said to show the personality, and to a very great extent all born on the same date show a certain similarity of mental processes, and activity; the Houses show the individuality of the person.

This chart or map of these combinations in each individual case is called a Horoscope or map of the hours, the set of figures at birth being known as the Radix, while a set for some later period is known as the Progressed Horoscope. No two of these are exactly similar for the exact conditions are duplicated only once every 25,000 years or more. Two babies born at the same moment in the same town would show a wonderful similarity in both appearance, and in

their histories. There would be a difference, however, and it would be due to heredity and environment, in the degree of the successes and the failures, in the fineness of the fibre, for no two are ever cast in the identical mould. A case well known to astrologers is that of an English king and a commoner both of whom were born at the same time in the same town. A comparison of their lives shows that the same dates were eventful to both in a different degree. Each received honors at the same time, married similar types of women on the same day, and died within an hour of each other. Another case taken from the paper just the other day is that of two young men born on the same day in the same town. Both died the same day after having been chums all their lives. To say the least it makes one stop and think.

There are many separate and distinct branches of Astrology in vogue today, each of which, while using the same means, has its own place and purpose. Among these may be mentioned Genethliacal or Natal Astrology with which we are concerned in these articles; Mundane or terrestrial Astrology, relating to predictions concerning conditions on this planet; Esoteric, or occult Astrology; Horary Astrology, applied to answering of questions, the birth of an idea, or of any inanimate object in fact.

Natal Astrology has two sets of followers, those using the Heliocentric or Sun-center method, and those using the Geo-centric or Earth-center system. The Houses depend entirely upon the latter system. In all of my personal work I make use of a chart showing both at the same time, for I have found that neither is complete without the other, each one checking the positions in the other and supplementing the details which otherwise would be lacking. Every astrologer who is desirous of looking at the subject from every possible angle should make it his business to go into both systems thoroughly. No one can afford to overlook any possible clues which will aid in giving this Science the honor, glory, and respect it deserves as an exact science. A very plausible reason for the errors so often made, the poor judgment, putting Astrology in such ill-repute in the past, may be in the fact that so few astrologers are well grounded in both methods, having knowledge of but one and condemning the other without sufficient investigation. It is indeed a deplorable fact that such men who so freely criticize the narrowmindedness of others are themselves so hide bound.

There are many Solar Systems in the Heavens, but that one with which we are interested is the one of which our own Sun is the center. About it in regular orbits the planets continually revolve at various distances from the Sun; and the length of time it takes each planet to make one complete revolution, depending upon its distance from the center, is the solar

year for that planet. Following are the planets common to Astrology in their respective order starting from the center, and giving the time it takes each to make a complete revolution:

Sun,

Mercury, 88 days; Venus, 225 days, Earth, 365 $\frac{1}{4}$ days; Moon, 28 days; Mars, 1 year 10 $\frac{1}{2}$ months; Jupiter approx., 12 years; Saturn, approx., 29 $\frac{1}{2}$ years; Uranus, about 84 years; Neptune, approx., 164 years.

The Moon's orbit is of course around the Earth, and only around the Sun as it moves with the Earth.

The Sun itself makes one complete revolution of the Zodiac in about 25,868 years, taking about 2,100 years to each sign. This movement is apparently backwards and is known as the "Precession of the Equinoxes".

The symbols used to represent the planets are as old as mankind and represent the exact degree of spirituality or materiality for which each planet stands, so that a Horoscope in showing the exact combinations of the vibrations as they affect us, shows our definite evolutionary status. It is claimed that before our education is complete it will be necessary for us to appear on Earth again and again throughout all of the different signs in our various reincarnations. There are only three symbols used, either alone or in some combination, and these are, the Circle, the Half-Circle or Crescent, and the Cross. Their esoteric meaning is well known to students of occultism or mysticism in any of their various guises, and to go into that side of it would consume a great deal of time and space. As these articles progress, it will be seen that the symbolism is very apt. The Sun is represented by the Circle with a dot in the center; the Moon is the Half-Circle or Crescent; Mercury is the Crescent surmounting the Circle, which rests upon the Cross; Venus is the Circle atop the Cross, the Crux Ansata of the Egyptians; the Earth is the Cross within the Circle, representing the four quarters of the earth; Mars is now shown as an arrow pointing to the upper right oblique from the Circle, in place of the Cross as was formerly used; Jupiter is the Crescent on the left arm of the Cross; Saturn is the Cross at the left or upper horn of the Crescent; Uranus is the Cross between two Crescents and surmounting the Circle; Neptune is the Crescent, horns up through the upper half of the Cross.

