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EDITORIAL PAGE

Washington, the Father of Our Country

Washington was a man of dignified and courtly manners and he imparted to the presidency a certain reserve and charm that gained for it respect in an age when conditions at best were primitive in a world yet new. Many of the sensible rules he laid down have never been changed, such, for example, as that the President receives calls, but does not pay them; that he extends invitations, but does not accept them; that he must be approached by foreign representatives, not directly, but through the Department of State. Kindly and courteous to all, deeply impressed with the consciousness that he was but serving the people, none have ever borne themselves with greater fortitude and patience than Washington, the Father of our Country. He wrote: "I WALK UPON UNTRODDEN GROUND. THERE IS SCARCELY AN ACTION THE MOTIVE OF WHICH MAY NOT BE SUBJECTED TO A DOUBLE INTERPRETATION. THERE IS SCARCELY ANY PART OF MY CONDUCT WHICH CANNOT HEREAFTER BE DRAWN INTO PRECEDENT."

The month of February gave to the world two leading characters in American history and in the world: George Washington and Abraham Lincoln. The idealized memory of the one in every schoolchild's mind is that he never told a lie. Every working man and woman knows the other as the homely wood-chopper. These two characters have been unceasingly held up as shining examples for every child. Both were saviors of their country. The one was an idealist and a soldier, while the other was a builder, an organizer, and a statesman. They were both most dearly beloved to all the people far beyond all others.

Here, however, we wish to call attention to the Washingtons and Lincolns without number being born every day throughout this great republic. What qualities made these two men great? Was it the great need for leaders? Would they be great in our day? Would they be considered great under the crushing pressure of modern conditions?

Daily we have to witness the sad spectacle of characters akin to Washington's trodden under foot and an unselfishness like Lincoln's turned to naught. Greatly have things changed. In these times, in which we live, under the choking mantle of authority, we see the good deeds of men hidden away, while their bad ones are heralded around the earth.

Lincoln and Law

LET EVERY AMERICAN, every lover of liberty, every well wisher to his posterity, swear by the blood of the revolution never to violate in the least particular the laws of the country, and NEVER TO TOLERATE their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to VIOLATE THE LAW is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let REVERENCE FOR THE LAWS be breathed by every American mother to the LISPING BABE that rattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice. In short, let it become the POLITICAL RELIGION of the nation.—Abraham Lincoln.

The people, in their discomfort, clamor for a leader like Washington, a hewer of wood like Lincoln, while, all the time, the makers of men's destinies among us, in their heedless and diabolical striving after power, ruthlessly crush the budding development in our boys and girls; the boys and girls who constitute the hope of the world today.

Both the opportunity and the need is there for every boy and every girl to measure up to this high standard. Let us plant the seed for this great fulfillment in the hearts of the leaders of this country, where it belongs, and arouse them to the sacred need of these children of today, in whose hands lies the destiny of the yet unborn.

Infant Mortality Due to Parents' Low Wages

"The subject of infant mortality was selected for the bureau's initial inquiry because it was of fundamental social importance and of popular interest," writes Grace Abbott, chief of the Federal children's bureau, in a review of the first ten years of the bureau's life.

"The coincidence of a high mortality rate with low earnings, poor housing, the employment of the mother outside the home, and large families, was indicated in all these studies."

Let Congress Act to End Child Labor

One child in every 12, between 10 and 16 years of age, is a laborer in the mines or factories of America. Cheated out of good health, education and everyday happiness—the birthright of every child—these helpless little children are stunted and crippled for life.

The Supreme Court has declared two national child labor laws unconstitutional. Nothing short of a Federal constitutional amendment can win for these children the "equality of opportunity" supposedly guaranteed by our Constitution. Organized labor, women's organizations, and all humanely-minded citizens demand that the next Congress pass a child labor amendment.

Will Congress act? Or will America have to confess to the world that the happiness of a million children is less important than the appetites of exploiting employers?

It is a well known fact that when any body of men are on the march, three states of mind are always represented. The advance guard, excited by the element of newness, of exploration, tend to get well ahead of the music. The latter has all it can do to preserve the homogeneity of the middle bulk in the onward march by insisting on continued uniformity of co-operative motion. The rear guard, whose duty it is to gather in the stragglers, strengthen them and refit them as efficient, energetic units in upholding the equilibrium in progress of the whole, is constantly obliged to fight against the disintegration of its movements both through this cause and that of constant change in the rate of march, caused gradually in infinitesimal degrees by want of perfect harmony of forward motion in the various sections until, oftentimes, the whole rear guard is either at a standstill or running to catch up.

We could not help thinking, on reading in the current press about the Fundamentalists and Modernists, that our religious brothers, under the load of unscientific mystery, were just now finding themselves, unintentionally on their part, left rather far behind, and were quarreling amongst themselves as to whose fault it is. Not having had, as yet, all the milk of human kindness furnished us by Dame Nature at our birth expressed out of us, we would like to make the following suggestion. Let them change places with the scientists, our vanguard. Then each would realize the other side of the situation and become sadder but better men.

A story is told of two bold knights of old who simultaneously approached an inn by the wayside from opposite sides. One of them, by way of introduction, remarked upon the beauty of the red shield over the

door. The other said it was green. As neither would change his word, they came to blows, in the good old fashioned way.

As the tide of battle swayed, he who had seen the shield as red came to see it from the opposite standpoint; likewise with the other. They stopped, lifted their visors for more air, gave a mighty shake of their mailed fists and entered to refresh their inner man. The shield was red on one side and green on the other.

If the two knights had, at first, attended to their particular business, instead of straying away on imaginary and illusory paths they would have been spared the controversy and have gained in harmony of progress.

The great and constant urge of all humanity is to reach ever further along in reducing the relativity of Truth, which, like the asymptotes of the parabolic curve, ever approaches the absolute without ever attaining it.

What is religion?

The unceasing search for ever greater Truth through exploring the world *within* man.

What is science?

The insistent quest after ever greater and more universal Truth through exploring the world *outside* of man.

They are two sister-sciences, the one complementing the other to a hair's breadth.

The two together make up that body of Truth which, when divested of the dross, will at last bring mankind to perfect, harmonious and efficient action, both as individuals and as indispensable parts of the mighty whole.

Both science and religion are but two modes of research continuously used by the one indivisible unit we call the soul the one spark of energy ever aiming at its far off goal.

Science has tackled her problems resolutely and is advancing with increasing momentum, having thrown off the fears and illusions fastened upon her in early days by her jealous sister.

Religion has gone no further yet than to tie the hands of men and refuses to set in motion the means of analysis science freely offers her.

Science, knowledge of the outside world, is putting her shoulder to the wheel of progress and is being lifted along by the harmony of universal forces.

Religion, knowledge of the world seen through the inner man, is holding back and makes no move to organize for progress. The public can not be blamed if it decides; Methinks thou dost protest too much.

Stern facts of progressive knowledge, helping man to grow, are what is wanted.

Science is furnishing them. Religion is not. Excuses will not avail.

Knowledge acquired through science, and knowledge acquired through religion become a part of man's being in this development through the self same process, as to principle. Millions of facts must be gathered and collated. They must be classified. Generalizations must be worked out to form a basis for further, broader generalizations.

With each new crop of broader generalizations, what we call Human Life, the Essence, broadens in its perceptive powers, and so on forever.

Hence Science and Religion represent the two correlative and self-complementing modes of action of the Life of Man in its journey through the universe, of which this infinitesimal earth phase is but an evanescent scene.

As the result of the above thought which comes surging through our mind as we envisage this vast arena, we are forced to tell those who should be our champions of the Inner Self to bestir themselves; to cease looking backward and quibbling over illusory hair-splitting, much as the syllogistic argumentative fiend of the Middle Ages, the precursors of the scientists of our day, hypnotized as they were by the fear for life.

Take to heart this great truth, which every sincere man will confirm, that we only *one* really know that which we have personally experienced. The first, the baby stage, is that of being obliged to take everything on faith as presented by another more or less interested personality. We are afraid, by the fruits, that we shall have to thus classify the efforts the religionists are making to lead us.

As we advance in knowledge, we take ever less on faith and insist on the enlightenment of experience to guide us. This, science is doing her level best to accomplish.

The great criticism against both of them is, instead of taking advantage of data lying at their very hand, they both perversely cling to only those so-called facts which our faulty physical five senses show us.

The beginning of liberation from our heavy fetters in this physical world will only come when we at last prove to each one's satisfaction that, beyond our physical senses, we possess another set which far outstrip them in keenness and efficiency; when we learn to use them dexterously and surely.

This day is not far off!

Let us put our shoulder to the wheel to bring it quickly!

ALFREDO GOWAN.

Questions to Arouse Thought

Is the mind a part of the brain or apart from the brain?

Is Either mind, or is mind Either?

Every Youth Should Have Manual as Well as Mental Training

James J. Davis, Secretary of Labor, is seeking to stress the essential necessity of every young man, regardless of his station in life, learning in his youth some manual trade. This Secretary Davis is doing in addresses he is making.

The Federal Department of Labor deals primarily with employment and unemployment; and it is the human failures that demand more of its attention than the successes. Side by side, in this country, are a shortage of labor and tens of thousands of persons without lucrative employment, he points out.

There has never been a shortage, in this country, of unskilled labor. Secretary Davis sees in this a defect in our system of public education. Mental training is compulsory. The choice is not left to the child and the parent whether he or she shall attend the public schools. The State insists on mental training in youth, but manual training is still optional.

There was a time, say a generation ago, when white collar jobs paid the best wages. But conditions have changed. The highest wages and most continuous employment are now to be had in industry, by those who are skilled in producing something that the world wants, and who can co-ordinate their physical and mental forces. The professions are over-manned and the trades are under-manned. More than all, only those are absolutely independent who can, if necessary, remove their coats and collars and take their places in the ranks of skilled labor.

Education of the muscle and sinew is just as important as mental training or education. Our public school system began with the training of the intellect; but experience has proven that physical instruction is equally as important. There are ten boys in high schools and colleges, receiving purely mental training, to every one attending a manual training school. The fault is shared equally by the individual and by the community.

There are tens of thousands of men approaching middle age today who could better themselves, if they had learned, in their youth, some one of the manual trades. In an industrial age they find their purely mental equipment of little advantage. Compulsory manual training would have been for them a blessing.

If the saying be true that the State owes its citizens a living, then it becomes the duty of the State to compel every one of its citizens to go through the manual training necessary to make him of real value to the community. In the human race the problem of the drones and the workers resolves itself into the problem of proper training in the days of youth.

The ancient "City of David" is to be excavated by archeologists.

EVOLUTIONARY IMMORTALITY

By ALFRED GOULD

Introduction

Under this heading there will appear month by month in this magazine, a series of studies intended to convey to the interested reader a plain, unvarnished exposition of the phase of Life we are now all living in. To make the picture complete, we shall be forced afield, so to speak, as we successively reach, one by one, the many doors which connect us with the greater Life beyond the portals of physical death. This life is now, has ever been, and shall ever be the source and fountain head on which are founded the manifestations we are conversant with in this ephemeral stage of material and mortal activity.

After having exhausted this first phase of our subject, we will take up one by one the threads we find on the threshold of the doors above mentioned and follow them through a number of successive steps, passing through as many deaths, and being born again the same number of times until we have reached that giddy pinnacle whence we may look back to earth, on the one hand in sorrow at having to bid goodbye to the mother who has nurtured and sustained us faithfully thus far through so many trials and successes and, on the other, in rapturous joy that we have at last reached the point of being born spiritually free.

At this point we shall have eliminated selfishness entirely as an element in our makeup and, as a reward fully earned, we shall be able to take up our journey onward through the Universe, imbued with the free desire of living in ever greater harmony with those we find ourselves associated with on the Path.

The process of this life is the same in principle as that which our scientists have been so diligently studying and analyzing, so far as their five physical senses have allowed.

Even as, in a well ordered museum, where all forms of earth life are faithfully represented from the oyster, and below, up to man himself, hardly showing a difference between each two successive forms; so the reader will find in these studies such a gradual change and such imperceptible gradations that, before he is aware of it, he will have accepted the outstanding and overwhelming fact, known to those who do not carry the burden of mortal flesh, that *all phases of life are transitory; all phases of life follow each other in a progressive sequence; and all phases of life are continuously connected links in the great chain of experiences through the consciousness of which we obtain eternal growth.*

To show how near our most advanced scientists are at the present time to sharing our knowledge of these

interesting matters, we need only mention that it is commonly admitted that the three great fundamental entities in the universe are matter, ether and energy, nothing remaining beyond these as far as physical science knows; that no particle of matter, and no bit of energy, however small, may be either created or destroyed, that there is no such thing as *rest*, energy being the fundamental fact which constitutes all life; that matter, ether and energy may be, after all, only different and mysterious phases of the essential oneness of the universe.

The practical results of all this will be great. Electrons are shot out of atoms at a speed of 160,000 a second. We have the authority of Sir Oliver Lodge for the fact that one seventieth of a grain of radium discharges 30 million electrons per second at a speed one thousand times that of a rifle bullet.

We could not extract from millions of tons of coal so much energy as a few pounds of matter will furnish us.

The ancients had some practical knowledge of the transmutation of metals. The successful fulfillment of such transmutation would lead, not to speak of the more material aspect of the question, to *real control of all the stores of internal atomic energy of the earth.* This has actually now become a problem big with the promise of rebirth to the whole world. The social, economic, religious and ethical phases of our civilization will thereby be completely transformed.

All life is manifested through wave vibrations. The X-rays are the ultimate and the farthest expression of the wave series as we know it. Their power of penetration is akin to that of disembodied Life forms, and no more mysterious than they. By making them pass amongst the atoms of a crystal, their length was calculated at one ten-millionth of a millimeter. A millimeter is about one twenty-fifth of an inch.

Thus are we on the very threshold of absolute scientific proof of conditions pertaining to life after death.

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A SCIENTIFIC ESSAY ON PHOTOGRAPHING THE UNSEEN

By DR. W. K. DUNMORE

Many perplexing problems present themselves to those seeking evidence of the survival of the spirit after death. Foremost among them is the fact that frequently those whom we cherish most in our memory do not appear or manifest themselves to us. While some seem to be especially favored in getting manifestations from loved ones, others seldom do. One gentleman who sat for photographs on five different

us are interested in us even though we may not have known them in life. Children often present themselves, evidently for the purpose of consoling the bereaved parent and freeing the mind of anxiety and worry that they may better execute the tasks before them. A very interesting case in which a child appeared on some photos for the mother and father occurred in Chicago recently. The father was the first



Photograph, showing the nurse, the little girl and her doll was taken by Dr. Dunmore, in his office and tells the true story of Life after the change called death

occasions failed to find any of his own relatives' faces on the pictures. Every face, however, proved to be one of a number of spirits who are members of a circle that direct him in his work. It seems evident that those who are most interested in our welfare are the ones who are with us most, rather than those in whom we are interested. While we, in physical life, are by nature quite selfish, those in the spirit world are equally unselfish and give place to others who can aid us more than they.

It may be disappointing not to find a face at first recognizable, but which may later prove to be that of some master who is influencing our life and endeavoring to lead us on to success. This should encourage rather than displease, as those who are about

to sit for a photo, but the child did not appear at that time. Later the child informed them at a seance that she had attempted to appear on the photo, but had not sufficient strength to materialize.

Subsequently the mother and father each sat for a photo and the child appeared on the photo of the mother, although not fully materialized, but easily recognized. Apparently the child needed assistance and was accompanied by a nurse. The mother while sitting was permitted to assume whatever pose she wished and looked directly into the face of the nurse who had hold of her arm. Some time later the child materialized again at a seance and informed the parents that she would try to materialize on a photo for them again and would also try to materialize a doll

that the parents had bought for her. Eventually the parents both sat again with the result that the child materialized on the father's picture, and on that of the mother the doll is clearly seen. The child is not visible but says she was standing behind the doll holding it up.

The materialization of the doll is an evidence of what is possible in the creation of thought forms. In this instance it is the thought form projected by the spirit of the child. Thought forms are often produced by the sitter, but bear little resemblance to the reality, whereas those created by the spirit forces are usually quite perfect. This one the father declares to be a perfect likeness of the doll which is in his possession. The photographer being unaware of the promise to the parents was much surprised to find the doll in evidence until the matter had been explained. It is well known that adult spirits produce thought forms, but it is remarkable that a mere child should be able to present one so perfect. Concentration on what one desires is the cause of these forms appearing and frequently results in the exclusion of the very thing hoped for.

It may appear at times that results have been achieved by concentration but the preponderance of evidence is too much against it to justify any attempt to get what is wanted when it is wanted. Concentration is energy directed by thought and thus opposes outside influences. Best results are obtained by remaining in a passive state of mind, willing to accept whatever comes. It is not possible for any person whether principal or medium, to force the spirits to manifest themselves or give information until they so desire. The conditions which influence demonstrations are a congenial disposition, pleasant surroundings and harmony.

A spirit photograph is a permanent record of an occurrence. To the seeker after evidence it is valuable or useless as he makes it. If no faces are recognized and it is thrown aside it may cast discredit upon the photographer and all mediums in general. If, on the contrary, the investigation is carried on until it is learned who those present were, it becomes a valuable asset to the cause and possibly to the investigator. To one who does not wish to carry on a search for the identity of those who appeared, it is never advisable to sit for a photo unless firmly convinced of the genuineness of the phenomenon.

The spirit world is all about us just as is the material world. Great men and women who have lived here and returned to the spirit world are often interested in those engaged in some calling to which those great lives were dedicated. Artists, poets, inventors, explorers, scientists and others do not end their mundane activity when they leave this world, but continue

to express through the living by directing their activities.

We deem it a great privilege to meet a living person who has accomplished some great work, but how much more interesting to know that the spirit of that same one comes back to labor with us for the accomplishment of something that will benefit mankind. If we can forget our own selfish desire to see our loved ones' faces or hear their voices, we may be able to learn many valuable lessons from the spirit communications received in various ways.

Priest Attacks Spirit Mediums

Dr. De Heredia Says Tricks Are Obvious Fakes

Spirit mediums and their so-called tricks were attacked last night by Father Charles M. De Heredia, S. J., in a lecture at Town Hall, under the auspices of the Alumni Club of Holy Cross College. Photographs from the works of Charles Richoet, Conan Doyle and other psychic investigators were thrown on the screen and called obvious fakes by Father De Heredia. He designated ectoplasm as an astral union suit and said of the spook pictures of Eva C. that her spirit figures might have come from a comb concealed in her hair. Then he produced a ten cent comb and drew from it a vapor which he said the spiritualists call ectoplasm.

