

EDITORIAL PAGE

Arthur Brisbane Says of Former President Woodrow Wilson

He is dead, and therefore he is safe. Let that thought comfort those left to mourn. He is forever free from suffering, disappointment and sorrow. He had many dreams not destined to be realized, for ages, if ever. Now, he will never know it. In his shattered body his mind worked with restless energy, tormented by the knowledge that his conceptions could not be made realities, for lack of physical strength. All the futile, hopeless, vain yearning ends forever. He is beyond the reach of disappointment, freed forever from the troubles of this world. Who would bring him back?

But is he dead? Is he safe? Is he freed from suffering, disappointment and sorrow? We who know that death does not end the career of man, thunder *NO*. His eyes will become brighter, his suffering more intense, as he realizes the vastness of Life and the shortcomings of man. Bowed in sorrow when he views the mis-shaped forms and the wrecked humanity surging backward and forward, seeking surcease from pain and sorrow—the blighted hopes of youth—the blot upon our fair country—the pouring out of Humanity's blood in vain—; when he realizes and in that realization his vision sweeps the devastated homes on every hand—.

We close the door of our vision to shut out the agony of soul of that great man who did not know the Law of Life—.

Two conspicuous figures have just left us to take up their further life evolution under other conditions. We refer to Nikolai Lenine and to Woodrow Wilson. They both did the best they knew how; but their equipment in life's earth race was very unequal. Lenine had tasted the stern realities of poverty and self abnegation for so many years that he had risen superior to their action, achieving thus an independence of will power and a breadth of vision that enabled him to seize unselfishly the great opportunity offered him of pushing his beloved country far in advance of where it previously stood.

Wilson, on the other hand, carefully guided and protected not only during his youth but hedged in on all sides by the admiring votaries of a special social caste during his maturer years, was thus prevented from

acquiring the stern, crisp vigor of the other man. His great opportunity also came. He formulated the now famous fourteen points. The world held its breath in the fervor of its expectancy. The principles that had been instilled into him; those he had learned intellectually but not experienced spiritually would not stand the strain. Instead of holding Europe to both the principle and the letter of those fourteen points, he weakly gave way when on the very point of most luminous success, allowing thus the years of misery and suffering the world has since endured. He did not *realize*, not having the result of own psychic insight. It was not his fault. He did the best he could. The fault lay in the social matrix from which he sprung. He enjoyed and wielded the power of intellectuality to the highest degree; but the bow did not have the carrying power to land the shaft at the vital spot. It fell short and he was carried off his feet by the flood of selfishness and egotism that overpowered him on every side amid the seething European antagonisms. He was the shining and perfect product of modern aristocratic tendencies which teach that might is right. Consummate justice alone can be truly *right*. It is against this fatal reef that the stalwart ships of civilization after civilization have foundered and disappeared.

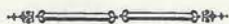
It is our fondest hope that, before it is too late, enough unselfish souls with keenly developed insight will be able so to leaven the whole fabric of society as to bring to the entire world the consciousness of justice leading on to peace for all. This can be done only through carefully investigating and compiling all the facts.

While we are waiting for the hard diamond drill to bore its way painfully forward and upward to the required point, we will, using our keener perceptive faculties, carry the investigation far beyond, using the same methods that our doughty scientists have so long tried out, namely through the gathering of unnumbered data, through classifying them, analyzing them, deducing the larger relations which are thus bared to our view, and using the ever greater facts thus acquired as a secure foothold for greater achievements yet to come.

ALFRED GOULD.

Youth Should Not Be Slandered

Boy nature and girl nature are less repressed and therefore more wholesome today than before. If they at times seem unimpressed by their elders, it is probably because we make a matter of authority what should be a matter of conference. These young people are new people, sent to this scene by Destiny to take our places. They come with new visions to fulfill, new powers to exploit. Precious little shall we leave them because our world is not the world they want; they will build their own new world, even as we built ours. If, however, youth were keen to save time and suffering, there is something to its advantage in gleaming the wisdom its elders have won. The rung of the ladder that lifts one is not to be spurned.



There was probably never a younger generation that did not have to endure the judgment of being morally inferior to, or at least more careless than, its elders. One of the signs of adulthood seems to be a conviction that the generation which is following along after is certain to give the world another kick down the slopes of perdition. It always has been so, it is so now, and presumably it will continue so for some time.