Later on in these articles the meanings and properties of the planets in the various signs will be gone into fully.

The next paper will take up the Signs of the Zodiac.

In order to have the benefit of every article or instructive series, running in installments in "Psychic Power," send your subscription now—and be certain of every number of this magazine.

Astrological Question Box

In connection with our Astrological Department we will endeavor to answer in our columns each month without charge such question as may be of general interest to our readers. Others of purely personal nature calling for an individual horoscope, must, however, be answered privately. For such, special prices will be quoted. Send stamped and addressed envelope for further information.

Address all communications to
Astrological Dept., Psychic Power,
H. Ayres Langston,
710 Highland Ave., Oak Park, Ill.

I cannot make up my mind between two young men. Would Astrology show me the one with whom I would be most happy? Miss H.

Horoscopes of each of these parties compared with your own would show you absolutely the one with whom you correlate best. They would also show you which would make the most of himself.

Mr. J. D. P., West Side, Chicago. I have your letter relative to having a horoscope cast, but have not your address. Better get in touch with me at address given at head of this department.

I have received a good offer from a firm in another line of business from that in which I have been engaged for the last ten years. Would my horoscope show whether it would be advisable for me to make the change? C. S.

Yes, it would show whether you were naturally adapted to the proposed line of work, and also if it would be advisable to make a change at this time.

I have made certain investments about which I am worried. Would it be possible for me to find out if they are sound? Mr. A.

Your horoscope will show whether it is safe for you to speculate at all or not, and what line of investments would co-ordinate best with you. As regards any definite securities of any nature whatsoever, this department will give absolutely no advice. Your bank can advise you as to the soundness of the stocks you hold. You had better get a special report from them.

I have always wanted to take up the study of the violin but my parents are rather against the idea on account of the expense and the time it will take. Can Astrology show me if it would be advisable or a waste of time? A. L.

Your horoscope will not only show you if you have

the necessary latent talent, but if fame and honor await you eventually they will surely show. It would surely be well worth while.

Can you furnish me with a list of such books as would be necessary for one starting to study Astrology? Do you give any personal instructions? F. D.

A list of books necessary will be gladly furnished upon request, and those desired may be procured through this department. Personal instruction may be secured if desired.

California Launches the Public Defender

Poverty, we are told, is not a crime, even though it may be very inconvenient. That it is extremely inconvenient has too many times been brought home forcefully to the poor and unfortunate fellows charged with transgressing the laws; who, because of their poverty, have found themselves handicapped in making their defense when haled into court. "Justice knows neither the rich nor the poor, and the laws of the land are intended to apply with equal force and with equal mercy to the prince of finance and the victim of poverty," is an old "saw" which we have heard repeatedly. Only much too often do we learn or see in real life that it is not always the case.

The public defender law, enacted by the California Legislature, recently in session, is intended to safeguard the intent of that State's laws and that there shall be equal rights for all. It implies the same legal assistance and protection to the unfortunate that the man of means is able to pay for.

An attorney named Frank Egan was sworn in recently in San Francisco as the public defender in the criminal courts of that city. He struck a keynote when he said that "the poor man's liberty was as dear to him as the defendant who is able to retain the most brilliant attorney in the State of California." We hope his words will bear fruit and that other States will follow the example of California.

With such an officer of the court, it is expected that a more wholesome respect for the criminal and other laws may be expected from the application of the public defender law of any State, because under the proper workings of such a law there ought be less possibility of the guilty escaping and little likelihood of the innocent and poverty stricken being punished, just because they can not hire attorneys.

Great men in all ages, all the world over, have sounded the one universal keynote, namely—"Love to Fellowmen." This is a precious note, indeed.

ANSWERS To Letters and 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, and enclose the coupon printed on the last page.

Mrs. E. M., McKinley, Texas. The Spirit who made his presence known to you is a gentleman who calls himself Henry Halley and he gives you this electric shock as a means of identification. He has come to help you through some business deals which at the present time do not look any too good to you. While on this earth plane this man was an attorney.

V. V. G., Chicago, Ill. Do not be impatient with your Mediumistic development. Remember, anything worth having is worth fighting for. Be patient and you will have results. Clairvoyance, Clairaudience, and Crystal Gazing are the Phases you should try to develop. After becoming fully developed, it takes some time to get established and be successful enough to make a comfortable living; but in another year you will succeed. You are best fitted, in the business world, for work similar to accounting. Your Father will meet with success shortly after the first of the New Year in the same line of business that he is now in.