The paraffin cast of a spirit hand which was exhibited by Conan Doyle is made with a rubber glove, according to Father De Heredia. Sir Conan pointed to the small opening in the end of the cast he has as proof that a human hand could not have been drawn out of the cast without destroying the delicate texture of the paraffin. Father De Heredia said this is done by inflating a rubber glove, dipping it in cold water and paraffin, then deflating it and drawing it through the opening in the end of the cast.

The stage was darkened and Father De Heredia had his body suspended in the air, without apparent support, to show that levitation is not spiritism but a magician's trick. He also demonstrated table rapping and other tricks that he learned under Herman the Great.

Father De Heredia said he did not dispute the existence of psychic phenomena or psychic photography, but he contends they are not produced by spirits. He said he thought all the pictures shown by Sir Conan Doyle in his spirit lectures are fakes.—*The Sun and the Globe*.

If you are interested in Psychic matters and kindred subjects, send for a sample copy of **PSYCHIC POWER**, 1904 N. Clark St., Chicago, Ill.

MIND, THE MASTER-BUILDER

A Treatise on the Philosophy and Practice of Mental Science

By HENRY FRANK

Author of "The Doom of Dogma"; "Modern Light on Immortality"; "Psychic Phenomena and Immortality"; "Can Science Answer the Riddle of the Grave?" etc.

Second Paper

The Nature of Mind

When we study the nature of mind we learn that it is not a distinct substance or element—an entity—which resides temporarily in some tabernacle of flesh. This for ages has been the mistaken interpretation which has led to philosophical confusion and scientific inconsistency.

Few are there today who can appreciate or apprehend the truth about the mind. It has so long been inculcated in us that the mind is an organ of distinctive quality, different from anything else in Nature, that we have attributed to it a sort of supernal characteristic, something divine, so that we feel offended or humiliated when we are told that it is nothing of the sort.

We must not forget that Nature is a unity and that all its expressions are founded on identical laws. There is no law on earth that does not function throughout the universe; and, per contra, there is nothing in the Universe that is not at least germinally in mankind.

That is a truth which the ancients divined and elucidated in their occult or metaphysical philosophy, describing the Universe as the Macrocosm and Man as the Microcosm. Only slowly have we been able to outgrow the traditional anthropomorphic conceptions of the world. Man has always obtruded his feelings on Nature; he has judged and explained the universe by those feelings. The apparent has always been to him the actual; the objective has been the real. Now we are arriving at a truer and more trustworthy knowledge founded on more accurate scientific analysis.

Once, for instance, it was believed that a flame was a positive substance and that, in order to produce it, a certain other substance, Phlogiston, had to be extracted from inflammable material. Once, likewise, we conceived that heat was a substance, a thing which permanently existed in the Universe and revealed itself to human senses only under certain conditions.

Once it was universally accepted as a scientific dictum that electricity was a fluid of material nature, which could be segregated like any other substance in nature; that is, that it was a substance possessed of the properties of matter.

But, thanks to scientific discovery, we now know

that all these phenomena, instead of being separable "things," are in fact not things at all, in the ordinary sense of the term, but merely phases of motion, discerned and interpreted by the sensations they awaken in man. These motions, or waves of ether, as they are supposed to be, we call heat, light, electricity, magnetism, etc., merely as we experience the different effects they produce in our physical organism. All we know about them is what we interpret them to be by the analysis of our sensations and perceptions. We know nothing about them in themselves. We call them modes of motion, and give them names which describe the sensations which their movements cause in us.

Objects which we say we see, we really think we do see, because the feelings which they produce seem to describe things outside of us; yet, whatever they may be in reality, all we know about them is the sensations we experience concerning them. This by no means proves their non-existence as real objects, as some suppose, but merely that they are reflected to us only through our sensations. When we say we describe them, what we are actually describing is our mental experience.

Always, Man is the measure and interpreter of the Universe. However, in interpreting the Universe, he is ever but the interpreter of himself. Because he is the Interpreter, he is the Knower. Interpretation is knowledge. For that reason Science never conceives of knowledge as a finality—there is no *ultima thule* to scientific understanding. People who deride Science on account of its recurring revisions and alternating theories about Nature, really make themselves absurd. Science does not deal with ultimate realities. All science does, is to try to correlate the facts discovered by some theory that, for the time, seems satisfactory. But new facts, that is, new perceptions or sensations in man, may compel a new theory that will bring the facts into close correlation.

This truth has been recently illustrated by the announcement of the new law of Relativity by Einstein. We had formerly banked absolutely on the Newtonian laws of Nature. But Einstein, having experienced certain new sensations (observations) in his study of Nature has been compelled to revise the Newtonian law, merely as the necessity of explaining his own sensations and experiences. "Both Newton and Einstein

were led to their theory of gravitation by profound studies of the mathematics of motion, but as important discoveries into the nature of matter and the relationship of motion were made subsequently to Newton's time, we need not wonder that the two theories show divergence." (Harrow.) Now why this divergence in theory or explanation? Merely because new things in nature were seen, new observations were experienced; that is, new perceptions and sensations by man compelled him to seek a new explanation of the mental condition involved. Einstein was forced to explain what Newton could not; namely, why the orbit of Mercury was oval while that of the earth was circular.

In short, the office of the scientist consists in revealing to man the meaning of his observations; the principles in nature that underlie the phenomena he observes. The unscientific man may discover new facts as well as the scientific man; but what distinguishes the scientist is his capacity to explain their cause or *raison d'être*.

Man has always been more or less observant; but not until some scientist arrives who explains to him the meaning of the things he sees, does he understand what he observes. The tradition about Newton seeing the fall of the apple, and Galileo studying the oscillations of the great chandelier in the cathedral at Pisa, illustrates the truth of the above statement.

But the unscientific man is always deceived by the illusory effect. The earth to him is not round, because his sensations on the earth seem to disprove it. To every unconvinced person the sun does rise in spite of the claims of science because he interprets the action of the sun by his feelings or observations. The thing of which man is most ignorant, and about whose laws he must first be informed before he can understand anything scientific, is the nature of his mind. He lives in a state of delusion because of what we may call the pictorial character of thought. This man is deceived in the belief that what he mentally perceives is an objective reality in nature; whereas he perceives an interior picture of a mental process. Not until he understands the nature of that process can he understand reality or the nature of what he perceives.

In short, the interpretation is the key. If his interpretation is false he has lost the key to Truth. Only by the right key is man led to distinguish between delusion and illusion. Because he has not interpreted illusion correctly he has lived in a world of delusion; therefore in ignorance and deception.

When we study the mind scientifically we find indeed that we live in a world of illusion; and because this illusion has been accepted as reality many still live in utter delusion and ignorance.

Man has automorphized Mind. That is, he has as-

sumed, or did so for ages, that it was a distinctive organ of humankind, a human property, and he has read the Universe in the light of this property without first understanding the property itself. Therefore a false universe, and a false human mind.

Now let us try to analyze the mind just as we do all other phenomena of nature. In the previous paper we have shown that in the last analysis all forms of matter are but rhythmic pulsations, or varying velocities of motion. The electron is now regarded as the smallest unit of matter known. An atom is merely a series of circulating electrons around a center. The number and arrangement of the electrons determines the nature of the atom. In short, matter is reduced to motion, or a form of energy.

That is, everything that exists in the universe, and therefore the universe itself, is nothing else than motion, manifested in varying rates of velocity, and rhythmic waves of vibration. If this is so then, are we justified in differentiating mind from matter? Are we justified in asserting that it is not a correlation of other forms of energy in nature? May we not say truly that mind also is a mode of motion, and thoughts are waves of motion generated by the energy of mind?

To many this notion seems to reduce mind to matter; but strangely enough the opponents do not realize that it really transforms matter into mind.

That is, this interpretation would make the universe itself a manifestation of mental energy, a congeries of infinite thoughts, conglomerate unity of interpenetrating intelligence.

But here again we live in a state of illusion. Man thinks of his mind as the theater of his thoughts. He does not seem capable of thinking of mind at all; but only of the thoughts that constitute the furniture of the mind.

It is the presentation of thoughts (whether in the form of object or idea) that creates man's confusion in trying to understand mind. All thoughts (objective and subjective) are pictures. Thoughts of objects, we know, are mental pictures. But so are thoughts of ideas. The idea must take on some form or the mind cannot grasp it. An abstract idea is a system of concrete thoughts. We do not think of beauty, but of the beautiful. Beautiful things create in the mind the notion of beauty. Man lives always in a pictorial gallery. And it is because he reviews the pictures that hang on the walls of this mental gallery that he misinterprets and misunderstands the nature of mind. Here is his world of illusion.

For he interprets these pictures, or pictorial thoughts, the way he feels about them; not the way they should be analytically apprehended. Just as he misinterprets the nature of matter, because he interprets it by his feelings or sensations; just as he mistakes the action of the sun, because he thinks what

he feels about the sun's actions are real in nature: just as he interprets a solid body as solid, or a fluid body as fluid, because it feels so to him, without knowing its real nature; in the same way he interprets the pictures of his mind, his thoughts, as he feels about them, disregarding what they may really be. But as we are able to correct the error of the illusion of matter by a scientific analysis of physical phenomena, so we are able to correct the illusion of mind, by a scientific analysis of mental phenomena.

(To be continued)

Life—

William Walsh

As It Appears to the Materialist

Life, what is it you are to me?

A morpheus drug; the Father of Despair;

So, half of mankind fail to see

The world that is, the other half too clear.

A pool of mud; a crystal glass;

To hide or show the mysteries long hushed;

Finding itself in such a pass,

No wonder that the soul is often crushed.

The Idealist's Answer

Life shrouds the eager touch of him,

Who never flinches from the bleeding thorn;

Who sees in Destiny no whim;

Who never seared his eyes to shun the morn.

Spurning the miracle of hope,

His coffers empty of all spiritual pelf,

And taking his full share of rope,

The atheist goes forth and hangs himself.

"Each man is his own absolute lawgiver, the dispenser of glory and gloom to himself; the decreer of his life, his reward, his punishment.

"These truths, which are as great as life itself, are as simple as the simplest mind of man. Feed the hungry with them."—*Life Study Club*.

Though the way seems barred today, it is only today. live it and continue on. Your feet may be bruised but the stone that bruised them has been made smooth if it has taught you a lesson in Life. Look for the undisputed gem in every speck of earth thrown up.

"Bill lost his hat again."

"How do you know?"

"I can't find mine."—*Oregon Lemon Punch*.

Not Understood

(Courtesy of Alfred Morton, Birmingham, England)

Not understood: we move along—asunder—

Our paths grow wider, as the seasons creep

Along the years. We marvel and we wonder

Why life is life: and then we fall asleep.

Not understood.

Not understood: we gather false impressions

And hug them closer as the years go by.

And virtues often seem to us transgressions,

And so men rise and fall and die.

Not understood.

Not understood: poor souls, with stunted vision

Of measure giants with their narrow gauge.

The poisoned shafts of falsehood and derision

Are oft impelled 'gainst men whose minds

would mould the age.

Not understood.

Not understood: the secret springs of action,

Which lie beneath the surface and the show,

Are disregarded—with self-satisfaction

We judge our neighbors and they often go.

Not understood.

Not understood: how trifles often change us.

The thoughtless sentence and the fancied slight

Destroy long years of friendship and estrange us,

And on our souls falls a freezing blight.

Not understood.

Not understood: how many hearts are breaking

For lack of sympathy, and day by day,

How many lonely cheerless hearts are aching,

How many noble spirits pass away.

Not understood.

Oh God: that men would see a little clearer,

Or judge less harshly when they cannot see.

Oh God: that men would draw a little nearer

To one another: they'd be nearer Thee,

And understood.

The above verses were found on the dead body of an English tramp, who was unknown, and written on a piece of note paper.

Affirmation

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

How to Master Circumstances

By Ernest C. Wilson

The way to master your circumstances is simple; find and act upon the good in them.

Circumstances do not happen.

You are where you are because you are what you are. There is no dodging it. Face it frankly. Examine the proposition. If you don't like it, change it. You can!

You can think of a dozen arguments against this idea of mine, which I believe to be a truth, can't you? There is the musician who clerks for a living; the great painter who didn't "make a go" of things; the financial genius who lacked finances to practice with; the business man who couldn't keep his business going long enough to prove his ability!

But that isn't all.

Circumstances do not chance to be. They are as much a demonstration of the operation of law as the condition of your body is the demonstration of law, or as two times two equals four is the demonstration of a law.

Our bodies, our minds, our environment, our circumstances are our work shop, our observatory, our opportunity!

Circumstances continually present opportunities for self-analysis and self-improvement. They say: "Well, this is what you and I have worked out together. Let's go over the whole matter and see what we like and what we don't like, and how we can improve upon the situation next time."

If some undertaking has culminated differently than you hoped or expected, it may be that you had foreseen every contingency excepting one. If you can discover that one and plan to circumvent it next time, then indeed your "circumstances" have proved to be a friend.

Some folks may take exception to the idea that all circumstances are good; but this much surely we may all agree upon: circumstances may be made good use of.

The first step in the mastery of circumstances is to accept the idea that it contains something valuable, helpful and constructive for you; the second is to discover what that good thing is; the third, to apply the knowledge to improve yourself and your circumstances.

Looking back a little way we can easily see how what seemed to us to be calamities have been disguised blessings. The circumstances of the moment are no less fraught with good.

There are two ways of accepting circumstances. Be sure that you are on the constructive side of this matter of acceptance.

There are the folks who say, "I have no control over circumstances. We might as well make the best of them, and let it go at that." They usually stop at saying it. They accept the circumstances, but they do not always make the best of them, and unfortunately, they do "let it go at that."

There is another kind of folks who also accept circumstances, but not with the idea that they have no control over them, nor with the idea of accepting the limitations that circumstances seem to impose, but with the thought of profiting by them.

By all means accept circumstances as good. But remember they are only good for you as they inspire you to make the most of them. If your circumstances seem to you not quite as desirable as you could wish, set right to work finding out what makes them what they are. Do not be too sure that the cause is altogether outside yourself. It is probably about ninety-nine per cent individual.

Transcripts

By Zaranda

Open thine heart to duty and duty enters in.

Illumine the Temple and the worshippers are attracted by the Light.

Give one crumb to the truly needy and he will return for a full meal.

Lift thine own eyes and the eyes of others will follow thine.

Join a small stream to a large one and still smaller streams will gravitate to it.

Joy in one heart may cause joy in a thousand.

One tiny spark of light may attract a countless number of moths, but all do not perish in its flame. Many of them go away with their own light brought forth.

Gladness in one human heart may move hills of doubt and grief from many others.

Repose for one may be calm rest for many.

Light, LIGHT and more LIGHT!

—*The Occult Press Review.*

TWIN TRUTHS ARIEL

Two thoughts stand out clearly in my consciousness:

If I so bless mankind that all love me, I shall never want for any good and necessary thing.

If we can get everyone blessing one another, this world will be transformed into heaven.

There's happiness enuf for all—let's pass it around.

—*The Herald of Light.*

An aspiration is a joy forever. To have many of these is to be spiritually rich.—*Stevenson.*

ELEMENTARY PSYCHOLOGY

By CLARENCE H. FOSTER

Repressions

Before beginning a discussion of this subject, let us first clear away, somewhat, the popular idea that analytical psychology is based on a study of emotional repressions, from *experiences* of life, alone. It is true that such analysis is concerned with repressed emotions about memory centers, etc., *but* this phase of the analytic study is the superficial and the elementary. A consideration of suppressed emotions is only the "A" of the alphabet of any genuine psychoanalysis. Yet, we must understand it, before proceeding any more deeply.

In a previous article, we have discussed the emotions, and their general nature. We also realized that the emotions, when aroused, are seeking expressions. Any appropriate action will release, or discharge these energies.

To crystallize this, we will select an actual circumstance. The general conditions manifesting in this case would be the same, with any other class of emotions—hate, fear, shame, etc. This is an actual case.

A lady, Mrs. J., not married until near the thirties, had accumulated a great desire for a child, her own babe. This had become the outstanding craving of her being. Her marriage was a happy one, her home was blessed, and in time, her wish was fulfilled—a boy, perfect in every way.

Life was now complete, and the greatest joy of her daily life was in caring for her babe—nursing, playing, watching his growth.

Imagine the mother with her only child, he is now four years of age, romping, calling for "Mother!" For four years, she has felt his warm cheek and caressed his brow at sleepy time.

The husband is taken ill, is at the very gates of death. She alone, can care for him. In the night, suddenly stricken, the baby, the love of her heart, dies—is gone from her.

Stunned, she only knows she must not break. Her husband must not know—his life is in the balance. She sends for one to take the baby, but a whole day passes before he comes. Imagine that racking heart, alone in the house with the body of her dead babe, and a dying husband. She dare not sob, but still and calm she hides it all. Her husband asks her for the baby—she tells him that it sleeps. She goes and lays the babe away alone, and still no tear. Only silence. She returns to her daily life, calm and quiet.

Eight years later, she has chronic functional and mental disorders, which have troubled her "for

years." Her respiration is hampered, her heart is irregular, her mind is continually filled with sorrow, over *passing events*. Her sorrow is *never*, consciously, about the memory of her babe, for that memory has been put away. She suffers always from a "leadenn" feeling in the abdomen.

What do we see? We see the intense attachment to personality, the baby. At the death of the babe, we can see the wild and tumultuous emotions of sorrow. The energies accumulated from these emotions of sorrow seek release and expression in grief. Nature's cure, here, would be the sobbing and crying, which is woman's rightful safety valve.

But, she remained grave and silent. She released none of these emotional energies, they were rigidly clamped down. Then, later, because of their painful nature, they were forced *completely* beneath the plane of conscious realization, and "forgotten."

When any emotions, attached to any memory, are painful to consciousness, they are slowly and steadily forced down, until they no longer appear above the plane of consciousness. Apparently, they have died away.

1. Every healer will contact certain cases, into which, he will have a definite and positive feeling that he should not enter, at least, not as a healer.

2. Sometimes this is because the patient is actually not entitled to be healed yet. Sometimes it is because the healer can see a definite and obvious result, which will be the fruit of the patient's disorder, and in these cases the experienced healer will refrain from intruding.

3. Neither is the fact that the patient seeks the healer a necessary indication that he is going to be immediately healed. The hysterical type mentioned earlier in this Series will go from one practitioner to another, endlessly, and never become cured, until a healer with sufficient understanding goes to the true root of the patient's mental attitude.