Not that this point of view is shared by all, though it does seem to be the natural and majority point of view. There have been others who have seen the matter in quite another light, for whom the onswEEP of the generations is the ground of highest hope. Looking at the adult world many have been impressed with the difficulty of greatly changing it for the better. There is a "set" about maturity that is almost impossible to revise. So many people cease to grow and begin to harden. "Settling down" is so often a fatal process, a negation of life. But with the pliable new generation, open-minded, sensitive, responsive, the outlook is so different that many have seen in youth the hope of the world.

Mystery and miracle mark the generations anyway. Out of the Invisible they come, like successive human waves washing up on the shores of time and experience. In their helplessness they are the care of the generation that preceded them; but hardly are we aware of them before they become our challengers. The elders think their age gives them authority; Youth knows no authority but that which cannot be evaded—the authority of character and real knowledge. And so the combat begins early—Authority vs. New Life. And the elders feel aggrieved, while the younglings see in that disappointment the first proof of their power.

What the elders fail to see is perhaps the greatest folly of all—the folly of adulthood assuming pro-

prietorship over the world that is to be. The follies of youth are hardly comparable with it. Youth, lacking the channels of publicity, has no way to make its opinions felt, but enough is known of the new generation to make it clear that if the elders have their complaints about youth, Youth also has its complaints about the elders. The two worlds criticize each other. And if it is entirely proper in one, it is not entirely disrespectful in the other.

The situation is painful, because it is not understood. And it is not understood because of the notion we entertain as to who these children are. We think they are creations of ourselves when in fact they are new people, entirely new people, as new in their time as the people who industrialized this country were new in theirs. And thus destined to be misunderstood. Whoever they are they are here, and theirs is the world of the future, and the world of the future will be greater far than ours. That fact in itself should engender a respectful attitude toward them.

If we are not quite capable of that height, there are at least the facts of the situation. And the facts indicate that, so far as badness goes, the nature of the youth of today is not bad. In fact it is the very lack of badness that is the constant marvel, considering the conditions which evil imaginations have created. Boy nature and girl nature is just what they ever were, if anything perhaps a little better today than before because of the disappearance of so much of the repression that formerly oppressed youth and tantalized it to break out recklessly.

We fancy that boys are wrecking themselves via the cigaret route and that girls are following suit via the dance route, and yet it is reported that only thirty per cent of Harvard students smoke, while for the vast majority of young girls a dance is a rare experience. In some circles, of course, it is credibly reported that the social life of the young goes on with little supervision, but this is not to be put down to the account of youth, it is plainly proof of the negligence of adults. People who have lately made money, and who are striving to live after what they think are the habits of the rich (as those habits are portrayed in the movies) have always been in the world, and to exalt their lack of balance as likely to upset the world is to credit them with a little too much weight.

It is rather strange what different views different minds take of the matter. Wholesome minds invariably find the majority of our young people entirely wholesome, while unwholesome minds nurse their own suspicions. This is not at all to minimize the tragedies

of youth which are known in all our cities, but it is decisively to say that Youth-at-Large is still hedged about with those God-given defenses which only long and hard world-wear can weaken.

One thing seems clear: the habit of elders issuing orders for youth to obey has become obsolete. If the generations are to get together, they must confer. If the elders have anything of value to pass on to their juniors, it must pass because of its value, or not at all. Maturity should be trustworthy and gray hairs should be wise, but as it is not always so the young are justified in looking beyond mere age to reasonableness and worth.

Still, it should be whispered to youth that it would be worth while to confer with its elders. In driving along a strange road we are glad of information from travelers who are familiar with it. Life is that road, and adults have traveled farther on it than youth has done, and if there are chances of disaster which can be avoided by knowing of them beforehand it is just as well to know about them. This, however, is not the imposition of authority, it is imparting knowledge in conference. If adults have not always known how to talk to youth, youth has failed in keenness by not knowing how to listen. It is better to learn what can be learned by listening, than to learn by needlessly hard experience.

Quite a fallacy hangs round that idea of "learning by experience." While it is true that the whole sum and purpose of life is to give us experience, it is not necessarily the *duplicate experience* which could be had another way. There is no need to repeat all the errors of humanity to learn the elementary wisdom of humanity. Progress is made by beginning where someone else leaves off, not by repeating all that other's previous mistakes.