Mrs. H., New York. Do not worry about marriage again as it will all happen too soon, and more toward the spring months, and you will meet him at a public gathering. Your son will make a change in his work in about the middle of February and will meet with success, and will not have any serious set-backs.

Mrs. E. H. D., East Orange, N. J. The Ouija Board is not always reliable, although at times some very good messages have been obtained. All psychic manifestations come under a natural law and any spirit asking you to do any thing against the natural law that governs your own body should be frowned upon. For the good of your own health I advise you to eat three regular meals a day. About the middle of February I see that you will make a change of address that will benefit you greatly. Your husband should stay at the work he is now doing as there are very good prospects for future promotions and final success. You are a little impatient with your Psychic unfoldment, as it takes time. I would advise you to pursue some kind of a business occupation while you are developing.

V. R., Chicago, Ill. You will not leave until after January 15, 1924, and you will have no trouble finding employment on the boat. Your lodge degrees will be conferred on you about three days before you leave Chicago.

Four O., Chicago, Ill. Look out for yourself as no one else will, and if you do not ask for an increase you cannot expect to receive it. You certainly will be in your own home before the snow leaves the ground in the spring time.

A. B. C., Chicago, Ill. You have found your mate and he thinks a great deal of you; you certainly are his choice; but do not try to rush him, be a little patient and wait for about another five months and then both of you will be very happy.

M. M. L. E., Chicago, Ill. Your dream of laying in your blood shows that through your own carelessness you will contract a very dangerous sickness; so kindly be careful of yourself; even as in your dream, it will also be difficult to obtain the proper medical aid, although you will recover. It can all be avoided by diligence on your part.

E. P. Barberton, Ohio, why worry over this party as he is not worthy of the consideration you have shown him. He will leave shortly for a long job, and will go in a northerly direction.

L. L. J., Erie, Pa. The cause and big opportunity which you have so long awaited, is now very close at hand. It will be upon you with the coming of 1924; do not hesitate, or you will lose the opportunity to accomplish what you so much desire to do.

Injustice, Yonkers, N. Y. Do not worry about your brother-in-law causing or doing any harm to you or yours. Hold the positive thought that he can not do or cause harm and he will be unable to do so. Others should keep out of family quarrels and then everything would be smooth and no one would be threatening another's life.

Mrs. R. J. G., Wheatland, Calif. The gentleman of recent acquaintance is the type of a man you can get along with, and you should endeavor to do what you can to make him happy while in your presence; he also takes things very serious, but be not overbearing or you will loose out. Do not worry over the three who black-balled you in the lodge you attempted to join, as it is only a personal grudge they bear against you and they can do you no further harm.

Mrs. H. R., Brooklyn, N. Y. Your husband went for a swim on May 24, 1923, and he is now in Spirit. You could get in touch with him through some good medium in your own town.

D. O., Ill. You did perfectly right in the action you took on the S. account and you will get your money. You also have other accounts with which it will be necessary to use the same process. Do not stay away from Spiritualist meetings on account of your wife but rather take her with you, as it is very probable she will become interested and thank you for it. The only thing you can do to promote greater harmony between yourself and wife is never to argue with her; always send thoughts of love and kindness to her. A little patience and a little advertising will help your practice greatly. The only influence retarding your practice is the medical doctors, who constantly speak against anything of this kind.

Do not lower your vitality and decrease your efficiency by brooding over the past. Thinking of the thing that might have been has ruined many lives. Don't do it. Be wise in the present moment of time and conserve the future.

To be wise—*be watchful.*

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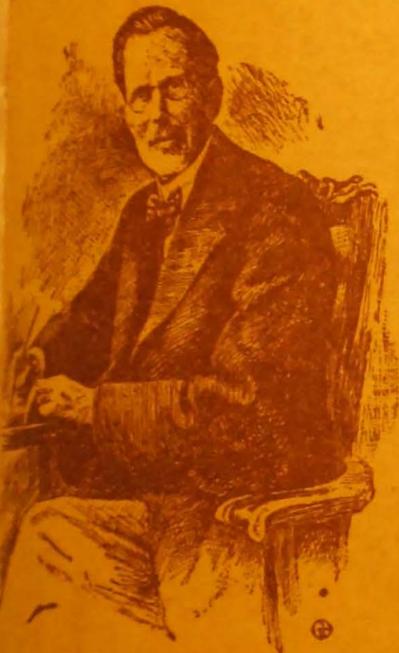
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