4. The one, who clings to his disease for the advantages, which it offers, is neither entitled nor fitted to become released from his illness, until his mental condition is entirely reorganized and he is prepared and willing to stand independently and bear his responsibilities in life.

5. In a case such as this, the task of the practitioner is one of education, entirely, the disease or disorder being a secondary matter to be approached later, if still necessary.

6. There are also many cases, where the patient,

or sufferer, through inordinate selfishness, a venomous disposition, or malevolent emotions toward others, has builded into his own household the natural destructive conditions, which are the fruit of such black emotions.

7. This patient wishes to be healed of his physical or mental pains and disorders, yet wishes to retain his abnormal selfishness and malignant feelings and actions toward others.

8. It is not possible to so please this type of person, and the one, who attempts to do it, will only burn his own fingers. If the patient insists upon his rights in selfishness and ill-will toward others, then he must likewise eat the fruit of the tree he cultivates.

9. This person is not entitled to become free from his disease, and if the healer recognizes that it is not possible to re-educate him, then the healer should politely refuse the case.

10. When the sufferer has had enough, the purifying and refining influence of pain will bring him to that stage, where he will gladly listen to one, who can point out his black tendencies and aid him in correcting them.

11. It is hard to realize that there are occasions, when we must keep hands off, for a time, and that there is little that we can do to aid, until the suffering one is ready. Yet, each of us must come to fully realize that the laws of balance are immutable, and that, until the adjustment is made within, the suffering cannot cease.

12. Let each also remember this—that we do not always help most by petting the sufferer. Sometimes the most plain and frank honesty is required to aid the patient. It may offend him. If you lack the courage, drop the case before you begin. If you *have* the courage, and withal, understanding, fear not. Your understanding will heal the wounds caused by your frankness, and you may have utter faith that, later, your patient will thank you.

1. There is found, sometimes, a strenuous rebellion against the statement that the roots of all disease lie in the emotions.

2. But, let it be remembered, that in this Series, it has been said that the emotions were the direct, or *indirect*, cause of the disorder.

3. Reflecting upon that word—"indirect"—you will not further dispute the connection between the emotional phases of man's existence and the most extreme diseases, even congenital ones.

4. It is believed that this Series will contain no derogatory remarks concerning any school of therapy, or any line of thought intended to be helpful to man.

5. If the purpose is to be helpful, a certain number of persons will find benefit, or, lacking success, any method, or plan, of solving human ills and pains, will die a natural and unnoticed death.

6. Therefore, let us recognize first that good may be found in everything. And, that any of the methods of combating, or overcoming, disease may be helpful under certain conditions.

7. There are the schools, which utterly refuse to recognize any value in any type of therapy or healing, other than their very own. Do not disturb them, for blessed is their condition—they have faith.

8. There are those who refuse to consider any slightest form of aid, other than purely spiritual. This, again, is very good. *But*—let us realize what an amount of implicit faith and confidence this requires, and let us remember that so many are a wee shaky in their faith. A pill, or a few manipulations of the vertebrae, or a sharp knife seem so very *real* and helpful.

9. Perhaps, it might really be possible, that there is a genuine cherry seed in the appendix. Or, some badly infected teeth may flood the system with deadly toxins. The spiritual healing of the infected teeth, either by a practitioner, or by the sufferer himself, may be accomplished by a high order of work. But, unless you have a *genuine* Master handy, think of the time involved. It might not be a bad idea to have those ill-natured teeth extracted, or worked over by a dentist, so all that time will be saved for constructive work, in health and well-being.

10. Often, the proper relaxation, by manipulation and rubbing of the body, will aid greatly. Here, a certain equalization, or redistribution, of energies may be aided by the magnetism of another polarity. No harm, if understood and not misused.

11. Perhaps your patient would feel happier if he were to take a laxative pill. Let him. The chances are that it won't hurt him, and it might be another shortcut out of a temporary abyss of suffering, so he can get a new start and learn what to avoid in the future.

12. Perhaps your patient wants to diet. Help him by being able to tell him of the effects of various foods. Above all, do not immediately and vigorously oppose any ideas your patient has as to which form of treatment is best. Be friendly to them all, and by degrees he will see the value in your method of approach.

1. Let us reflect upon the simple method of "Suggestive Therapy," or healing by suggestion, or by auto-suggestion.

2. We find that the first requirement is, at least, a certain degree of faith. This is really essential in any form of healing. The patient must have some faith, either in the healer, or in the *method* of healing.

3. If he has no faith, whatever, he will not only be unresponsive to the treatment, but will be positively antagonistic toward it. Therefore, we may agree that

a certain degree of faith is required to cause the patient to seek and derive benefit from any form of treatment.

4. The School of Suggestive Therapy has, as one of its foundation stones the element of Faith.

5. This is equally true in the use of Auto-Suggestion, for without *some degree* of faith, who would find benefit in Auto-Suggestion? A skeptic might "try it," but his very attitude would nullify the benefits.

6. Then, with Faith, the Law of Suggestion is used. We have previously discussed the Law of Suggestion. Let us look it over again.

7. Any statement, or command, which reaches the Subconscious Mind, is accepted by it as correct, and is acted upon as such. The depth of the impression, which any Suggestion makes upon the Subconscious Mind is determined by—

a. The fixation of attention, or

b. The number of times the repeated Suggestion is given.

8. Let us, then, see what connection Faith has with the Law of Suggestion.

9. Utter and implicit Faith would mean that—

a. One would not dispute the Suggestion, either consciously, or subconsciously. For, with full Faith, one would even consciously accept anything.

b. One would give extreme and undivided attention to any statement, or Suggestion, given by one in whom he has perfect Faith.

10. There you have the elements required for perfect results from Suggestion. You have absolute belief and fixation of attention. The Law of Suggestion is simply a statement of the building of the Subconscious. It is always present, ever-operative.

11. Faith, in some degree, is an essential, in any form of Suggestive healing. You know the Law of Suggestion. It is simple enough. The question is how to get the Faith.

12. Since it is evident that Faith and Confidence are the more important factors to work for, let us now analyze further and see what the Faith and Confidence are based on. Then, you can forget the Faith and Confidence. You need only to weave the proper "transference" from your patient to yourself, and the rest is very simple.

1. The term "transference" has been used, by analysts, with reference to that subjective point of contact existing between the healer and his patient. In a sense it may be likened to the term "rapport" as used by other schools of thought..

2. A transference implies an attachment from one to another. The patient is often entirely unaware of the strength of the transference to the healer.

3. A transference may be either positive or nega-

tive. In the case of a positive transference, there is a conscious feeling of confidence, sympathy and friendship. In the case of a negative transference, this reversed and there is the conscious feeling of distrust, resistance, dislike, etc.

4. But, any genuine transference, either positive or negative, has, at least, a certain amount of emotional feeling. And, at the root of either the positive or the negative transference, is an emotional attachment in the depths of the Unconscious.

5. A negative transference will render any treatment useless. Any positive transference, if not properly handled, may easily reverse and become negative.

6. The condition to seek to bring about, within the patient, is a moderate, positive transference toward the healer. That is, to win a certain affection and the confidence, trust and desire to please, that would naturally go with it.

7. When this positive transference has been gained, the element of faith has automatically been cared for, for any person has faith in one, to whom he is attached. The power of Suggestion is also now assured, for the Subconscious will give complete fixation of attention to the words of one, to whom it is attached.

8. This transference is of the Unconscious. The patient may not be able to give one conscious reason for his attachment, yet it exists. Remember that in every case of healing, and in every religious "conversion" this element of transference has played a vital part. All exoteric religion is based upon it.

9. An understanding of the keys to, and handling of, the transference, gives one a most powerful and instrumental tool in human life. But, grief to him, who abuses or misuses this knowledge!

10. The transference should, properly, fill these requirements—

a. It should be moderate, only, and when it becomes too strong, should be shaken loose and explained away.

b. It should exist only faintly from healer to patient. A healer attached to his patient is helpless.

c. At the end of all treatments, the transference should be dissolved entirely, leaving the patient free and independent.

11. There are three basic, simple keys, by which a transference may be instantly won. They will be given later, in Series E, to those who have read all intervening numbers.

12. All that can be said here, is the very superficial, yet essential truth, that sympathy and understanding will do much toward establishing a working transference from patient to healer.

1. There are as many classes of methods of mental and spiritual healing as there are of other forms of

therapy. We shall now consider first, "psychological" healing, only, and its more fundamental principles. Later, we shall go over this again more deeply, and also take up the various methods of both spiritual and psychoanalytic healing. Let us now first briefly examine the basic points of personal "psychological" healing.

2. In the first place, the case should come to the healer unsought. The healer may notify the world that he is prepared to heal, but should never intrude himself into a case that is not brought to him.

3. The first determination should be as to the nature of the disease, whether entirely of the nervous system, or, if physical, whether actual tissues of the body have already been destroyed.

4. The healer should then question within himself whether or not the patient *really wants to become well*. Of course, he *consciously* thinks he does.

5. Then the healer should question within himself, whether the patient is *entitled* to become well. Every healer meets cases where he hesitates to tamper with Karma, and in these cases he has the distinct feeling of "hands off."

6. The healer should not hesitate to make use of any just therapy, which may serve as an aid to the psychological treatment.

7. And here we must digress from the common teachings of psychological healing, which are not deep enough for our purpose. You have been taught that the fundamentals in such healing are—

a. Use of Faith.

b. Use of the Law of Suggestion.

8. The *one* basic bedrock point of all such healing lies in the "Transference," or the attachment in the Subconscious (or Unconscious) of the patient to the personality of the healer.

9. Ninety percent of all kinds of healing—mental, spiritual and medical have the key to their success in this element of Subconscious Transference. For Faith follows the attachment within the patient and this attachment also gives the healer full leadership and command of the patient.

10. The Transference may be deliberately gained by the healer through the use of deep, yet very simple, little "keys." This must be recognized as a real responsibility.

11. The procedure in mental or psychological healing is, then, to—

a. Win a Transference, or an attachment in the Subconscious of the pupil to the healer.

b. Lift the patient up out of his condition by the use of various steps outlined later.

c. Help the patient to find an object in life and wean him away from the healer.

12. For, be it always remembered, that one of the

greatest and blackest Karmic crimes carried on by healers, is that of deliberately trying to hold the attachment of the patient on down through time. This is done because of the healer's love of "appreciation," etc. In a perfectly performed task of healing, the healed patient would go on his way, entirely unattached to the healer, with only a simple, friendly feeling existing between them.

Four Fundamental Principles of Life

By Yacki Raizizun

In the science of occultism all religions are blended into one. A thorough comprehension of this science will enable us to live our lives, not as an expression of any one phase of religion but as a proper expression of them all. We learn to study nature scientifically by co-operating with her natural laws which will enable us to avoid many of the obstacles of life; for, with the acquisition of self-knowledge in the highest psychological sense, many of life's essentials may be attained.

The four principles are: Health, Success, Love and Service. Every individual must have a sufficient amount of these principles before he can have life in full. These are the four corner-stones of the life of everyone.

Health is the most fundamental principle of life. Emerson, the greatest thinker of his day, said, "Health is the first wealth." This is quite true, for, without health, life's progress would be very slow. To be free from physical aches, pains and worry and to attain a peaceful state of mind; to have all the organs of the body functioning normally without any artificial stimulant of any kind; he who has attained to this stage of physical perfection may be said to have reached the first stage of bliss. The principles for a normal person in order to attain physical perfection, are to begin with *right thinking*, right diet, and proper sleep.

Right thinking is the first attainment. Our thoughts affect our bodies, our entire nervous system and our environment. Many of our ailments may be traced to wrong thinking.

As thought is the force that builds our bodies and shapes our destinies, we owe it to ourselves to practice and adhere to clean thoughts.

The control of mind is very difficult. As it is recognized in the Panchadasi: "You may drink the ocean dry; you may uproot from its base the mountain Menu; You may swallow fire; but more difficult than all these, Oh Good One, is control over the mind."

Mind control may be acquired by subjective concentration and certain methods of rhythmic breathing. Example: Hold certain thoughts clearly and vividly in the mind; such as: the self is strength, the self I am; the self is peace; the self I am; the self is joy; the

self I am; the self is poise; the self I am. Success in using the above affirmations depends upon your ability to see the words clearly written before you in the mind and the effects must be felt in the body. Breathe slowly and lightly through the nostrils, holding in mind the affirmation.

He who applies this method of subjective concentration can eliminate any undesirable thoughts, will strengthen his mind and may consciously build up his future along constructive lines.

Our food is a cement for the body. Even if the thinking principle is functioning normally, our bodies will be subject to disease if our foods are impure. Eat only foods which you know from experience are helpful to the building of a strong supple and healthy body. Those who are searching along highest psychic lines will do well to eliminate all flesh foods in favor of a vegetable diet. Our bodies are made up of millions of tiny cells; these cells are continually changing; we are not the same physically, any two days in succession. Our hair and finger-nails change the quickest. Our teeth take longer than any other part of the body to change. Our food replaces this waste. If our food is impure our bodies will take on the impure conditions.

I do not and can not agree with the Christian Scientists who deny matter and eat impure foods. It is granted they do much good in denying disease. The therapeutic value of food must not be ignored. In the near future, the food value will be studied more than it has been heretofore. Those who are desirous of refining their natures do well to study the chemical value of foods.

Sleep. Sleep is just as important to health as clean thinking and right-eating for, during sleep, the inner man withdraws; this allows the physical body to recuperate. You can not be a night owl, burning the candle at both ends and expect to have good health. The body requires at least six to eight hours' sleep. There is a great occult significance in going to bed and sleeping before ten o'clock at night, at least two or three nights in the week. It is also a glorious opportunity for those who are planning their lives in dream consciousness.

The Law of Supply.

To acquire all of our desires of this world's goods is a natural birthright of every human being. There used to be an old idea that it was godly to be poor and to lack the essentials of life. This was based on the erroneous belief of the man, Jesus. Christ was not a beggar; he was master of nature's laws and was a king of opulence. The reason why there is so much poverty in the world is because man has limited himself. If you stop to analyze your mind, you will find the trouble lies with you. Our defects are mental. There is no limit to your power of attraction unless

you set that limit. You may have lost a position; you may be financially broke, but what does it matter? You still have yourself to fall back upon. Your will, your heart and your brain; the more you use them the sooner you will attain your goal. You are worth just the limit you place upon yourself. As long as your mind is normal and your brain is clear you can keep on struggling; and fighting for success in life is a great fight.

Fight the good fight for all that is right
Within you, lies your strength and your might;
Abolish fear that handicaps you
And you'll succeed, whatever you do.

Fight the good fight and stick to your goal,
Trust the strength of your immortal soul.
Trust yourself and let go of: "I can't!"
Will, and you can whatever you want.

Every new idea that comes into your brain may be an invention of the future. The world is looking more than ever today for new ideas—you must, however, stop despising little things for it is only when this attitude of mind is attained that your mind may be used along constructive and creative lines.

To be continued.

Just Something

Neil Wood

Is there something you desire?
Is it just beyond your reach?
Does it strengthen your ambition
In your daily thought and speech?

You are lucky, for that something
Is what makes life worth the while;
It's what gives you the incentive
To keep trying, and to smile.

When you get it—find another,
Bigger, something to attain;
It will help you, when you stumble,
To get up and try again.

Keep on "wanting" something better—
You will get it—soon—or late;
Never quit, but keep before you,
Something to anticipate.

"The 'impossible' grows easy"
Is the lesson I would teach,
If we never lose the "vision"
Of the thing just out of reach.—*The Idea.*

The famous Liberty Bell in Independence Hall, Philadelphia, will be placed on continuous exhibition behind an ironwork grill.

The Aura

PART IV

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

Many people are beginning to confound the **PRE-DOMINANT** color of the Aura with other colors and spots shown in it. Before continuing my article I wish to correct an erroneous conception. These different colors appearing in the various parts of the Aura have **nothing to do with the Predominant color**. This color runs throughout the entire Aura; while any other colors, whatever they may be, helping to decipher the many things shown in the Aura, cover only the spot mentioned, hiding the predominant color in that particular place.

In my last article I told a few things concerning the body of the Aura but only gave a very small portion of what it contains. The date of Birth is shown on the Aura, just below the heart, by the sign of the Zodiac for the month; the day is shown by figures and the year is spelled out in words. This is written in three separate lines. Thereby any one reading the Aura can tell a person's exact age.

It is very important for husband and wife to be able to read each other's Aura. By such sight development they are enabled to read each other's character with its strong and weak points. They know thus all the better just how to do and how to take things each one may do. They also could advise one another concerning their health as seen by them in the Aura. The mistake of being mismated would also be of rare occurrence. In my first article I mentioned just where this is shown. People who should not marry would then remain single, and thereby avoid a large amount of unhappiness that now exists through such marriages. This one item alone would tend to bring about a large reduction in the taxes. Infatuation will also disappear; for, by reading the Aura and seeing whether such a person would be properly mated to you, you would receive the invaluable clew as to just what course to take. To a great extent the Eternal Triangle would disappear, as it would enable all to obtain the correct mate the first time. When a person falls in love this is shown by a small red dot about one-quarter of an inch above the center of the heart. Infatuation is shown by a purple dot in the same place.

The part of the Aura covering the legs from the hips to the ankles show anything that may be wrong in this part of the body. Rheumatism is shown over either or both thighs, as a small pool of stagnant

blood. The cures are also shown. These are to massage with a good warm oil or to use magnetic treatments. There is no medicine or drug that will positively cure this disease but there are many medicines which will give temporary relief. Any bones that may be dislocated or broken are shown; if broken, they stick straight out; if dislocated, they lay horizontally. A weak ankle is shown by a bright pink dot on both sides of the ankle. A fallen arch is shown just to the left of the shin and is shown by an arch bent slightly at the top. It can be cured by the proper brace being worn and the arch forced back into place. It is usually caused by wearing shoes that are not properly made or by wearing those that do not fit the shape of the foot. A person with weak ankles should wear a small ankle brace for about three days each month and should also take magnetic treatments to strengthen the ankles.

Mothers should watch their children and see that they do not stand on the side of their feet with their ankles turned in, as this tends to weaken the latter and, later in life, this will tell on the children and may cause them to be crippled. It also retards the growth of the entire foot as, by standing in such a position, the blood circulation is retarded for the time being and its proper flow does not start again until the person has kept his feet straightened out for at least three minutes. Bowleggedness is shown by a Rhomb just above the knees. Knockknees are shown by a Rhomb with pink dots in the center of it.

Callouses are shown and can be avoided by changing the stockings every day and washing the feet in salt water with about five drops of iodine to one quart of water.