As a matter of fact, is it not true that in the majority of instances where we use that phrase "learning by experience," it relates to mistakes, rather than to progress? Why should we always relate experience to some sort of failure? Is not success an experience too? Is not regularity of life an experience from which a man can learn something, as well as folly of life?

The Good Book speaks of a "wisdom that is from above." That is to distinguish it from a wisdom which is from beneath. The wisdom or experience that comes from beneath is the experience or wisdom we get from doing things that are wrong and that mostly we know to be wrong before we do them. The "wisdom that is from above" is a higher wisdom; it does not come through wounds and sorrows, but through doing right things.

That is the kind of wisdom that the elders would like to pass on to youth, so that youth may start with-

out the loss of time in making unnecessary mistakes. This generation, mistaken though some of its methods with youth may be, has no dearer desire than that the coming generation may start in at the point of accomplishment where we leave off. And to do that, this generation would gladly pass on all the knowledge for which it has bitterly paid concerning the ways of life.—*The Dearborn Independent*.

Unless we can create a general opinion against new powers of destruction, science may breed monsters which will devour us. Science must be curbed.—*John Galsworthy, English novelist—Current Opinion*.

There always will be bad men trying to use the latest discoveries of science for purposes subversive to the good of mankind. The only result of Galsworthy's scheme to curb science would be that good scientists would be prevented from continuing their investigations and making new discoveries, while the bad men would keep on working just the same as before.—*Sir William H. Bragg, director of the Royal Institution laboratories and Nobel prize-winner in 1915—Current Opinion*.

Discriminations against women in the laws of today are not due to the men of today. They have been handed down through the ages. The Roman law gave the husband the power of life and death over his wife. Under the English law the wife lost her separate existence after marriage. Laws are not made for the best of husbands; laws are made for the worst of men.

All women were, according to the common law, inferior to men. The married woman's property, her services, her earnings and her children belonged to her husband. The laws of most of the United States are based upon this old English "common law," which was brought over to this country by the early colonists.

We are working to remove these disabilities so that women, as mothers, as wives, and as citizens, will have the same protection under the law as men.—*Mrs. Harvey Wiley, wife of the food expert—Current Opinion*.

Not by learning will a man triumph over evil; not by much study will he overcome sin and sorrow. Only by conquering himself will he conquer evil; only by practising righteousness will he put an end to sorrow.

Not for the clever, nor the learned, nor the self-confident is the Life Triumphant, but for the pure, the virtuous and wise. The former achieve their particular success in life, but the latter alone achieve the great success so invincible and complete that even in apparent defeat it shines with added victory.

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.

Third Paper

To conceive of Mind as an entity, a thing apart in the human organism, like a kernel in the nut, is to confuse ignorance with common sense. It is the source of all confusion in science, psychology and religion. This false conception has made of it a sort of idol, and to touch it with the hands of thought, a shameful desecration. It may sound like a strange, if not very heretical statement, to say that we must approach an understanding of mind through an understanding of matter. If we are wrong about one we will be about the other.

Because our conception of matter has been so false we have for ages held a false conception of mind. The higher physical science of our day, advanced physics, no longer regards matter merely as that which is amenable to the senses. Conceptually we resolve coarse matter into an invisible substance. That invisible substance is not what our senses apprehend, but an abstraction, discernible alone by thought and imagination. In the last sense matter does not exist, if our senses alone are to be the judge. Chemistry and electricity have now proved this beyond a peradventure.

In the Romanes Lecture, delivered by Sir Oliver Lodge, in 1903, we find this statement: "The fundamental ingredient of which the whole of matter is made up, is nothing more or less than electricity, in the form of an aggregate of an equal number of positive and negative electric charges."

Prof. Jean Becquerel of Paris says: "If matter is made up of an assemblage of electrons, its inertia is entirely electro-magnetic. I do not wish to go so far as to say that there is no such thing as matter; this merely signifies that it is not well to depend entirely on appearances and that it is necessary to view matter in a different light from which it has been viewed in the last few years."

Harry Jones, of Johns Hopkins Institute, says emphatically, "The electron is the ultimate unit of matter."

From all this it is plain that as we cannot see the electron, which is merely an invisible mode of motion, a charge of electrical energy, the essence of matter must necessarily be invisible. That is, what we know as matter is not matter at all, in the scientific sense.