Checked Auras

The colors combine in many different ways. The Auras that are thus checked all have some special significance. White, silver and gray never check with each other, but readily check with other colors. White, the highest color, checked with black, the lowest color, signifies indifference but in a different way than the lavender. White shows that, in things pertaining to spirituality the person is very particular. By spirituality I mean things pertaining to the mind, to life after death and to the Spirit life. In everything that concerns material activities such as work, places of abode, general appearance and eating, the person is very indifferent; in fact he cares nothing for them. You will never find a very wealthy person with an Aura of white checked with black. Black checked with white is just the reverse and discloses a person who is covetous of the goods of this world and seldom will you find a person with this combination who has not a prison record behind him. Such a person will do anything to gain possession of money, property and things of the world and there

is nothing too low that he will not stoop to do. Beware of the black and white combination.

Here we come to the question of how we can determine just which is the combination that we see. When white cheeks with black it will be noticed that the original color lies horizontally and the color checking it runs perpendicularly. This is the rule no matter what the color may be. This is one thing that you must remember, in order to interpret checked Auras correctly.

White checked with red will be our next consideration. As in the white and black combination, white here signifies a person who is very particular with regard to his spiritual welfare. The red signifies a person who is controlled more by passion than by any other thing. His love is more intense than a person who lacks this red color check in the Aura. In a fit of jealousy or hate he is likely to commit a deed that he will later regret. This person also has a very quick and irrational temper and when angered is almost like a person who is insane. It is always wise to say or do nothing that will hurt the pride of such a person. Everyone should be careful of what they say to one with the Aura checked with Red.

The opposite, red checked with white, has quite another meaning. Red being below lavender shows that the person is controlled by a very radical and careless mind. He will say things that are harsh and hurt to the quick and he will never consider the personal feelings of another. Such a person makes a very poor business man as he lacks ability to judge others and is too quick with short and curt answers to even reply to a civil question that may be asked. He always comes first and you must follow. The white check here is the only redeeming feature. Here we see a person who will let his neighbor alone and let him have his personal belongings in peace. He is not covetous and does not molest another's peace unless some one bothers him. He will always abhor scandal and will not listen to stories concerning his neighbor, nor will he carry any such stories or gossip around. To his own people he is kind and generous but to no one else.

White and lavender is the next combination to consider. I need not repeat here what the white signifies. The lavender check shows a person who is willing to listen to the advice of another and then carefully consider such advice; following it out just as he sees fit or paying no attention to it whatsoever. This person is also very skeptical and will leave many things undone that should have been completed long ago. He is very slow in his actions and never makes any quick changes. Never try to hurry such a person as he becomes easily unstrung. It is also very hard for this person to grasp the meaning of any new subject that may be brought up. A child with

this combination is very backward and finds it very hard to progress in school. The reverse, lavender checked with white, is still better. Lavender, as mentioned in my first article, means indifference to the Spiritual side of life. Here, white makes up for much that is lost by the lavender. A person with this combination is very peaceful and quiet. He likes to be left alone and cares very little for company or amusement of any kind. He has a very good memory and a keen intellect. He also is a student and is very fond of books treating on philosophical subjects. He is one who can easily be convinced and always looks for some one to lead or urge him on. His greatest fault is not having enough backbone to push on ahead for himself. It is hard for him to analyze; he requires much explaining. He is very humorous and is a good entertainer. He is a person who likes to be coaxed, is afraid to let any one know his abilities and is very shy and backward in a crowd.

In my next article I will continue the Checked Aura and take up the striped and spotted Aura.

Life's Ingredients

By John Willis Ring

The shades and lights of life are ours,
That we may paint a picture fair;
Each day let's blend their mystic pow'rs
With thought and skill and faithful care.

The grief and joy of mind and heart
Are stepping stones for patient feet;
They daily bring a glad new start,
And form a character complete.

With sighs and smiles we weave a dress
Of fit and color superfine;
It represents what we profess—
To best advantage shows each line.

Some hate and much of love that's giv'n
Unfolds the very best within;
On earth we find the peace of heav'n,
And all mankind our helpful kin.

—The Harmonial Thinker.

U. S. Spending More for Gum than Books

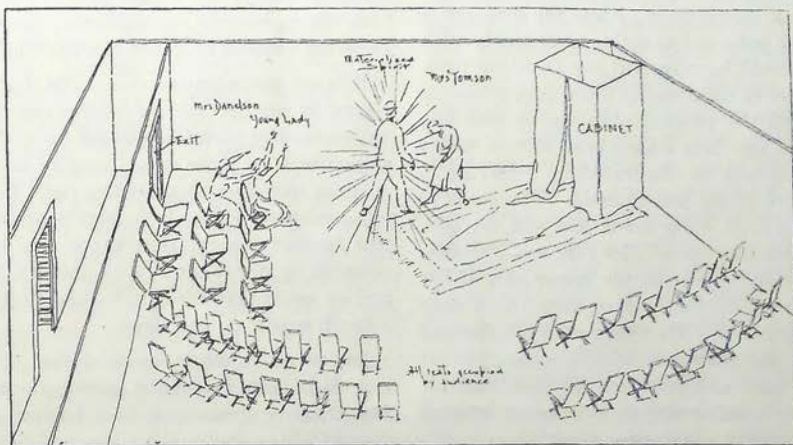
Americans spend more money for chewing gum than for textbooks, more for cosmetics than for training of teachers, more for jewelry than for maintenance of all forms of education, Chancellor E. H. Lindley of the University of Kansas declared here today. "There should be a wider appreciation of knowledge," he said in an address to 300 executives of insurance companies meeting in their annual conventions. —Herald-Examiner.

INTERESTING PSYCHIC EXPERIENCES OF OUR READERS

In our January issue of *PSYCHIC POWER* we promised our readers a series of articles on materialization by Elizabeth Allen Tomson, whom we have endorsed. Mrs. Tomson has, for several months, been made the butt of criticism, to the satisfaction of the enemies, who are not willing that proof of life after death be established through this channel, and she has, to their satisfaction, been exposed as a fake. According to *The Scientific American* there were too many fingers in the pie for their committee to properly test Mrs. Tomson's powers to their satisfaction. In an antagonistic

pass it on to those whom we meet. Our committee is looking for facts, and, like any other professionals, they get results.

We regret very much that Mr. Bird of the *Scientific American*, and the other members of his investigating committee, could not have had the opportunity of witnessing the materialization at Our Center. I, also, believed that Mrs. Tomson faked those forms before I had the opportunity to test her out. This magazine stands for facts which can scientifically be proven. Mrs. Tomson gave six seances at this Center, prior



*With Mrs. Tomson sitting in the cabinet, the fully materialized form walked out, to the point shown, toward the young lady in question at A. She became hysterical, remembering the tragedy of his death, and let out three piercing screams. Mrs. E. E. Danelson, Publisher of *Psychic Power*, reached from behind to help her. The form turned and faced Mrs. Tomson, who came tottering from the cabinet. As the two met, the form went up in smoke (for want of a better name) and Mrs. Tomson collapsed. Mrs. Danelson sprang to her side and held her up as she assisted Mrs. Tomson's limp form through to the dressing room.*

onistic sense many of our readers have been approached and our advertisers have been solicited for patronage. At this time we are sorry to be obliged to give space to this controversy, but we feel that, in order to set our readers and advertisers right concerning these manifestations, it can not be avoided. Therefore, we boldly make the following statement that, until Mrs. Tomson convinces this staff that she is a fraud, this magazine will stand for her phenomenal powers and the results they bring. Neither the lady in question nor her family, what they do or what they do not do, what they say or leave unsaid, is under discussion. We have been thirty years in this work and our findings are correct. We have no reason or interests other than to learn all we can on this subject and

to her going to New York, and she was here three times after they returned. At all of these seances the manifestations were genuine and at none of them did she do any of the things imputed to her by the New York publications, which have fallen into our hands.

The phenomena seem to be as strange to the Tomsons as to those who witness them. There seem to be so few minds who can associate the natural law governing life with any of the manifestations which come to us to prove a life beyond the change called death.

At the seance we are here describing which occurred on Thursday, November 22nd, 1923, at 8 P. M., Mrs. Tomson's body was literally consumed for the use of those who were manifesting. Portions of her body were invisible; the form we refer to and which was

using the substance of Mrs. Tomson's body was that of a man who had been killed a few months before in an automobile accident. The young lady to whom he was coming was so affected by his approach that she screamed, when the personality walked from the cabinet dressed in his regular garments, such as he wore in life. (I understand that the Tomsons have never had a manifestation of this kind before.)

This young man had come to this young lady the evening before, at a regular message service, and she was telling me about it. Just as she said "if he should appear, I know I would die," he walked from the cabinet. All present saw him. The young lady screamed three times and the last scream brought Mrs. Tomson out of the cabinet. The form was retreating to the cabinet and when he collided with Mrs. Tomson's body his body broke up like glass, causing a bluish haze, like smoke. At this contact, Mrs. Tomson's body sunk to the floor. I was the first one to reach her. Her body was as nothing, seemingly without weight; I could have carried her from the room. When we got her to the dressing room, just across the hall, I witnessed the greatest phenomenon ever witnessed as far as any data I have been able to gather show. This can best be illustrated by referring to an X-ray picture of the human body. The bones in her arms were visible. Her lower jaw was dropped, leaving her mouth wide open. Her nose was invisible; her eyes could not be seen and the upper part of her head, together with the face, looked more like a skull than like a living person. We were very much alarmed at first, but her daughter assured us she would be all right; so we waited and watched the form huddled before us. After what seemed to us to be an interval of about ten or twelve minutes the arms began to fill; then the jaw was raised and she spoke, asking for a wet cloth to wipe the blood she thought was on her face, from contacting with the spirit of the dead man. It was fully one-half hour before the nose became normal and the eyes reappeared and it was at least three-quarters of an hour before she was able to dress. I really never want to see Mrs. Tomson or any other medium pass through such an ordeal again. The question of whether her materialization is other than genuine, as far as our committee is concerned is conclusively settled. We know that it is genuine. Why she should resort to trickery for the benefit of those who do not understand how to hold a proper seance and whom she knew to be her enemies, we can not understand and we most sincerely doubt the genuineness of the expose.

We examined the cabinet after each seance and only once did we find anything that could be traced to the medium, namely, several hairpins, which held up her hair. This was at the seance related above. We do not consider this any evidence whatever of fraud.

The writer has had the hairpins taken from her hair by the spirit while in a trance, many times, when holding public meetings in early experiences. If we wish to learn anything about this subject we must be very patient and study every manifestation.

The account of Mrs. Tomson's seances, as recorded by "Immortality," *The Scientific American*, or the public press, bears no resemblance to any of the seances we have had or ever attended. That Mrs. Tomson's husband or her daughter are solicitous of her is only natural and when they know they are among friends, all restraint is lifted. We held, in all, nine seances at our Center and the writer attended four held at other places. All were satisfactory to all present and we never saw the medium racing through the audience at any time which she is described as doing in New York. Before the seance, which we have recorded took place, we could always think after each one of them of some little discrepancy in our vigilance; but since then this lingering element of doubt has vanished.

It is not our intention to criticize, but we will go on record as saying that we believe the testing investigators on any occasion, should be under as strict a surveillance as those submitting to the test and any medium who does this has the right to ask the same test conditions which she herself is placed under. We will further record, that there was no fraud perpetrated at our Center by Elizabeth Allen Tomson and we would take our oath to this effect and all of our committee will do the same.

Let us ask what becomes of the adults, children, the violin and the many garments which appear? The Tomsons themselves do not know. I have stood close to the cabinet many times and heard Mrs. Tomson breathing, coughing or groaning while a voice was talking in the cabinet and a form which was recognized by one of the sitters, was ten feet away from the cabinet. Your Editor is not fooling herself or her readers; facts are facts, and we are looking for them. We have no pet theory to boost.

Our readers are familiar with our cabinet, as it has been already described in *PSYCHIC POWER*.

A Successful Trumpet Seance at the Center

By EFFA E. DANELSON

Let us tell our readers about the trumpet seances we are enjoying through the instrumentality of Mrs. Myrtle York, a lady who recommends herself through her attested work. I shall not speak for anyone but myself; all present received messages and many had direct voices of their loved ones which they recognized. My mother spoke to me; she only said, "Mother is here." I did not say, "What is your name? Where

did you live? Where did you die? What is the name of the watch I am carrying? What is the name of the street?" Although I can not say I recognized the voice as being that of my mother; but I encouraged her to talk and I understood what she said and knew what she was talking about. The manner of speech, the words she said when left to her own way and will of talking, made me know it was my mother. She said: "Daughter, why did you not finish the blocks and put them together and make the quilt I began for you? I put many hours of work on them when my hands were tired and my eyes were dim; you never finished them and you do not even know where they are." I was glad, friends, that it was dark, that no one could see the tears of shame I shed, for every word was true. I made the lame excuse of being sick for many years and then busy; I had moved several times and, each time, I vowed I would finish it, but never found time to do so. My mother died thirteen years ago. My father's voice was clear and distinct and his message worth while. Mr. Danelson's mother came and told me of herself and others being present whom I would never have thought of. Dr. Chas. H. Bushnell spoke in his most pleasing voice and manner. Dr. Peebles, Andrew Jackson Davis and Mrs. Charles A. Burgess, each giving a lengthy speech depicting their character and conveying their message or wishes in their own way. Their voices were all clear and distinct and those whom we had known in this life were recognized by all present who had known them. There were about 20 present; all could hear every word that was spoken. Why do we cheat ourselves by doubting? Why rob them of precious moments? Why deny those whom you call dead the opportunity of giving evidence of their survival? Why not be willing they should live? It must be sad for them to be shut out of our lives. Did you every think what it means? What joy it must be to them to speak once more to us! Let us look at it from their side of life and realize how selfish we are, or how ignorant we are, or what cowards or whatever we are; we are lazy, or just don't care. Any excuse we make defines us all alike: dumb, when we do not know that we can talk to those whom we have been taught know not anything.

Any man or woman having reached the age of maturity and who can not talk to their loved ones in this, the seventy-sixth year since the world that we can talk with the dead was heralded around the world, ought to realize they have been robbed of the best thing life ever held for them. Communication with these dear folks makes life worth while.

If you are in doubt as to the best informed magazine on Psychic matters, subscribe for *PSYCHIC POWER* for six months: \$1.50.

Spiritualism Not New

By Alfred Kitson

The question is often asked "How is it that spirit people have not manifested their presence to the world before now?" They have manifested to the world in all ages, but we have been too blind and bound up in beliefs to profit by their ministration. A great number of people who lived during the first five or six hundred years of the Christian era, had spirit communion, and did many wonderful things and were called "saints." There has always been someone who has possessed wonderful powers—who has healed the sick by laying on of hands, made the lame to walk, the deaf to hear and the blind to see. These people generally belonged to the Catholic Church. But when the people "Protested" against the powers of the Pope, because he allowed the people to do wrong on the payment of large sums of money, then the people ignored all the wonderful gifts of healing, and spiritual power and said it was false and a delusion.

Thus they cut themselves off from all communion, guidance and assistance from the angel world. And whenever anything of a spiritual nature occurred they had to pooh-pooh it and say it was the work of demons. But even this did not prevent the spirit beings from manifesting and making their presence known. The places and houses where they manifested were said to be "haunted" and strange stories were told to frighten the people away. Mr. John Wesley, the founder of the Wesleyans, had spiritual manifestations in his home, of which he spoke highly, saying that such visitants proved the immortality of the soul.

Mrs. Ann Lee, the founder of the Shakers, had visions and was led by spirit visitors in her work to raise up a more righteous and truth-loving people.

The Shakers of America were visited with spirit manifestations eleven years previous to the knockings in the Fox family. Little girls were controlled to sing hymns they had never heard. A number of girls would sing together, which showed that all the spirit people controlling knew the hymns. These little girls had beautiful visions of spirit friends and could hear them speak. In this way they were informed that before long there would be a spiritual out-pouring, when all the earth would receive spiritual manifestations, and they should know that there is no death.

Emanuel Swedenborg had spiritual visions, and wrote many books on what he saw, heard and learned.

The Society of Friends, better known as "Quakers," had spirit communion and used to speak only "when the spirit people moved them," which means under spirit influence. But they were persecuted by the Church, and had to meet in barns, and hold their meetings in the middle of the night, through fear of being

molested. So cruelly did the Church and its ministers persecute those who had spiritual gifts, that it was dangerous to be known to have them, for fear of being put to death.

People Put to Death for Witchcraft

It is recorded in history that in the sixteenth century, those who had any of these gifts were put to death, either by burning or drowning, and were called "witches."

In Bamberg and Wurzburg (Germany), fifteen hundred men and women were burned in five years. In Geneva, five hundred persons were burned in three months. In the district of Como, one thousand were burned in one year, and one hundred a year for several years afterward; while in England, between the years of 1640 and 1653, no less than three thousand were put to death as witches, besides those who suffered death at the hands of the mob. And in Scotland, upward of four thousand persons fell victims to the same abominable cruelty; the clergy, sad to relate, being the principal movers in the matter.

Doctor Sprenger, in his life of Mohammed, computes the entire number of persons who have been put to death for witchcraft during the Christian era at nine millions. Such has been the relentless cruelty of the bishops, priests and clergy, to put down all forms of spirit communion, and exterminate all spiritual gifts, with the exception of those possessed by the Church of Rome.

I do not wish you to think that all these people who were put to death possessed spiritual gifts. A great many of them were quite innocent. If it were *supposed* that they possessed them, they were taken and slain. If anyone was taken ill it was attributed to witchcraft, and laid to the charge of someone who was not friendly to them, and was reported to the authorities who had them put to death. In this way, private enmity could wreak its vengeance. A very great number suffered death by these means.

So you see, my young friends, how our spirit friends—angels of light, love and good will—have had every way through which they could communicate blocked up, by putting to a horrible and cruel death those who had spiritual gifts. Thus the world had to remain in spiritual darkness and ignorance concerning the life beyond the grave, until the people had become more enlightened and reasonable in their ideas and sentiments, and had made better laws, that would not allow anyone to be put to death for professing any form of religion, or possessing spiritual gifts.

Every good gift is to be used for the benefit and blessing of the world, to enlighten, cheer and comfort all who are in spiritual need. These gifts can be born with us; so that those who possess them are neither to be blamed or praised, only in so far as they are used for good or evil purposes.

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.

Dr. Dunmore will deliver a series of stereopticon lectures at 1904 N. Clark St., beginning January 20th. Succeeding lectures are on February 17th and March 16th, concluding April 20th.

"Personal Liberty and the Pursuit of Happiness is the basic principle of the constitution of the United States."