This world of matter (as the scientists understand it) is wholly beyond our actual experience. It inheres

in a world of which we can conceive, but which we cannot, in the present plane of our existence, experience. Prof. Soddy, in "Matter and Energy," makes this very clear. He says: "Until it is possible to educate the mind so that it apprehends intuitively the three-dimensional aspects of motion, the electro-magnetic world, which underlies the material world, and may completely embrace it, must remain a foreign element as difficult to breathe as air is to a fish, by those accustomed to the grosser ideas of matter and motion."

That is, we are not as yet organized with senses so refined and sensitive that they can apprehend the rare rhythm of the electrons that constitute the real element of material substance. But if this is true then we are confronted with a very serious philosophical problem. The problem is, how it comes to pass, if what we call matter is not actual but merely an appearance resulting from a form of motion which is beyond our apprehension, that we experience what we call matter, and treat it as a reality?

It is at this point that we come face to face with the nature of what we call mind, and must interpret it in the same way that we interpret matter.

Mind is the medium by which matter is discerned. Now that sounds most strange, indeed, if we think of matter as we commonly experience it. For we had supposed matter to be something wholly outside of mind, and mind as a something wholly aloof from matter. But the truth seems to be that matter merges in mind and mind in matter. How do we know this? By analyzing mind and its experiences.

Remember, all we know about mind is what consists of feeling, thinking, knowing and willing. We know these elements as individual experiences, but we do not know of mind itself as a thing apart from the experiences. Now what we call matter in the popular sense is a state of experience made up of feeling and thinking. In fact in the last analysis it is made up of feeling only.

Without feeling, there were no thinking. Thinking is a by-product of feeling. This is proved in the evolution of the race, and in the development of a child. For ages the human race lived only in feeling, with the barest hint of thinking. A child lives many months of its early earth-life wholly in the element of feeling, without a conscious thought. Thus it is plain that the

foundation of human existence, the very essence of being, inheres in feeling, emanating from sensation, or sense-contact.

It is this fact that compelled the philosopher G. H. Lewes to assert, "Matter and the changes of matter mean the Felt and the changes in the Felt; and all other knowledge of matter is in Feeling and the changes of Feeling."

Now this leads us to the startling conclusion that mind had a beginning on this planet; that it is not a creation by some supernatural being or Creator, but a product, a result, an outgrowth of something that existed before it.

To those reared in the old education such a declaration comes as a shock, a sort of horror. For mind is supposed to be the divine element in man, placed there by a divine Creator. But a scientific history of the evolution of man on the planet utterly contradicts this notion.

Mind is a product of experience, and, what seems even as strange, matter itself is a product of experience. And all this follows the fact that man is so organized that he can *feel*.

But here we are driven to a still more startling fact. It is this: While man comes to an understanding of matter only through his feelings, yet because he has misunderstood those very feelings, he has also misunderstood matter. For when he senses matter, he thinks, that he feels the substance which his senses contact. As a matter of fact he does nothing of the kind.

We just learned that to the scientific conception matter, as we know it, does not in the last analysis exist. What exists is merely a congeries of electric charges, a unit of revolving electrons, small, pulsations of energy shooting out from a center and revolving around that center. We feel, in short, the pulsing or rhythmic action of the energy of the atom. We can understand this better if we hold in our mind's eye the description of an atom, as given for instance by Oliver Lodge: "The oppositely charged electrons are to be thought of as flying about inside the atoms, as a few thousand specks like full stops might fly about inside this hall, forming a kind of cosmic system under their strong mutual forces, and occupying the otherwise empty region of space which we call the atom—occupying it in the same sense that a few scattered but armed soldiers can occupy a territory—occupying it by forceful activity, not by bodily bulk."

From this description we can apprehend that when we feel what we call matter we are feeling merely the rhythmic pulsations of these small particles that occupy the atom, and what we call matter is merely the description of the feeling we experience when the particles or electrons impinge on our sensitive nerves.

That is, matter is merely feeling. Now this again is so heretical that most who read these pages will probably scoff at the statement. But it is scientifically true. We never know matter at all; we know only the feeling which is caused by our senses being attacked by the "armed soldiers," the active electrons, that shoot at us from space.

Here then enters mind. For at first (in the low stages of human life on the planet) merely the sensation will be experienced. That sensation is the root and germ of mind. For, after many ages of experience (and several months in the child life) that experience is transmuted from feeling into thinking. The mind begins when the feeling is discerned, realized, and interpreted.