There is a political faction in this country that usurps the power to dictate what treatment you shall receive when ill.

It is a menace that threatens to abolish spirit healing and all other methods of drugless treatment and contemplates compulsory vaccination, serumizing and medical inspection.

Dr. Dunmore explains the danger and fallacy of the organization, its methods and the remedy.

Up-to-Date-Duty

"Mother, may I go out tonight?"

"No, my darling Jill;

Father and I go out tonight,

You'll have to tend the still."

—Stanford Chaparral

PSYCHIC MANIFESTATIONS

Published by the American Press

Spirits of Browning and Wordsworth Send Messages

Claiming to have received "spirit messages" in various languages, some of which she could not translate, from several persons whose fame on earth lives after them, Miss Margaret V. Underhill of No. 204 West Seventieth Street makes the surprising statement that she shares with those whose messages she receives a detestation of "professional mediumship," which they "consider a desecration."

Miss Underhill, a daughter of Francis T. Underhill, once a well-known New York architect and society "whip," now living at his handsome California house, has independent means, accepts no compensation from those she helps through her "spirit messages," has never, and never will, she declares, appear in public as a medium, nor in any way turn into mercenary channels the powers she claims to possess.

Miss Underhill's father was a prominent figure wherever horses were shown or put through their paces. While attending the Cleveland Horse Show in 1896 and driving at full speed in the ring, his rig was upset and he was thrown out, fracturing the pelvic bone.

Among the clubs to which he belonged are the Knickerbocker, Union, New York Yacht, Seawanhaka-Corinthian Yacht, Larchmont Yacht, Meadow Brook and Coaching Club, the Society of Colonial Wars and the Sons of the Revolution. His town house was at No. 470 Lexington Avenue, and he had a country home at Oyster Bay.

No Trivial Messages

Her "spirit messages," she says, are never of a trivial sort. They are never such as "you will find the ring under the rug," but only messages intended to help and uplift humanity, and they come from such "spirits" as Robert and Elizabeth Barrett Browning, Wordsworth, William James (who promised to communicate, if possible, after death with Sir Oliver Lodge), James Whitecomb Riley, Percy Bysshe Shelley and even Chrysostom, the silver-tongued Greek of long ago. She obtains these messages through "automatic writing" which she explains thus:

"I am under no 'control,' as the so-called mediums say. I use my own free wisdom, judgment and reason at all times. I simply permit the use of my hand

and that only for messages which have a real value. Often I cannot read what my hand has written. See, here is what it wrote when the Chrysostom was using it—he wrote in ancient Greek, and there is his signature. I have other messages from him conveyed by apostolic signs."

"Your place is between art and the oldest truths esoteric," ran Chrysostom's Greek message as translated into English. "Go you and make the needs I have explained to you your work. The world of spirit is the esoteric world and I promise you you can give esoteric joy. Render unto God the things that are God's and unto man what is esoteric."

(Esoteric, says the Standard Dictionary, pertains to "the doctrines designed for the inner circle of disciples only; adopted exclusively for the initiated and enlightened few; acromatic; sometimes profound; recondite.")

Riley's Message

But among the numerous messages Miss Underhill claims to have received, and of which she has sufficient for two or more volumes she contemplates publishing, together with a work of her own called "Know Thyself," are some far easier to understand. For instance, James Whitecomb Riley used her hand, she says, to write:

"People are like persimmons, before a frost they pucker the mouth and after a frost they have a powerful, sweet taste." Frost, in this sense, Miss Underhill explained, means soul tests, or troubles, and the "sweet taste" comes if the tests and troubles are stood and suffered well.

And the following, according to Miss Underhill, were written under the guidance of the "spirit hands" of the persons named:

Robert Browning—"Man does not think; he ruminates. The trouble in getting messages to you of earth is that you approach our world from mere curiosity. Love is the only means of communication which will bring forth truth from our world."

William James—"I want to make it clear why I did not get back to answer questions I had outlined to the Psychical Research Society. I wished to give proofs of my identity, but was unequal to the task and ignorant of the sin I should have committed. We are close to your world for a time, but we make our spiritual bodies in your world through our individual growth, and I had to seek other air, or become weak. Man is now a narrow building without windows or

skylight, but man will be a temple open to the sky and the light.

"He who worries is lost."

Spirit Teases Her

Percy Bysshe Shelley—"Guess my name. You know me. I am a poverty-stricken brother minus and I have to get along on a crust, but just the same I grind my ginger into a flavoring and serve it up for tea."

Elizabeth Barnett Browning—"We do not waste time working with mankind's material mind. It is your world's line of poetry that builds a bridge between our worlds. God's bond between the astral and material is art."

Wordsworth—"We of Udar go to your world in thought to teach mere wisdom and science, art and sincerity. We are working on the development of souls plodding on that so very difficult way, homeward bound through aeons of time. They must take a very pure love with them."

One almost gasps when Miss Underhill says very seriously that the "spirit" of Browning is "vigorous and full of fun, often teasing me."—From New York World.

A CHILD'S PREMONITION IN DREAMS

When I was about eight years old, I was greatly interested in my father's horses and everything pertaining to the stable. It was an event, therefore, when one day the loft was being filled with sweet-smelling timothy and I was allowed to help. It was quite dark when the job was completed. What took place afterwards that evening I do not recollect. No doubt I went to bed as usual, but with my thoughts still on my recent somewhat exciting hay-loft experience. What I remember is that sometime in the night I awoke drenched with sweat and in terrible distress. I had been dreaming the stable was burning and that I was unable to move or call for help. Three times I dreamed the same thing and each time experienced the same paralyzing terror. At each awakening I was conscious of occurring or impending disaster, notwithstanding assurance to the contrary from those whose slumbers I had disturbed.

At last I fell into sound and dreamless sleep. But the end was not yet. A rude shock was still in store for me. About eight o'clock I was suddenly aroused by a great commotion. The stable was on fire. It was soon completely destroyed.

When the horses had been taken out to work at about seven o'clock that morning, nothing seemed to be amiss.—Reason.

Hell is Abolished, Heaven Upheld by Latest English Spirit Letters

London, Nov. 24.—"There is no hell. There is a heaven, however, in which God dwells."

This is one of the alleged spirit messages contained in the volume, "My Letters from Heaven," just issued, which includes a series of purported automatic writings received by Winifred Graham, well known novelist, from her late father.

Continuing its description of heaven, the message says: "It's a wonderful other world, peopled by disembodied spirits, fairer than mortal mind can conceive and untroubled by considerations of time, weather and money, since these things no longer exist."

In the foreword to the book, Miss Graham writes: "People who scorn the possibility of communication will think I have invented the wording in this book. I can only say on my honor that what is written here was never consciously mine."

Other alleged messages declare: "The moment you sleep, the influence of the spirit world has a far greater opportunity of controlling your subconscious mind. The sleeper brings back to your world many impressions and lasting messages."

"Happy marriages are generally the result of some previous spirit communications between the souls of persons on earth before their bodies meet. This accounts for the strange feeling that lovers have of knowing each other so well in a short time." — The World's Bureau.

"Talking with Spooks"

From a recent letter we glean this brief account of a family's experience in respect to Spiritualism. Mrs. C. G. Holmquist, of Bridgeport, Conn., writes of her childhood days and says her mother was a Spiritualist, but her father derided spiritualism and always referred to it as "talking with spooks." Mrs. H— and her sister grew up interested in mother's belief and together they attended their first trumpet seance. The trumpets were carried around the room and up to the ceiling and voices, some loud and clear and others mere whisperings, were heard. After a time the trumpet came near her sister and a whisper announced "It is father." And a moment later, the words were enunciated: "The Spook has come," and the father proceeded to express his deep regret over the pain he had caused the mother by his derisive remarks in the earth life. It is very significant, too, that he called her "Billie," which was her family nickname.

On one occasion her mother injured her hand and one finger became stiff and would not bend, and caused her much discomfort. Sitting in her room one evening and talking with a neighbor caller, she noticed a light upon the floor that rose up and rested on her hand. It looked to her like a peacock's feather. She asked her neighbor if she saw it and was assured she did not. It rested on her hand for some time. She noted also that when she lifted her hand from the arm of the chair that the light remained upon her hand. By and by it suddenly left the hand and disappeared in a little ball of smoke. In a few days the hand was in normal condition, the finger lost all stiffness and pain.

Mrs. H—— wants to know our view of the occurrence and if one is justified in believing in the return of her father's spirit.

We think it would be difficult to account for these happenings on any other than a Spiritualistic basis and that it would be very foolish to allow any doubt on her part to deprive her of the comfort of such a belief.—*B. F. Austin.*

It's the Little Things That Count

Says our friend, one of the biggest and most successful engineers in America: "The man aching for a big thing to do never interested me much. I hunt for a fellow doing a little thing uncommonly well. He's the man to help me do big things."

There's a nugget of twentieth-century business philosophy for you that isn't particularly new; but neither is the Golden Rule.

About all of the successful men first did the little things well. Too many merely want to hitch a wagon to a star before they have even provided themselves with a wagon to hitch.

No job is too small to deserve the best you can put into it; and no really big executive is too big to keep an eye on the man who is making the most of his job, no matter how small the job.—*Collier's.*

Psychic Science, the same as Physical Science, has its own laws, and it is unscientific to ignore this. Conditions perfectly good for mental phenomena may be quite unsuited for the production of physical phenomena, involving ectoplasmic processes. The medium possesses the faculty, but it depends on the sitters as to how this faculty can express itself in physical conditions.

Rules for Success

Co-operate now with the thing closest at hand; do not withhold your co-operation for some distant greater thing. The greater opportunity will come as a natural step.

Co-operate with whatever you have to do now, no matter how small it is. The larger opportunity will come; your hidden talent will develop and your chance will come when you have learned to co-operate.

Do a new thing; fond memories often sandbag realization.

Greatest of all, co-operate with yourself, with the highest within your mind.

Praise constantly—yourself, every one, and all good things.

Don't criticise to be criticising—praise. The critic does not create.

"I have been taught that the selfish spirit of man has caused the monopoly of the earth; also that this monopoly is to be overthrown by co-operation. We must place great stress on the idea of voluntary co-operation and association."

The secret of all real attainment is that as we truly serve others we serve ourselves. Service is co-operation in its higher sense. He who serves others best serves himself best.

Imagination inspires to larger achievement. It opens the way to hidden wonders. Co-operate with it, develop it, whether in yourself or others. Lack of co-operation and imagination causes ruts to develop in your brain cells.

Don't oppose new things, innovations. Try them, co-operate with them. They get us out of the rut and keep us out. If not wholly good they are bound to carry a modicum of good. If not good they will drop out of their own weight.

Fear and distrust limit; co-operation broadens.

The person who does not co-operate stands in the way of progress.

The degree of your co-operation will show in the development of your work and, more important, in the growth of your character. There is a law back of this. Things work from the invisible to the visible—from within out.

There is a place for you in the Big Scheme. The spirit of co-operation will help you find that place, then help you do your part in the world's work and receive your share of the good things.—*Edward T. Cutter; an Antidote for Failure.*

—*The Harmonial Thinker.*

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THE RISING PSYCHIC TIDE

By G. R. S. MEAD

Perhaps it would be more correct to speak of a wave and not of a tide when endeavoring to estimate the present steadily increasing interest in the psychic and the physical. But whatever it may be in the scale of general history, in comparison with the state of affairs say thirty years ago it seems to me to be a tide. Concentrated attention no doubt exaggerates, but the thing is with us in steadily increasing volume. Even if one has a good acquaintance with the general spread of the various movements connected directly or indirectly with the physical in one form or other, it gives no idea of the number of organized bodies, societies, associations and groups that have sprung up like mushrooms from the ground in wellnigh every country. It is indubitably very large; while as to the members of such bodies they may be estimated by the millions. But even if we possessed statistics they would give us no idea of the extent to which interest is spreading among the general public, especially during and since the war. I am using "interest" to include every kind of attentive attitude. It may be an openminded spirit of inquiry, it may be simple curiosity, or it may be any grade of belief, from soberest credence to wildest credulity.

I am also using the terms "psychic" and "psychical" in a more widely extended sense than some may be inclined to allow them, though not in their common psychological meaning of mental. There is no accepted definition, even among students of psychical research, and we may expand or narrow the meaning according to our proclivities and values. On the nether side of the physical is secular and materialistic enough in all conscience; it rises, however, through all grades, and accompanies the inspiration of the artist and genius; it thus contracts the spiritual and brings us face to face with the enormously important study of psychology of religious experience, in which it is of first importance to determine what are the physical elements and what are the spiritual. But, as is well known, spiritual, like all such general terms, is an equally indeterminate label with the psychical; Spirit has been used for anything from breath to divinity itself. For some people accordingly the spiritual world is all that is not physical, while for others spiritual transcends the physical, the psychic and the mental. I think it preferable to use spiritual in an ethico-religious sense, or for an immediacy that transcends "vision" of any kind, or for the invoking of imminent deity; spirit, I would believe, is independent of all "planes" and "states"; the powers of the spirit are the choir of the virtues; it should

transcend the duality of subject and object, as all the mystics have declared, and as our more intuitive philosophers contend. Thus, for instance, Eucken writes:

"Life in the individual must have roots deeper than the immediate psychical life; for psychical life cannot itself produce and make clear that which occurs in it, for this reason at least, that it involves the antithesis of individual and environment, of subject and object, beyond which spiritual creation results."

So also Bergson, whose conception of the chief end of genuine philosophy is that it should introduce us into the spiritual life, by means of the spirit by which he says he means, "That faculty of seeing (or intuition) which is imminent in the faculty of acting and which springs up somehow, by the twisting of the will on itself, when action is turned into knowledge." Spirit transcends subject and object, even as the true person transcends unity and multiplicity.

I therefore prefer to call psychic much that is generally referred to in ordinary parlance as spiritual. If we agree with Sir William Barrett, who tells us that the study of human personality and the extent of human faculty form the main objects of psychical research, it is difficult to see where the limits of the psychical are to be set; or human personality can contact the divine, and communion or union with divinity is the *summum bonum* of all the great religions. Nevertheless, Sir William agrees that the spiritual is of another order, and the psychical but a stepping-stone to it at best.

In a general sense we may say the psychic can be contrasted with the spiritual because of the former's phenomenal nature; though invisible it is still seen, though inner it is still outer, though internal it is still external; it is also "phenomenal" in a vulgar sense, for there is no doubt that it is the element of the marvellous in it that has been the chief cause of the great attraction it has ever possessed for mankind in general throughout the ages. Today also attention to the soul and its mysteries has been re-aroused by *mira*, if we are no longer to speak of *miracula*. Now, as ever, it is not the inmost things of the soul, but its outer marvels, that have amazed the public and challenged the scrutiny of science. It seems almost as though the exaggerated denial of materialism, skepticism and rationalism had to be startled with as exaggerated assertion from the other side. In any case, attention to the psychic has been re-aroused by the abnormal, extranormal and supernormal phenomena, functions and activities of human personal-

ity, it began with mesmerism a century or more ago, and every phase of the movement has been met, as is well known, by the most bitter hostility on the part of official science. In spite of denial and ridicule, however, the evidence as to so-called mesmeric phenomena accumulated by degrees, and a vast field of research was opened up, until, under the name of hypnotism, it became part and parcel of accepted scientific investigation. The chief interest of the medical faculty in mesmerism or hypnotism has been its use as a curative agency. Many think that the phenomena can all be explained by talking of suggestion; but "suggestion" is merely the name of a trigger that liberates forces of which we know nothing. Today, outside medical circles, mental and spiritual healing as it is called, and psycho-therapeutics of every kind and description are practiced on an enormous scale, and that, too, without putting the patient into a hypnotic state. All this falls within the domain of the physical. Mesmerism has at the same time made us acquainted with a large number of extraordinary phenomena which were previously considered incredible and has largely aided to build up a new science of psychiatry. Some of the earlier experimenters, however, discovered that there was a great deal more in it than has since been brought out by medical specialists. They discovered among other things "lucidity" as it used to be called, now better known as clairvoyance, and for some this re-opened the whole question of an "other" world and the domain of the supernatural, as it used to be called in the old culture.

But what has done most to make this world-old subject once more an experimental question has been the rise and enormous spread of modern Spiritualism or Spiritism. Sometimes a precise date is given for its origin, and we are asked to trace the whole of this movement to what are called the "Rochester knockings" in the United States. But I remember many years ago reading records prior to that date of a seven year "controlling" of members of the Shaker communities by what purported to be the spirits of the North American Indians. These religious communities took the whole matter very seriously, and endeavored by their prayers to free these earth-bound souls, as they believed them to be, and it is said they succeeded in doing so. In any case, the idea of communication with the dead once more began to present itself to many who had been taught by science and the new culture to reject such a possibility as a vain superstition. The practice began first of all generally by crude methods such as rappings and table-turning, but mediums and sensitives were discovered or developed who passed into trance and were controlled in various ways, and the whole complex of phenomena associated with modern spiritism speedily followed. An enormous mass

of communications and "teachings" of all kinds, purporting to come from the dead or from other intelligences in the unseen world, has thus been poured forth. There has been, of course, much folly, unconscious mediumistic deception and self-deception, and with the advent of the paid medium and professional sensitive deliberate fraud and trickery of all kinds. But many of the phenomena have occurred in family circles or in small gatherings of intimate friends, where the medium was one of themselves.

The phenomena of mermerism and spiritism paved the way for a revival of interest in and a psychological interpretation of what are called the occult arts and sciences, and all those practices that had been shrouded in secrecy in the past, and therewith the idea of controlling instead of being controlled emerged. There followed a widespread endeavor to learn not only from the past what bore on the development of psychic powers, but also from the East what is still practiced. Much of this has been gradually adapted and modernized and changed beyond recognition, and the ferment is still working powerfully. Though the preponderating interest has always been in phenomena and in the powers, at the same time a more serious interest has developed in the deeper problems of religious experience and in self-discipline and self-culture of a higher order.

It is impossible to give in a paragraph any idea of the enormous modern literature that now exists on all these subjects. Looking back some thirty years, when this literature was comparatively small in volume, it seems quite amazing that in so short a time so much could have been produced. Most of the literature confines itself to the present, some of it attempts to revive the past or to adapt it to the present, and some of the highest inspiration of antiquity has thus been popularized. Taking it all together, it is by far the most extraordinary literature of the times. It is, of course, largely popular; the unlearned have not waited for the scientists, scholars and specialists to lead the way; some have taken from the works of the specialists what they could adapt for their own purposes; others have been led to study at first hand for themselves. At the same time, among the learned, from a different point of view, the study of comparative religion, mythology, folklore, magic and all the rest of it has developed in a most remarkable manner. The difference is that when the people are deeply interested, when they believe, they try to practice; it becomes intensely personal for them, it is not a matter of purely intellectual interest.