Before that instant there is no full mind, in the sense of feeling, thinking, knowing and willing. Those features are developed only after many years of elemental sensation.

The conclusion of the whole matter, then, is that matter is a mode of motion, and likewise mind is a mode of motion. For they result from the motion of the infinitesimal particles that impinge on the cells and awaken the transmuted motion that we call thinking. As says Dr. Andrew Wilson, Lecturer on Comparative Anatomy in the Edinburgh Medical School, in his "Physiology of the Human Body": "We have thus arrived at the conclusion that the brain cell is the seat of those actions and processes which are generally spoken of under the name of 'thought' and 'consciousness'."

It is not Christian Science which says that matter is a product of the imagination; but, as we shall see, physical science. Says Professor Harry Jones, "What we know in the universe and all that we know, is changes in energy. In order to have something to which we can mentally attach the energy, we have created in our imagination, matter!"

But unfortunately for Christian Science, by the same token, what we know of mind and all that we know, is energy; and in order to have something to which to attach this energy in consciousness, we have created in the imagination, mind. Both mind and matter are creations of the imagination; but the energy of which they are composed, or rather which we describe as matter and mind, does have an existence.

That is, all we know of mind or matter in the last analysis is motion or rhythmic action.

In the light of these principles what we call mind may be defined as the cellular reaction of the nervous system to contact with the physical world. The reaction is a cellular process by which energy is released from the nervous and cranial cells assuming the mode of what we call consciousness, or feeling and thought. This does not mean that the cellular process itself is

mind, but that the energy which is released from the cells by contact is mental or psychic, in contrast to the physical or biological energy.

Infinite energy reveals itself in manifold phases, according to the media through which it manifests. The energy is one and identical, in its primordial stage; but it becomes diversified and varied as it penetrates different substances or organisms. Infinite energy is universal motion, or rhythmic pulsation. Mind, in this view, is the registration of the Universal Energy, in a peculiar manner, within a vital organism. This doctrine places mind in harmony with all the known processes of Nature. In this sense mind is a phase of transformed energy in every form of organic or inorganic matter. It is as well mind in the molecule as in the cell. This energy, impinging on the elements that compose the substances of earth is transformed into the molecular energy that maintains and organizes physical substances, namely adhesion and cohesion. Here is an exercise of mind in a germinal form, for the office of molecular energy is creative or purposive, and to that extent implies a reaction in the molecules that is the basis of thought and feeling.

When nature works on a plane of matter a little higher than the physical, we come to the plant life. But here we observe the same universal energy working, only instead of operating through inert molecules it works through a form of matter known as chlorophyll (the green-coloring matter) and then becomes transformed into the energy of life. The new science has removed to a degree the mystery of life; at least it has shown us that the energy we call life is no more mysterious than any other transformed phase of universal energy.

"The evolution of life from inorganic materials is only one stage more mysterious than the evolution of any one form of matter from another, for in fact it is of that type, and the new energy-changes are little more startling than those which occur at other levels in the chain of creation" (Moore's "The Origin and Nature of Life," p. 19).

In organic bodies when this energy functions through vital organs it is transformed into that phase of energy we call life. When it functions through the physiological or muscular organs it is transformed into mechanical energy. When it functions through the organs of assimilation or digestion it is transformed into the energy of heat. And in like manner when it functions through the cellular organs of the brain and nervous system it is transformed into a phase of electrical energy we call mind, or feeling and thought (consciousness).

When we study the nature of life and mind according to this law we observe that much of the mystery which has so long attached to them in human philosophy is largely removed.

Mind is a mode of motion; thought is a form of force. If we keep this doctrine clearly before us it, I think, saves us from striking dangerous shoals, in the ocean of philosophy. As everything that is is a mode of motion, naturally the brain, as well as the mind, is a mode or congeries of motions. The brain consists of millions of individual cells. Each of these cells consists of infinite units or molecules; each of these molecules is the content of a mass of infinitesimal units we call atoms or in the last analysis, electrons. However, electrons are merely electrical charges, or rhythmical pulsations of ether.