Of course, in all this there are abundant ignorance and error and extravagance and self-deception of all kinds. How should it be otherwise? For the psychical is really more puzzling and misleading than the physical and intellectual; the personal factor cannot be

eliminated; it enters into it in every phase and there-with human nature in the raw. The human element with all its hopes and fears is there all the time; it cannot be suppressed. There are no mechanical contrivances of lifeless matter, as in physical research; the instruments are living organisms.

But science has gradually been forced to turn its attention to the phenomena of spiritism as well as to those of hypnotism, and men of the greatest distinction in psychical research and other departments of methodical work have tested many of these psychical happenings. First of all there were a few pioneers who risked their reputation and faced the greatest ridicule and contempt in asserting that certain of these phenomena occurred. Then co-operative systematic work of an experimental and observational character was organized. Certain classes of phenomena were authenticated and analyzed and hypotheses put forward which are gradually influencing all but the most reactionary schools of psychology. And now, after forty years, even with regard to the crucial question for so many as to whether or not there is survival of bodily death, some of the most distinguished and experienced leaders in methodical psychical research, after the most rigid tests to eliminate fraud and self-deception, and after stretching the hypothesis of the ever-extending subliminal of the medium and sitters to the breaking point, are giving way in face of the evidence and cautiously admitting that in some cases it is possible to find oneself in touch with some part of a surviving personality. What wonder, then, that ordinary untrained and unlettered men and women should have jumped to this conclusion from the start? Indeed, it must be confessed by those who have had experience of the better class of phenomena of this kind that it looks as if it were possible; or, at any rate, that we are dealing with a baffling power of simulation that is quite beyond the range of the cleverest actor.

It is sometimes asked by people, when first they become acquainted at first hand with these subjects, why are not more people interested in them? Our contention, however, is that the interest is already very great, and that there is now less need of convincing people about the genuine occurrence of psychical phenomena than of insisting on caution and sobriety in dealing with the subject. In the extended sense in which we use the word, we repeat, interest is no longer of the nature of the spasmodic wave; it is a rising tide. We meet with it on all sides and in the unexpected places; psychism is the talk of the drawing-room and the scullery, of the palace and the cottage. There is no class of life, no grade of intelligence, that this rising tide has not moistened to some extent.

Philosophers and students of history tell us that there is no exact parallel between the present state of

unrest and uncertainty and the rejection of traditional beliefs in any epoch in the past. But if we might, for the sake of a rough comparison, conjure up a picture from the past, then, turning one's eyes in certain directions in the London of today, we might almost fancy ourselves back in the Rome or Alexandria of nineteen hundred years ago. Many of the beliefs and practices that dogmatic rationalism, and for the matter of that the whole tendency of modern culture, has hoped to banish for good and all to the limbo of superstition are back again; and with them a host of subtler beliefs, some of which seek weapons of defense in the latest discoveries and speculations of border-land science. In many directions we may see, if we look for them, revivals of divination, seers and soothsayers and prophets, pythonesses, sybils and prophetesses, tellers of dreams and of omens, mantics of every description and by every sort of contrivance; astrologists and even alchemists; professors of magical arts and ceremonies; cosmologists and revelationists; necromancy and communion with spirits; enthusiasm, trance and ecstasies. And with all this, as of old, keeping pace with religious unrest and loss of faith in traditional beliefs, and blank denial of anything beyond the range of the physical, there is what looks very much like the bringing in of new gods and new saviors and new creeds, the blending of cults and syncretism of religions; societies and associations, open and secret, for propagating or imparting new doctrines—new at any rate to their adherents, though mostly old enough.

This is a very rough sketch, of course; the outlines are over-emphasized and the colors are crudely used to bring out the comparison. But there was at the same time, also, as we know, in the past a genuine spiritual life stirring in the depths which manifested itself in many modes and lives, and finally, out of a number of competitors for popular favor, there emerged for the West a victorious form of religion, a new world-faith. I believe, and many believe, that there is also today a genuine spiritual life stirring in the depths under all the stress and struggle and ferment, psychic and otherwise. But the present age can be compared only very imperfectly with any period in the past. The past has never had to deal with a real world-problem or with such widespread profound uncertainty. The Graeco-Roman world was a circumscribed area. Our present world is the whole globe, and our present age is of necessity faced with problems that embrace the whole of humanity and its recorded history. What we need today, I believe, is not a new religion in any separative sense, but a better understanding of religion and all it stands for. We need to be suffused with a new spirit of genuine sympathy, a spirit that will enable us to recognize and value the essential truths in the great world-faiths

as all of one origin; though indeed that is not a new idea—it was attempted also in the past among the Hellenistic mystery-religions. Mystery, however, and even high mysticism are now out of fashion and looked upon with the gravest suspicion. We need a new creative spirit that will replace all this with new forms of immediate self-realization. What we want above all is that wisdom of the spirit that will enable us to bring about a genuine reconciliation between science and religion. They have been divorced too long, though perhaps it is for a beneficent purpose that the future alone will be able rightly to appreciate. It is possible that this recrudescence of interest in the psychical may, if purified and rightly used, supply us with the means of approaching the ground on which science and religion can not only meet in friendship but join hands in whole-hearted co-operation. Art and philosophy must also come powerfully to the rescue and aid in the reconciliation. But in this age of technical and industrial development we are suffering chiefly for want of a vital science to complement the science of physical things; we have crying need of some spiritual mode of knowledge or assurance that can satisfy the whole man; it is unnatural to keep our religion in one compartment and our science in another. It is the mark of an artificial age, an age divorced from living nature, though one of ever-increasing mastery over the inorganic; but with our enslaving of physical forces comes the ever-increasing slavery of ourselves by the physical and material; our wants are steadily increasing.

The marvelous results that have attended modern methods of physical research are absolutely without parallel in the history of the world. In relation to the physical achievements of the past they can be represented diagrammatically by no curve of development. Compared with the painfully slow rate of progress up to a century or two ago, the present leap forward must be represented by a straight line not far out of the perpendicular. Physical research has in its own domain broken down the barriers of physical ignorance on all sides. But magnificent as are the triumphs of the intellect in dealing with the material, they are the result of a one-sided effort and can not satisfy man as a whole. This material progress must be complemented with equal success in the inward way. It seems very much as though we have lost as much as we have gained and are at last beginning to be conscious of it. The present state of affairs reminds me somewhat of the old mystery-saying which two thousand years ago declared: "Ye have eaten dead things and made living ones; what will ye make if ye eat living things?"—though indeed the making of living things is hard to discover.

Before the rise of modern science, in the days of the Renaissance, there were those who attempted to cover

the whole field of the arts and sciences, encyclopaedic men, students of books for the most part; but today it is utterly impossible to do so. It is an age of specialization, and even the specialist is unable to keep up with the whole of the work done in his own subject. No intellect can cover the whole field of knowledge of this kind; there is need of the development of a new faculty, a new means of apprehending.

The natural organizer and orderer is life. By entering into life, perchance we might learn somewhat of its secret operations. Does man possess the means whereby he can come into immediate touch with life so that he can learn to know its nature, not as the intellect thinks and knows matter, but in some way appropriate to vital knowledge? That there is such a possibility in man has always been maintained by the illumine and by sharers in certain modes of immediate spiritual experience.

Sympathy, instinct and intuition are of the greatest interest to students of that extended sensitivity which plays so large a part in the psychical. Intuition, however, does not supersede intelligence for practical scientific purposes; it complements it.

As far as I am aware, the Philosopher of Creative Evolution has nowhere explained how the "intellect can turn inward on itself and awaken the potentialities of intuition which slumber within it." But many have told us that the way to intuition lies in that direction—the turning inward of the mind on itself, the stilling of the mind, the banishing of phantasy and the bringing to rest of the operations of the discursive reason. This is no negative quietism, nor is it a blankness and a passing into other regions of subtler phantasy or even of the veridical invisible, but a very positive state of intense attention, followed by vital union. It is the cultivation of a divining sympathy for vital processes, not of an extended consciousness of things.

William James says that in all ages the man whose determinations are swayed by reference to the most distant ends has been held to possess the highest intelligence; and by "most distant" is meant, of course, wide-reaching and deep-going; and this should mean already the dawning of the power of the immediate intuition of the purpose of life. The more remote is the end in this sense, the more moral becomes the determination. Thus for the highly developed intelligence, the good of the individual is to be found in such activities as favor the common welfare. The individual is inextricably bound up with the whole; his good is its good, and its good is his good. The most practically moral faith thus seems to me to require the belief that under the guidance of Divine Providence the soul of humanity is working towards an organization and harmonization of its individual units that will enable it to reach a self-consciousness

of its own proper order, and that this higher consciousness can gradually be shared in by the individual in proportion as he subordinates his interests to those of the whole.

Within this high over-belief in the divine origin, guidance and end of man, there is reasonable room for the notion that the soul of humanity as a whole is potential in the individual, and that the actualizing of this potentiality in the perfected person is the end toward which the ever-changing individuality is seemingly seeking its own ends is unconsciously striving under the impulse of the inworking of that common soul of humanity. Consciousness of this purpose and process would seem to depend fundamentally upon the development of the power of sympathy whereby the individual comes into ever greater awareness of the life in nature, in humanity, and in himself. Sympathy in this humane sense connotes harmlessness, well-wishing and goodwill to all that live. But sympathy is also of another order, for in the individual man there is, as it were, a recapitulation of all the characteristics of the lower orders of sentient existence. His body is possessed of a sympathetic system, and it is largely with phenomena of an automatic, spontaneous and instinctual nature that we have to deal in preliminary psychical investigation. But such extension of sense and action requires far greater discipline and control than does the normal field, if man is to maintain the equilibrium and poise of his whole nature, without which the individual can not become the conscious vehicle of that higher order of spiritual energy which works deliberately for the good of the whole of humanity. This spiritual energy may be said not only to sum up the experience of humanity but also to be provident of its future needs.

Man is driven by this spiritual impulsion to seek the means of satisfying needs of his nature that are totally unknown to the animal. He must perforce strive for all those things which constitute civilization and culture, for scientific and artistic, for social, moral and religious ends, for the satisfaction of instincts, sentiments and ideals that do not concern his purely material and secular existence. Though he may not be able to explain the nature of these high aspirations that stir his deeper nature, he is perpetually driven to seek satisfaction for them by a purpose that leaves him with a feeling of loss short of utmost self-realization. The nearest approach to legitimate satisfaction for the individual in this ceaseless struggle is perhaps to be found in the consciousness of harmonious development of his whole nature. When, through moral training and self-discipline, thought, feeling and effort co-operate, we experience a sense of being in harmony with the purpose of the whole of our individual life, or with the purpose of things manifesting through us as moral personality. This puri-

fied and balanced state seems to be the one condition under which the individual can, without harm to others or himself, wield extended power of sense and activity. But this is an ideal state of things and we are far from it. Creative life does not seem to be much interested in avoiding risks. Extension of the field of sense and the rest, and invasions and uprushes of a physical nature, do not wait upon the development of moral character; they occur at all stages of human growth.

If then, the psychical is not the spiritual, it is also, as we have seen, not the intellectual. Indeed, ordinary psychical capacity is notoriously unaccompanied with intellectual ability. But meanings and values in the psychical are vastly more difficult to find even for the mostly highly trained intellect than they are in the study of the physical. The present invasion of the psychical thus affords the developed intelligence, which has so successfully dealt with the physical from a material point of view, an admirable opportunity for further development and for a deep-going rectification of the inner senses as well as the outer, by purging them from the operations of the phantasy, and further freeing them from the power of fascination of subtler sense-impressions, thus arriving at a truer meaning and more evaluation of the phenomena of invisible nature. It is a very difficult undertaking indeed, for we have first of all to invade the border-land of the mythic old man of the sea, ancient Proteus, who perpetually changes his form to prevent capture. It is only when he is held securely by the illuminated intelligence and purified instinct that he reveals his secret.

The dissolving view kaleidoscopic daemon must first be exorcized before we can go further. But beyond that is the fascination of subtle sense-experience in subnormal states. We have had enough of dressing up the living things of unseen nature in the cast-off clothes of physical representations. This work is beginning, and the way it is being prepared for a further advance, and therewith for a further revision of things is of greater moment.

—From "*Spiritualism; Its present day needs.*"

Humility

Like flowers, like petals of roses,
Hast thou drooped, Oh saddened one!
Cheer loved ones beyond by thy gladness,
Let shine the rays of the sun!

But Oh, 'mid thy pride and thy triumph,
Think oft of the violet blue,
Hidden deep in heart of the meadow,
And make sure to be humble too!

—Mrs. Mary Gilson.

New York, Oct. 25th, 1907.

SPIRITUALISM

EDUCATION—FREEDOM—REVELATION

By EFFA E. DANIELSON

The education of the races can only be brought about by the education of the individual. The education of the individual can only be obtained through freedom of thought along lines of self-advancement. Plant the seed of right thinking and right doing will be the result. Teach the child the proper care of the body, and nourishment of brain will improve the intelligent thought. The intellectual mind travels through the life-acts, and the result is a perfectly developed man or woman. When the little child can ask the father and mother simple questions concerning life and have them intelligently answered, the mind will be trained to reason and think and there will be no longer in youth the devil's workshop, as the old saying is: "an idle brain is the devil's workshop."

The question of life after death is one that, after cycles of time, is being discussed from a standpoint of reason, which is bound to bring out the Truth of the Living Life. The question: "In what do you believe?" will be heard no more; but the question: "How much do you know?" will be on every lip. The message from the dead will be looked for as eagerly as the morning mail and will be reliable.

Now that men have begun to reason rather than scoff, humanity has a running chance to be free. "The Truth that sets men free," has a new meaning. Idle words are now useless.

In the answer to this most vital question we find an open door. This fact having been established, the investigator becomes his own doorkeeper—not by a wise and divine Providence, but by the natural law governing all Life, in flesh, spirit or soul body. All rests with the individual whether he be bound or free. You can only be a slave to your own short-sightedness.

Can you imagine yourself as a world in its own special orbit; not as the world on which you live, calling it a planet, but a world swinging in space, just resting or touching the earth enabling you to get from out the narrow confines of your thought and encompass the Universe? If you can, then you can understand how you can be a world, lighted with force, to carry you on and on. Man in his intelligence, yet afraid to claim his own, has progressed mightily. Afraid to explore farther, he stumbles and falls, keeping himself out of his inheritance by refusing to go beyond the limitation of physical sight. Think of yourself as a world or planet; if you cannot do this, delve into the darkness ever before you, lighted only by the candle you carry in

your own hand which lights your way through the dark passages. Imagine your delight, upon opening the door to one of the chambers, to find it equipped and fully lighted. If you have the torch of knowledge to light you through the dark passages of change called "Death," this will be what you will find; a well equipped and fully lighted Life waiting to be claimed. The physical abode is a temporary one in which you find yourself limited, only as you allow ignorance to chain you. Go free; explore the many avenues and cells; you will find that earth, air and light each hold for you a temporary abode to express through. Claiming only one of these at a time your advancement is very slow, and night (death) finds you still unprepared for the change, but explore all avenues and cells leading in all directions and you will find Life.

You will find yourself able to master while yet in the temple of flesh the sight which gives you the possession of all things. Think of yourself as being all things to all things; the whole, not a part, and your circle of vision will reach far out and encompass the earth, the air and the light. You must awaken to the call of the Universe and be unafraid. Know that in you is all life; no hand is raised against you. You are free and worthy of yourself. Triumphant, because you have found an open door which only beckons you on and on to explore still farther. Can you doubt when the whole world is teeming with new discoveries? Cry out; be not satisfied.

It is not faith but building power you need. Weaken not, but gather more fagots from each little possession. You cannot lose; the overflowing bowl of knowledge shall be the portion of those who labor and faint not. Realization is the everflowing stream of energy and the great source of industry within you, making of you the great wheel of living commerce which serves you without fail, bringing you out of bondage; where you are now groping in the dark shadows, you will gain the light; where you are now held back you will go ahead and those who boast and beat can have no power over you.

Be calm, await the blast; it can only carry away the loose soil revealing the unsafe places. Set aside past errors, join hands with your loved ones, help each other; realize more and more the fullness of life each moment of time, though at times everything seems to turn into stumbling blocks. It is because you do not think that your sight is dim. First, think you have a right to know; knowledge is power; the toil of the day is as nothing.

Cast out of your thoughts all the things you are holding in memory that hinder your progress; think of yourself as a world in its own orbit. Encompass the Universe; your lives are like the fern, unfolding to the life within its root. From the ruins of yesterday we build today and out of today the hope for tomorrow arises. Do not take anyone's opinion for a fact that you can prove for yourself.

Be honest with yourself; be natural, be the master over destructive elements. Stand erect and proclaim power of possession through growth. Live each moment of life to the credit of your own great self. Give strength to all who pass you by; to those who greet you, add your blessing. Take the thought of self-reliance and plant it in your storehouse. Cultivate it by recognizing the weak places you find each day.

Realize that those who have mastered death, know life. The education of self is the education of the races. You must be strong in your own strength if you would give strength to others; to test your strength meet your adversary at every turn of the way. Find your work in living just today. Hold fast the flag of victory and remain at your post of duty. Cast out all of everything that cannot unite in making and preserving the principle of love which brings into existence the unity and universal equality of all things.

Your will power has no authority over the trinity of earth; your will power has no authority over Life; there are different vessels holding Life, but Life is the same whether in one vessel or many. Let us then study Life; not the physical body, neither the spirit body; let us not call the soul body Life, but rather they are vessels holding Life. Life, whether in one body or another, reigns supreme. Study Life then, that you may know better how to clothe and feed these various vessels.

The physical brain is at the head of the nervous and muscular system but it does not control Life. The heart is at the head of the circulatory system but it does not control Life. The stomach is master of the food supply but it does not control Life. When any or all of these heads do not function properly there is trouble, the body becomes dull. As soon as these masters cease to function, Life steps out of its vessel, for Life is master. Let all members of your body be subject to Life; then Life may direct the brain which is master of the physical vessel that there may be union and strength in purpose. Study Life, that you may here and now reap the reward of Life's diligent sowing.

We point the way to living streams of Life; go bathe and drink from the fountain everflowing, overflowing, for all who seek may have full Life.

We do not beseech you but only offer you the help which we have to give. As we received so abundantly, we know there is a storehouse full for every one who seeks as we have done.