But we know one thing more; that is, whenever the mind experiences a feeling or a relation between feelings (which is thought) it is always accompanied by an activity in the brain cells; when the mind feels, it experiences an emotion—when the brain responds to or accompanies the feeling it experiences a motion. The brain acts—motion; the mind feels—emotion. Both are modes of motion—occupying parallel planes. But the crux of psychology is to explain how the brain motion rises to mind emotion; or how the mind emotion causes brain motion. Which comes first, motion or emotion, is the problem.

This has, indeed, been an insoluble problem all through the ages, because "mind" has been construed as an object or a thing, just as brain is a thing or an object. But if we conceive of mind as an attribute and not an object some light falls on the issue. Matter, for instance, has its properties or attributes. As has already been shown we never know matter as matter; but only as feeling. The description of the feeling is the attribute. As, matter is hard or soft, long or short, cold or hot, light or dark, etc., etc., presents the attributes of what we call matter. But each of these attributes is clearly but a description of our feelings. But matter, that is a series of motions, may exist without causing us feeling, because we are not associated with it. Only when the motion we call matter contacts our bodies and awakens other motions that we call feelings do we have an experience of matter. That is feeling itself is an attribute of matter; for feeling is motion; but the feeling attribute of matter becomes the feeling attribute of mind, only when the attribute is discerned as a motion of the brain. If the brain is injured in the sensory centers then the feeling attribute of the brain ceases, because the motion or agitation of the cells in that center ceases. A brain action in any normal center gives rise to a mind action. Conversely, a normal mind action gives rise to brain action in some specific center. In short, brain action and mind action are complementary or simultaneous; both are modes of motion. But when brain action affects any center its complementary mind action does not necessarily rise to the plane of conscious feeling. There is a brain or cellular action, but, as we shall see in fu-

ture studies, the action exists in a plane of the cells so low in the organism that it cannot awaken conscious response. But that is not to say that it does not awaken or is not accompanied by mind action. For it is, as we now know, in the form of unconscious cerebration. The mind action accompanying the brain action may be graded all the way down from consciousness to unconsciousness, or reflex cell action.

Every cell has its own feeling-attribute following cell-activity. How do we know this? By apprehending the physiological office of the cells.

If you cut your finger and the blood flows from it, you are utterly unable, by your conscious understanding, to heal the wound. You leave it, you say, to nature. That means you leave it to the cells. How wonderfully they work. The red corpuscles know just what chemical ingredients to absorb or generate in order to restore the flesh to health, and the white corpuscles set up an embargo against the intrusion of any toxic germs that may attack the wound. All this goes on without your personal or conscious understanding, yet in a most intelligent manner. The cells work logically, knowingly, with scientific skill.

In like manner all through the organism, in each one of its organs, in all its tissues and fibres, the specific cells are constantly at work, maintaining the integrity of the organism, without the slightest consciousness on your part that they are so working. All this goes to show that the cells, each one of the millions and trillions that compose the body, are possessed of feeling attributes, or minds.

Thus, we see how the feeling attribute or mind action may operate on graded planes from consciousness to unconsciousness and mere reflex activity. But all the way down through a vital organism we perceive that there is displayed a logical relation between the cellular components; that is, a mode of complementary action, which is the equivalent of mind action.

Now we may go further than this and perceive that even in what we call inert or inorganic matter, the same condition prevails. Here there is not what we call conscious relationship between the molecular units. But there is logical relation. Chemical affinities are proportioned on absolute mathematical relations. But mathematical relations constitute the quintessence of logic. There is nothing more logical than mathematics. Yet, as we have seen all the constitution of matter consists only in rhythmical motions; therefore, these very rhythmical motions, or electronic pulsations, have both the matter attribute (activity) and the mind attribute (affinity) feeling. For, if the attribute were only activity, without correlation, then nature would be in a state of chaos and not a cosmos. But the fact that a logical cosmos exists, dependent on the exact correlation between the minutest units (of motion) proves that a mind activity is everywhere complemen-

tary to a matter activity throughout the universe.

Therefore, we may justly assert that all through nature mind activity, or a psychic complement, accompanies matter activity. It is useless to attempt to discover priority. Apparently, it lies in the very constitution of the universe, that wherever there is matter activity there also is mind activity. They are everywhere simultaneous and coterminous.

Just as mind and matter in the last analysis are one, so in the last analysis brain and mind, or cell activity and mind activity, are one and the same.

To many people, however, this conclusion seems to involve a mystery more incomprehensible than any other in nature. It is claimed the gulf between organic function and mental consciousness cannot be bridged in thought.