Take up the breathing thought in the morning and evening. This will draw to you the tiny thread so necessary to the weaving of your daily garment. Have a definite purpose in view. Hold in your mind some one whom you wish to communicate with and invite them to visit you in the same natural way you do your friends in the flesh body. Get the habit of saying "spirit body"; the phrase "spirit" or "the spirit world" is misleading. "Life in the flesh body" is more correct and gives the matter understanding, bringing a friendliness one to the other, also establishing the dimension in which Life is functioning. We say "the flower is in the bud" then "in full bloom"; from this we find the seed; is it not reasonable to think Life is just the same in the human circle? The tree puts forth many generations but always the same round of natures. Let us study Life and feel that the only question of any importance concerning the state of Life after death is, do we live, and how? When and where are both swallowed up in how do we live; as there can be but one law we must conclude that the life must be natural. Then we must be concerned as to how to live naturally before death that we may live naturally after death.

Freedom

Through freedom only can we hope to overcome crime. Teach the youth to do right because it is right and the jails would soon become workshops. Teach the love of life to the youth and maiden.

Fear and superstition will be abolished when every life knows the value of Life and that death does not end all. The man that will not think is a coward. The man that scoffs is a murderer. Such should be restrained from their evil doings by those who are earnestly striving to bring knowledge and understanding to the world of sorrow and sickness.

Life is so beautiful when one knows how to appreciate everything that comes to us, regardless of whether it be a bitter cup or a heavy cross. Your loved ones who love you and whom you loved are your helpers, they are your protectors. Many and many times they try to reach you, but cannot; they are always helping. It is the way they gain the knowledge and understanding that enables them to progress in the life they have found.

How can you believe in the story of Jesus and deny the communication of loved ones? If one be true then the other must be. The law which governed the life of the people in those days is the same today. If men and women had visions in those days then also they can have visions today.

Revelation

Let the dead speak; they have mastered death; they alone can know.

Make up your mind that your loved ones' greatest desire is to let you know of the Life beyond the grave.

Just to know the dead live, is not enough. You must seek the understanding of *how*. To be able to say "I know" should be the desire of every person and must be the desire of the student. Every death is a crucifixion, every life born into the flesh dimension is a Saviour. Every time the chemist death robs Life of its house, a Saviour is born to bring the glad tidings of Life, and whoever can receive the message of Life is indeed a Christ, for Christ means Truth of the Life proclaimed. The student then, must learn to proclaim the truth. Stand for Truth and in you Truth is made manifest. Truth is Life. Life is activity and through activities you manifest Truth. Command yourself and you command Truth. Truth is not a principle to be fashioned to suit the ideas of man, Truth is Life, whose current ever widens in its growth to find greater expression. In realizing Truth, you must come into the realization of Life.

Realize that those who have tasted death, know Life and in this, as in all things, we must take their word in confidence concerning their experiences in their new degree of life. The fact that we have received their message proves that they have at least reached a station; you can well look into the conditions concerning the life and study the law governing it, but the fact is conclusive in the act which is involuntary and not governed by will but *is* the Life itself. Life is growth and growth is change. Life and death are one. Realization is the harvest; to realize is to re-construct and re-construction is the process of destruction and still we find one force in Life, *Growth*.

Every life has the power to communicate. It is unreasonable to think otherwise. The child learns to talk, walk and observe as the physical body grows. Understanding might be called the gift of sight, made into a mystery because some observe more than others and have better control over the physical body. The child becomes a man through the law of change which is growth. When man has grown to the age of physical understanding of the use of his limbs he ceases to feed the temple that it may express more life. And here we find man stuck, so to speak, in the veil of mystery, unwilling to travel farther, calling a warning to those who would pass him by in their endeavor to find what lies ahead. Those who have clear sight think it is by some miraculous power they have come into the possession of a gift. There are no gifts given to one and withheld from another; all have the gift of Life, and to have full use of this gift should be

our concern. Let us realize then the perfect Life that we have with our loved ones though the untutored may call them dead.

In and about us there flows the strength of ages; we feel the veil is rent and out beyond the horizon our sight carries us to the secret chambers of those mighty minds who work through all time and space. Boundless wisdom, flowing endlessly like silvery dew-drops, filling our soul with infinite understanding.

Today we catch a faint glimpse and know that Infinite understanding only breaks the bonds that bind us. Our cry for more, shatters the portal door and we journey on and on, halting only to make more sure the path on which our buoyant steps are swiftly carrying us to the great ecstatic joy of Life's full measure. There are no portal doors beyond the bar of mystery at whose shrine so many halt to worship and are satisfied.

Journey on; know no boundary line for Life's unfolding blossom.

Life and death are symphonies; get the music out of both. Cast out fear and learn protection in the greater thought of life. Observe everything and everyone; make it your pastime and your school. You can afford to wait if you builded in the last step taken; if not, then you must hasten to preserve your future. Life today, means the utilizing of the moments as they pass. Neglect nothing but fill every vacuum to its capacity and more, that the overflow may fill the waste places with the voice of the Living Life.

Watch now your Light, where it leads.

To gain full sight is the one thing you must always keep before you. Full sight or hearing means understanding of the use of your faculties for all purposes. The perfect development of these faculties can only be gained through expression of sight and hearing. That you converse with those who no longer possess the physical body is natural and should be engaged in and enjoyed by all. Observation and expression brings this development. How does the child learn to talk? Shut the child away from all form of expression except the dumb animals and will it learn to converse with its kind? Not at all. Humanity may be an advanced animal but how did it get its advancement? Through breaking away from one form of bondage after another, man has reached a state of development, whereby he can master physical things; the development seemed to stop for a season and man became a barrier to his own progress. Once more the light has pierced the domain of man and we are again on the march searching for greater use of our faculties. Let us reason that the advancement man has made, was through realizing his powers and exercising them. You may have a machine to exercise your muscles for physical development, but you

cannot get results unless you work the machine. The sight germ is in you and the best an outsider can do for you is to be ready to respond when you ask questions.

The physical body must not be looked upon as bondage but rather as a vessel filled with the choicest wine of Life. It may be broken; it may be old and helpless but it serves well the tenant it has caught from the elements and will never forget its mission. It may release the tenant but change is ever present.

Bring forth from yourselves the great living stream of Life in its fullness. There is within each one a spring of ceaseless life. You can make it a limpid stream or a surging torrent, carrying the driftwood and debris from you. Awaken each moment from slumber if you would not be carried down the stream and caught between the rocks. Soul life is only a term. Spirit life is also a term, which signifies a part of. But *Life* means all of everything at its highest point; none greater. That which *you* are, without boundary line; *Life*, the fulfillment of the weak, the chastisement of the strong, bringing harmony out of chaos ever feeding on, not destroying life but giving *to* Life at each intersection of the way. Yesterday engulfed, today set free; yielding to the promise, resting in the rising sun.

Revelation not revolution is the power which brings the changes in the world.

Acclaim the truth and *be* the Truth; the Law of life perfected through you. Truth is the mastery over the destructive elements that caused you.

Today is a happy day, for I have triumphed over yesterday. I gained another step in the slow march of progress and it makes me very happy, indeed. I am so glad of yesterday; it enabled me to find the entrance of today. This happy day I am doubly glad for; it brought me out of yesterday's gloom and gave me the great hope of the day whose dawn awaits. Let us analyze these days; Yesterday, Today and Tomorrow.

Yesterday, one of many, only holds for me the pearls I have gathered; today, beguiles me, batters and caresses, slipping through my fingers, leaving tangled threads out of which I must build a new hope. Tomorrow calls; its cry soft and low reaches my ear. I answer, I am here. But tomorrow is held by the tangled threads; the light is dim, the way shadowy; yet I know it is coming near. I arise and wait. Tomorrow is here and, within my grasp I behold Yesterday, Today and Tomorrow, in a sluggard's way or a master's grip. I ride the wave or idle on the bank. Yesterday, the pearl I gathered by the way; Today, Hope fulfillment. Tomorrow, just Hope. Work; Strive; Win and Hope again. Yesterday, Today or Tomorrow is, after all, just living today.

Thumb-Box Sketches

Elinor C. Woolson

I

COURAGE

Makes the shoulders erect,
The eye determined,
The voice calm;
He who has Courage
Reaches his self-appointed goal.

II

MOMENTS

Move in silent procession
With the dignity of conquerors,
But they bring to all men
A gift,
The gift of Opportunity.

III

SUNLIGHT

Falls through the dark space
Touching cold worlds with gold,
Warming them with the breath of being,
The elixir of life.

IV.

LOVE

Is the strongest Lord on earth;
No enemy can stand against him.
In the human heart
He accomplishes all things
With ease.

V

ENTHUSIASM

Mover of trains and ships,
Constructor of commerce
And nations.

VI

HAPPINESS

Is the reward of deeds well done,
The possession of him
Who loves mankind
Generously.—*Broadcast.*

Hold On

By BARBARA BARNES

Hold on just a little longer,
Make your grip a little stronger,
Till the angry storm is spent.
Make your grasp a little tighter,
Show the spiriter of a fighter,
Soon the sun will shine much brighter
If you use the strength God sent.

—*The Harmonial Thinker.*

No manuscript will be returned unless accompanied by sufficient stamps to cover postage.

Diet for the Better Development of Mediumship

By Edna Purdy Walsh

No matter how high and unselfish the purpose of the spirit guiding each human being, medium or initiate, when he expresses himself on this physical plane he must use physical material.

The message of love, the perfect test of individuality, must all come through the material he works with in the medium. The highly educated teacher in the spirit world, anxious to teach us in the best manner possible, is hampered when he speaks through a sickly body a tongue that does not try to refine itself by better English. Many glorious messages have fallen by the wayside because they have come through a physical instrument too unfit to express them. There is nothing virtuous about poor English—nothing to inspire the soul looking to a medium for a message from those on the other side of life. There is nothing inspiring in the sight of a sickly medium giving her strength in the physical manifestations such as trumpet demonstrations and materializations.

It is an easily demonstrated fact that if we supply the intelligences on the other side with certain kinds of material suited for psychic purposes all demonstrations gain in their force.

The medium whose vitality is low has not the ambition to improve her English, her appearance, or her demonstrations. Wonderful things can be done by a full understanding of the chemical elements which make it possible for our spirit friends to work better in all ways. The diet usually followed by the medium does not contain in abundance the very elements which are needed for both physical and mental demonstrations. When these chemicals are not supplied the medium is tired, her face loses its color, her brain its force and quickness, and her demonstrations are only a fraction of what they might be under the right physical conditions. Mind and body are so inextricably a part of each other that diet must not be overlooked in seeking for the very best development.

The foods which do the greatest amount of harm in the development of mediumship, or in fact, in the body of anyone, are white bread, cake, pie, candy, sugar, coffee, tea, well cooked meat, pepper, vinegar, and cooked eggs. These foods, especially the starches and sweets as well as the cooked eggs, are robbed of their original nourishment. The starch and sweets are, in their refining, deprived of iron and all the other original elements in them as nature gave them to us. Cooked eggs are changed in their chemical constituency so that few stomachs can tolerate them.

Even if tolerated by the stomach, the system does not utilize the changed chemicals.

Eggs taken raw, however, in orange juice, are an entirely different kind of food, and stand at the top of the list in the ideal diet for vital, healthful mediumship.

Though the white bread, cake, pie and sugar may be tolerated by the stomach so that one is unconscious of them, nevertheless the carbon, which is all that remains in them, is the worst enemy of strength in the body. Carbon is the element which builds useless fat. It hasn't a particle of power to build strength, and the more that is taken in by the individual who is already stout, the less firm becomes the will, the fatter and slouchier the appearance, the less energetic the brain. In the thin medium, carbon—starches, sweets, pie, cake and white bread, cannot be utilized at all, and it lies in the intestinal tract a mass of fermentation.

There is a type of human being who takes up more carbon than any one other element which builds the body. She or he is pitiable—entirely lacking in will, determination and ability to improve. Carbon does this to the body and to the brain. The more carbon we eat, the poorer teeth we have, because carbon drinks up the calcium in the body, which is the bone and tooth building element.

The elements which are used to the greatest extent in the development of mediumship are phosphorus and sulphur. We find these elements in certain foods, in their organic state, ready to be utilized by the body.

A diet containing a great deal of these two elements will improve the vitality and hence the demonstrations of every medium many hundred percent, if followed faithfully. This has been proved in thirty years' research in analyzing the bodies of human beings. Every part of the diet is pleasant.

The first thing in the morning on arising the medium should drink the following energy cocktail. In its small quantity is contained a hundred times the amount of energy which can be used by the spirit forces than is found in wheat cakes, coffee, or any other food for breakfast:

Juice of one orange.

Juice of one lemon.

Yolk of one raw egg dropped in whole.

One teaspoon of honey.

The orange and lemon are the great balancers of the body. They work directly on the liver action. The raw egg yolk contains every one of the sixteen chemical elements that the body is made of, and when taken raw, its phosphorus and sulphur can be immediately utilized by the body and brain. Honey is a valuable food for the vital centers.

A half hour later, if coffee cannot be dispensed with, a breakfast of entire wheat bread and coffee may be taken.

There are many firms which now supply the genuine entire wheat with all its elements left in.

Prunes are a valuable food for the medium at breakfast, as they contain a great amount of iron, an element she is always lacking in. Prunes eaten raw instead of candy are also excellent to be taken during the day.

There is no food like the almond nut for its high percentage of phosphorus. Phosphorus is the element used by the brain. It is also the element which makes it possible for the trumpet to rise, as it can be quickly drawn from the medium. Six almond nuts taken at each meal, or six between each meal, chewed very fine, will give the body a greater supply of phosphorus if taken regularly, and in not too great portions.

The more uncooked fruits, and the vegetables, such as celery, carrots, onions, lettuce, tomatoes, cucumber, radishes, cabbage, one takes, the more he is supplying the phosphorus and sulphur elements which make up psychic vitality.

The food which supplies iron at the greatest rate to the body is spinach cooked in the water in which it is washed only, and cooked for not longer than six minutes. This small cooking does not destroy its valuable chemicals, and the taste when served with lemon juice is delicious.

There is a definite reason for each one of the foods listed below in the development of vital mediumship. A great variety should be chosen from them each day, and as many as one can take, of the energy cocktails of orange, lemon, egg yolk and honey. Honey should be used entirely, instead of sugar. Lemon juice should be used instead of vinegar.

Vegetables	Fruits	Fish and Meat
Celery	White cabbage	Dates
Spinach	Red cabbage	Apricots
Carrots	Radishes	Peaches
Onions	Turnips	Finnan haddie
Asparagus	Blackberries	Cod
Green beans	Raspberries	Mackerel
Ripe olives	Strawberries	Black bass
Lettuce	Loganberries	Bluefish
Endive	Blueberries	Whitefish
Watercress	Black currants	Halibut
Unpolished rice	Red currants	Chicken
Beets	Dark cherries	Turkey
Cucumber	Prunes	Lean lamb
Cauliflower	Fresh pineapple	Lean ham
Parsley	Oranges	Shrimp
Tomatoes	Lemons	Crab meat
Yellow corn	Grapefruit	Oysters
Green peas	Grapes	Clams
Skin of baked or boiled potato	Pears	Haddock
Uncooked—	Apples	Trout
	Raisins	Sardines

Cheese and nuts in small amounts; nuts to be taken often, but few at a time.

Entire wheat bread, shredded wheat biscuit, steel cut oatmeal.

Drinks

Milk, orange and lemon juice, fruit juices.

Vegetable broth, beef broth, fish broth.

Woman's Future

I saw a woman sleeping. In her sleep she dreamed Life stood before her, and held in each hand a gift—in the one Love, in the other Freedom. And she said to the woman, "Choose!" And the woman waited long, and she said, "Freedom." And Life said, "Thou hast well chosen. If thou hadst said, 'Love,' I would have given thee that thou didst ask for; and I would have gone from thee and returned to thee no more. Now, the day will come when I shall return. In that day I shall bear both gifts in one hand." I heard the woman laugh in her sleep.—*Olive Schreiner, in Golden Rule Magazine.*

Baby Pronounced Dead Revives After 24 Hours; May Get Well

Philadelphia, Jan. 8.—Twenty-four hours after being pronounced dead, Michael Mallo, 8 days old, was alive in the University Hospital this afternoon. He has a chance for recovery.

Deputy Coroner Harry Apel was making out a death certificate for the infant yesterday afternoon when he observed the baby shiver.

Two hours previously a physician from the South-eastern Free Dispensary had phoned him that the child had died of pneumonia.

The deputy coroner administered first aid to produce respiration. In a few minutes the child was crying. The mother swooned.—*Herald-Examiner.*

AN ANNOUNCEMENT

The American Astrological Student and Adept of Marshalltown, Minn., is now located in Chicago, Ill. Temporary address, 5043 Broadway. Henry A. Macaulay, the editor, is planning big things for the Student and Adept in the future. All who are interested in this branch of study will be well pleased with this magazine. Subscription price, \$1 per year; single copies, 10 cents. Single copies can be obtained at 1904 North Clark Street.

Look through our advertising section and our booklist; you will be sure to find something which will supply your needs.



Photo by Fernand de Gueblre

Dr. Bertha Van Hoosen, Teacher of surgery at the Cook County Hospital, Chicago, Ill. International authority on Surgery and Obstetrics.

Take Out Your Appendix, Walk the Next Day

By Edna Purdy Walsh

One of the latest contributions to the science of surgery is the startling work of Dr. Bertha Van Hoosen, teacher of surgery at the Cook County Hospital, Chicago.

When a woman rises to this eminent position she is indeed greater in her technique than a man in the same place. First of all, she has removed the greatest terror of all from the operating room, and that is fear.

By her absolutely different anesthetic the operation is made a luxury, and all remembrance of it a pleasant dream.

Here is the latest procedure, under the ultra modern system of Dr. Van Hoosen, which brings daylight after our long nights of suffering, fear, nausea after operations as they were formerly done.

The patient with the appendix to be removed goes to the theatre the night before. He enters the hospital at midnight. At six o'clock he is awakened and with a slight prick in the arm, his brain alone is put to sleep.

The injection consists of a new anesthetic called "Mental Sleep," so called because it acts on the nerve centers which disconnect pain of the body from the brain. The patient retains the use of his body,

and may even walk to the operating room, will drink a glass of water at the doctor's command, and will even answer questions, but he remembers nothing, and feels nothing.

An hour later another injection of "Mental Sleep" is made, and at nine o'clock the patient is in the operating room, entirely unconscious of knives, weird surgical garments.

Now another marvel takes place under the incomparable ways of this feminine wizard of the knife. The ordinary surgeon makes a long three inch gash above the appendix, taking the patient ten days to two weeks to recover, causing him to walk on the side slightly, and necessitating many stitches.

Dr. Van Hoosen instead of making a long side incision, takes what she calls a "buttonhole" incision in the center of the abdomen. Her dextrous and sensitive fingers enter this tiny opening, feeling the entire abdominal cavity in her search for abnormalities so that if any other ailments exist unknown to her before, she finds them before cutting, but through this small opening she pulls the appendix up to view, removes it, and a single stitch closes up the opening.

The patient often stands or sits in a chair the same evening, while the nurse is making his bed. At any rate he takes a few steps the next day, and on the third day is at home.

This mental sleep anesthesia carries him for two days in a pleasant dreamy state. He responds to questions, and is able to call for his wants clearly, but in ordinary conversation his remarks may wander, but they are entirely "uncompromising." He has no memory of an operating room, no memory of fear, he has lost very little blood, and hence he recovers very quickly.

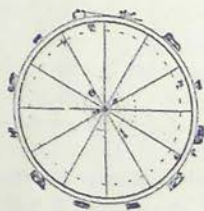
Her new methods make it possible for the patient with even large tumors, bone operations, etc., to be accomplished with as little difficulty as an appendix removal.

There is no nausea, as with ether.

One of the greatest benefits to be derived from her marvelous anesthetic is in childbirth. Here the mother's body is not paralyzed as it is with chloroform or ether, so that she can go through labor with all of her physical strength and responsiveness, yet her brain, which alone feels pain, is sleeping peacefully.

Dr. Joseph B. DeLee also uses this method in his obstetrics. The Barnes Hospital, in St. Louis, is dedicated to "Mental Sleep" in childbirth. Dr. Sidney Jacobsen of New York City has saved huge percentages of babies which would formerly die in childbirth, from exhaustion of the mother, from breathing too soon, etc., by administering "Mental Sleep." Dr. Van Hoosen has found in ten thousand cases that it lessens infant mortality enormously.

Astrological Department



H. Ayers Langston, Editor
Third Article.

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 ZODIAC

The Zodiac, as stated in the last article, is a circle representing the Heavens with twelve divisions of approximately thirty degrees each. These divisions called Signs are respectively, (1) Aries, (2) Taurus, (3) Gemini, (4) Cancer, (5) Leo, (6) Virgo, (7) Libra, (8) Scorpio, (9) Sagittarius, (10) Capricorn, (11) Aquarius, (12) Pisces. They correspond to the twelve major divisions of the body as represented in nearly every almanac by the "Grand Man." This picture of a man with arrows leading from the various sections of the body to the different Zodiacal symbols has been in use for centuries and is familiar to everyone.

The signs of the Zodiac are alternately masculine, positive, day signs, and feminine, negative, night signs, expressing the polarities which are the foundations of all Nature. They are further divided into the four triplicities, three signs to each, fire, earth, air and water, expressing the nature of each sign and its relation to the four elements. They have still

another division into quadrates, namely, (1) the cardinal, (2) the movable or mental, (3) the fixed or vital, and (4) the common or neutral. Still another division is into quarters of the Zodiac corresponding to the four seasons. The four suits of the ordinary deck of playing cards also relate to these four quarters. They are namely, Love represented by Hearts, Wisdom by Clubs, Wealth by Diamonds, and Labor by Spades. Of the twelve signs the first six are the Northern Signs during which period the Sun is north of the Equator. Aries, Taurus and Gemini are the Spring signs, and Cancer, Virgo and Leo are the Summer signs. The Southern Signs, during which period the Sun is south of the Equator, are Libra, Scorpio and Sagittarius, Autumn signs; and Capricorn, Aquarius and Pisces, Winter signs. As each sign is delineated by itself, it will be given its proper classification in these various groups.

In Character Analyzation it will be found that there are three distinct types, Mental, Vital, and Motive or Neutral, which agree with the three divisions as given astrologically. Everyone fits into some combination of these three, and accordingly as the Earth and the other planets fall in these divisions or quadrates (using here the Heliocentric chart), the Horoscope will show to you just of which type the native is. It is remarkable how accurately this analysis may be made. Without going further into a study of the planets themselves, but using only a character reading based upon the birth sign and the proper Heliocentric positions of the planets, it is very easy to arrive at the type and classification of the native. Heliocentric tables and charts are readily obtainable which will enable the student to properly place the planets and make a judgment. It is to be borne in mind, however, that a reading of this sort, while far more accurate than a reading from the birth month alone, is not enough to satisfy the astrologer who is intent upon finding out everything possible. It should be remembered that such a reading will show only the type, the Individuality but not the Personality. Under such a character delineation, naturally all of those born in the same signs during the same year would be similar in type with some slight changes due to the change in position of the faster moving planets. As explained in a previous article the Personality is based upon the Houses of the Zodiac, as determined by the Ascendant or sign rising upon the Eastern Horizon at the hour of birth. In this case it is required to calculate the exact positions of the planets for that hour, latitude and longitude. This necessitates an Ephemeris for that year, which is a table of planetary positions and aspects for each day of the year, calculated for noon, Greenwich time. Raphael's Ephemeris, published annually at London, is the most complete. The Rosicrucian Fellowship in

California also publish one which is a little less expensive. The student of Astrology will find it advisable to start buying these only as he needs them. Dalton's Tables of Houses is also to be recommended for the positions of the various houses for the different latitudes.

A very accurate character reading can also be made from the Birth Sign and the Rising Sign without knowing the position of the planets. A very simple method for determining the rising sign will be given later on in the series.

The characteristics of the different signs will now be given. For reasons of our own these will be with the dates during which the Earth is in each sign, i.e., Heliocentrically. Those accustomed to the Geocentric reading should take the opposite sign of the Zodiac. The actual date at which the Earth crosses the line into the next sign may vary a little from time to time, but those given are approximately correct.

Aries

Earth here: Sept. 22nd—Oct. 23rd; Sun in Libra. A mental, cardinal or movable, positive, masculine, fiery, equinoctial sign in the quarter of Love, relating to the brain.

These people are leaders, extremely self-reliant, intense in their feelings, persistent, analytical, deep thinkers and reasoners. They are venturesome, courageous, resenting at all times advice from others. Usually they are good scholars, brilliant conversationalists, intuitive and quick to read character. This sign relating to the front brain, this section of the body being the magnetic center, is constantly active, ever restless and extremely sensitive. Headaches, neuralgia and, with overwork, brainfever, are the things to be guarded against.

The professions common to this sign are architects, lawyers, soldiers, leaders, sailors, engineers, advertising men, surveyors, promoters, executives generally. These are usually the mental occupations.

Aries is symbolized by the Ram, quite typical of this sign. Its ruling planet is Mars.

Taurus

Earth here: Oct. 23rd—Nov. 22nd; Sun in Scorpio.

A feminine, vital, earthy fixed sign in the quarters of Love, relating to the back brain, the nervous system, the throat and neck. The symbol of this sign is the Bull, which is very characteristic of the nature of the Taurian, rather plodding, slow, stubborn, hard to incite to wrath, but when aroused decidedly pugnacious and unreasonable. There is much of a tendency to rush blindly into things. To this nature everything is of the utmost importance. The physical side of nature appeals far more to their senses than does the mental or spiritual and much considera-

tion is given to the good things to eat, the accumulation of wealth and the gratification of the physical senses. These natures may seldom be driven, but can be readily reached and led through their affections. They are unusually keen, sensitive and affectionate, with a great amount of pride and ambition. Their ruling planet is Venus.

The sensitive section of these people is the back brain, and it is this point, together with the throat and the whole nervous system, which must be most carefully guarded, as it is the most open to attack. Impaired circulation, chills, pains in the head and neck, neuralgia and nervous breakdowns are the principal ailments. There is a tendency to overeat and a fondness for rich foods which should be carefully watched by those in this sign. These people belong more to the heavier professions and enterprises, among which may be mentioned manufacturing, jobbing, shipping, contracting, ranching, stock-farming, etc. The Taurians are good executives.

Gemini

Earth here: Nov. 22nd—Dec. 21st; Sun in Sagittarius.

A masculine, neutral or common, airy, barren sign in the quarter of Love. This sign is represented by the Twins, symbolical of the dual nature of those born therein. It governs the shoulders and lungs, bronchial tubes, etc., and bronchitis, colds in the chest, pneumonia and such diseases are quite common to those in this sign. These people are extremely negative, very impressionable and highly intuitive, reacting readily to the influences about them. They are very excitable and very changeable, at times the exact opposite of what they were before. They sense very keenly the feelings and sufferings of others and are extremely sympathetic. This high intuition makes them exceedingly good at character analysis, diagnosis, and other mental sciences. In nearly all of those of this sign there is very much latent psychic power, which is readily developed to a useful degree. Great versatility and adaptability are also prominent characteristics here. The Gemini types are extremely skillful with their hands and unusually expressive with their shoulders. Many artists, doctors, surgeons, craftsmen, jewelers, journalists, skilled musicians and designers are to be found here. Gemini is ruled by Mercury.

Cancer

Earth here: Dec. 21st—Jan. 20th; Sun in Capricorn.

A mental, cardinal, movable, watery, fruitful, tropical, feminine sign in the quarter of Wisdom, symbolized by the Crab, and relating to the chest and breast. Those of this sign are favored with a strong, dominant, resourceful, aggressive mentality. They are leaders in the new fads, cults, psychological

groups, and new thought orders; likewise in most educational fields. They express their likes and dislikes fully, and as is the case of those of the sign of Aries, their minds are ever active. They hate to take a back seat for any one, and thoroughly enjoy playing to an audience.

The constitution is unusually strong and seldom subject to the minor illnesses. Old age is the natural lot of the Cancerians. Cancer and pneumonia are perhaps the most common ailments to which those of this sign are subject.

These people are natural philosophers. They are very imaginative, ever picturing themselves as the heroes and heroines of the unusual situations of the books they read and the plays they see. They make very good teachers, lawyers, medical men, ministers, orators, and executives in certain lines, but are inclined to be rather domineering and dictatorial. Quick action is more suited to them than continued effort in accomplishing their aims.

The Moon rules Cancer.

Leo

Earth here: Jan. 20th—Feb. 19th; Sun in Aquarius.

A fiery, vital, fixed, barren, masculine sign in the quarter of Wisdom, symbolized by the Lion, governing the heart and ruled by the Sun. Here we have the kindly, warm, lion-hearted type, full of sympathy for those weaker and more helpless than themselves. To them is given a measure of understanding and feeling incomprehensible to the rest of the world. They are cheerful and sociable, charitable, intellectuals mainly; deeply emotional, forceful, honorable and very likable. Everything they do means the world to them at the time, and they put their whole soul, heart, energy and ability into it. They are seldom fighters, yet when they do take up a cause, they do so with everything there is in them. Yet they forgive readily.

Among the professions and occupations the Leo people naturally fit into, are those of organizers, welfare workers, managers, teachers, lecturers, lawyers, artists, musicians and many others of similar nature, constantly calling for contact with the public.

Their magnetic center being the heart, they are more or less subject to pleurisy, heart-trouble and diseases peculiar to that section. Such simple diet as will tend to decrease high blood pressure is the safest for these people. Rich foods and drinks are to be avoided. Such massaging as will carry the blood away from the heart is advisable, together with hot baths to secure relief under abnormal conditions.

Virgo

Earth here: Feb. 19th—March 21st; Sun in Pisces.

A negative, common, feminine, barren sign in the quarter of wisdom. Those of this sign are reapers

rather than sowers, keenly observant, highly adaptive, exacting and direct of purpose, but seeking their knowledge from the experiences of others rather than working it out for themselves. They are quiet and reserved, seldom coming out of their shells, and have unusually high, clean-cut ideals. Their action is along constructive lines always and they are extremely efficient.

Their magnetic center is the stomach, and their weakest point is perhaps a craving for rich food and over-indulgence in eating. In this case strict care of the diet is essential, if stomach trouble is to be avoided, eventually reacting upon the nerve centers of the brain.

Vocationally, they co-ordinate best with earthy lines, especially such as foods, commission houses, grain brokers, restaurants, drugs, chemistry, and domestic sciences. Mechanically the various printing, publishing and binding businesses suit them well. They also fit in well with the various literary lines. They are good managers and usually good housekeepers. Mercury rules Virgo.

The fourth article will take up the last six or Southern signs of the Zodiac, and the Houses. Necessarily these articles cannot go into the various points as fully as we would like to do. The student, as he progresses, however, and learns how to make out his own Horoscope, will be able, from a study of his own birth sign and those of his friends, through tabulating their characteristics, to elaborate upon what is given here.

This series began in the December number.

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.

Can a doctor with a knowledge of Astrology make any use of it in locating or diagnosing a disease?—H. L. A.

Yes. The location of the disease will be accurately placed; also the underlying cause. The physician will also be able to determine with more or less accuracy the period of illness, and its result upon the system. Many prominent physicians are using Astrology as an

unfailing means of diagnosis today, and are prescribing in strict accord with the laws of Natural Science.

If certain bad periods are to occur in our lives and we cannot prevent them, what good does it do us to know about them in advance?—L. O.

Simply that knowing these periods, we can guide our steps accordingly, and not take any more chances than are absolutely necessary. Consequently the evil results, while they cannot be altogether avoided, may be minimized insofar as our reactions to them are concerned.

Do you mean to tell me that if several babies were to be born on the same day, at the same hour, in the same town, one of English, one of Italian, and one of Negro parents, that they would be just alike, and look just alike?—A. B. R.

In the main their physical and mental characteristics would be similar and their lives run in similar channels. There would be modifications, however, due to racial and inherited traits, and also to environment, which would be bound to affect the reading of the Horoscope somewhat. Consequently in casting a Horoscope, it is well to make sure of the nationality of the natives' parents, their circumstances and the educational possibilities. In the case mentioned, a light sign rising would tend to make the Englishman very blond, the Italian lighter than most of his race, and the Negro lighter skinned rather than coal black. Their characteristics in the main would always be those of their races.

Will you kindly explain why a person born on the 22nd of September is placed in the Zodiacal sign of Virgo by some astrologers and in the sign of Libra by others?—A. M. M.

On September 22nd (Heliocentrically) the Earth crosses the line between Aries and Taurus and (Geocentrically) the Sun crosses the line between Virgo and Libra. Any point within five degrees of the cusp sign partakes of the nature of both signs, so that on the date given the influences are divided, and your characteristics do not belong fully to either sign, but to both.

Take Notice

All questions of a private nature to be answered by mail must be accompanied by a substantial remittance to the editors of these departments.

Send your Astrological questions to the Astrological editor, and your Coupon question to the Question Department. This will avoid delay in our service to you through the magazine.

If ailing and in need of mental healing direct your thoughts between the hours of 12 and 2 p. m. to the Healing Center.

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

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C. S., Erie, Pa. The man you now have is a good scout and according to the Auras of both you are properly mated and should make a happy married couple. Give him your time and wait till after Easter of 1924 for the eventful day.

W. C. W., Saratoga, N. Y. You should attempt to develop your own Psychic Power, comes the answer to your question and I will show you that I am not dead but closer to you than ever before, and that I am out of pain and happy. I know that this is the voice of your husband.

C. M. S., Erie, Pa. Do not feel so discouraged as it is hard to do for a person in that state of mind. The future has plenty of good in store for you, and your health will improve. Put yourself in the care of some good Healer, either direct or through absent treatments and he will tell you what to do from time to time to improve your health.

J. S. L., Los Angeles, Calif. Just as you said in your letter, your wife has fallen into this other person's influences, and is too weak to throw them off. This other person will meet with an accident and pass away during the early part of 1924, and your wife will write you and return to you, and both will again be happy. The predominant color of your Aura is blue spotted with steel gray.

Mrs. N. M. M., Maywood, Ill. Although you apparently were happy together, and no cause is shown from the outer surface of affairs, I see by the Aura that you two did not blend good together. Your husband found another whose magnetism and other qualities drew him closer to her, although he will not get along with her as well as he did with you. It is again the question of the eternal triangle.

Mrs. I. L. F., Erie, Pa. Do not worry as they will have words and break up. He will then turn to you and both will be made happy shortly after the Easter time of 1924.

Mrs. M. W., Chicago, Ill. You will have little or no difficulty in renting your second apartment; securing desirable tenants as long as you ask a reasonable rent. I see your place rented shortly after the new year.

Unsigned, 1200, Maywood, Ill. Do not sell and go to California but stay where you are. From your Aura I obtain the following: A good business ability, but

you should never enter into any business where it requires barter or exchange, rather stay where prices remain more stationary. Your Aura also shows Healing and Clairvoyance, Clairaudience phases of mediumship and you should develop. Stay at your present line of work.

I. M., Canton, Ohio. The change you made is for your own good. The gentleman you refer to is a good, honest and sincere man, so why hesitate? You will see your father in about another three months. The predominant color of your Aura is sky blue, striped with lavender.

J. B., New York. Nineteen twenty-four holds great happiness and success for you and yours. Marry and you will find complete bliss. Harry and Elsie will be happy. Please do not worry about them.

L. H. W., Larned, Kas. The predominant color of your Aura is green checked with white; your wife's Aura is a delicate pink dotted with blue. Your Aura shows that you have crystal and trumpet, while that of your wife shows clairvoyance, clairaudience, and crystal gazing. Remember it takes patience and constant sitting to develop. In case they should call for the Ford give it to them without resistance. I do not see them coming for it, and they may never bother you.

L. N. R., Harrisburg, Pa. Your husband has several spirits around him who should be driven away from him and a good medium or healer could straighten him out in a few months time.

J. H., Pittsburgh, Pa. Follow the advice as given and you will come out on top of the pile. If possible get away next spring as it will be for your own good.

I. K. W., Chicago, Ill. Your daughter did the proper thing last August, she need not worry over the baby as he will be healthy, and be of very little care. Stay where you are at until May and then go in a Westerly direction.

L. M. B., Minneapolis, Minn. The predominant color of your Aura is a red, white and blue stripe, which shows a person who is very independent and will let no one boss him. You should try and develop clairaudience-clairvoyant, and slate writing, as these show on your Aura. You should not worry over marriage, as I see that before the summer months are over you will lose your single bliss.

C. E. W., New Philadelphia, Ohio. The color of your Aura is a dark blue, and the phases of mediumship shown therein are crystal gazing, lecture, clairaudience-clairvoyance. Your development is not far off, and have a little patience. Hold on to what you now have and a trip to California will do you some good.

If I set a light in the dark places in my own life no traveler will stumble because of me.

March, 1924

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