It does not so appear, if we construe matter and mind, as we have done in this paper. There is nothing more mysterious in the evolution of mind activity from brain activity, or the converse, than there is in any other activity in nature or in a chemical laboratory.

Who can explain how nature performs the trick of converting two units of hydrogen and one of oxygen into the substance we call water? We know that it is brought about by some process of molecular activity. We know that in some way these wholly different elements are subjected to some kind of gyratory action, or electrical whirlwind, which results in the magical production of something out of themselves utterly different than what they originally were. How did nature do it? Who can explain? Yet we accept it as a fact in nature, without attempting to explain it, because it is a fact.

Who can explain so simple a thing as when a thread is introduced into a bowl of saline solution, and then lifted out of it, there will gather over the entire length of the submerged string a mass of mathematically perfect crystals of salt? Who can explain why the identical number of chemical elements will at one time produce one substance and at another time altogether different substances? The chemist will inform you that such different results follow the different juxtaposition or relative positions of the elements. But why because at one time certain elements stand on the right side and at another time stand on the left side of precisely the same elements, different substances should be produced no chemist can explain.

Nature is crowded with a million phenomena just as mysterious as the manifestation of psychic activity accompanying cell agitation. That is so far as mystery goes, there is no more of it in the effusion of thought by the release of energy from a cell, than there is in the transmutation of wholly unlike elements into a homogeneous substance, totally different than themselves.

Brains in Their Stomachs

Earthworms have a memory, and may be trained, but their brains are not in their heads but in their abdomens. Prof. L. Heck of the University of Prague has announced this discovery as the result of experiments with a collection of 500, we are told by Science Service's *Daily Science News Bulletin* (Washington). We read:

They were introduced into a passage shaped like a capital T and carved from a block of wood which was covered with a glass plate so that the movements of the little creatures might be observed. When they came to the junction about half of them turned one way and half the other. Then it was arranged so that those that took the left-hand passage received a mild, but presumably disagreeable electric shock. At first the worms did not know just what to make of all this, but after they had all been through the experience about 200 times, they nearly all were converted to "safety-first" and took the right-hand turn. When the electrodes were then moved to the right-hand passage they learned to shift to the other after only 65 passages, evidently showing more aptitude. In the human sense, earthworms have no brains; their nervous systems consist of a series of little ganglions, or nerve centers, on the under side of the worms and connected with each other by nerve fibers. If the worms were cut into, the fragments still showed the ability to distinguish between the safe and the unpleasant road to travel, showing that the earthworm remembers in every one of his ganglions, and is able to learn and profit by experience.

—*The Literary Digest.*

Life

By F. A. Ells Over

A life to me is but a day;
Just pausing on the Great Highway
To pluck a Bud of Knowledge there,
Then travel on, with Bud so rare,
To seek another, higher plane—
Then pluck a Bud again!

—*The Harmonial Thinker.*

The Museum of the City of New York has an old-time tavern sign on which is printed the following: "Four pence a night for Bed. Six pence with Supper. No more than five to sleep in one bed. No Boots to be worn in bed. Organ Grinders to sleep in the Wash house. No dogs allowed upstairs. No Beer allowed in the Kitchen. No Razor Grinders or Tinkers taken in."

Questions to Arouse Thought

If we are a spark of light thrown out of the great whirling mass of creative material and separated from it through increasing intensity of vibration, given direction to by the law of attraction, forced ahead by that impelling law of desire to arrive at some place which previously existed and into which we are eventually drawn as an entity not yet spiritualized, how can we say we have a will in the matter of evolution sufficiently developed and enlightened to choose our parentage whether it be an humble abode or a palatial residence. Then, again if the soul or life does not function in this tiny speck of forming flesh until four months and two weeks, by what process does the individuality of one who claims to have traveled the road many times, enter this abode; and what becomes of the original spark of light which started it on its way to physical development? Is it reasonable to think that one can get back into line at will as often as they desire? How long does it take to descend the scale of Life to its original point of light and re-ascend again? Having had this experience as some claim several times, are we any farther advanced during our time of encasement or does our advancement only come at the end of each exit to be stored somewhere and held in trust by some supreme being until we are through with our journeyings back and forth. And during this time what has become of the spark which struggled itself free from its original entanglements? When does it gain its first expression in the flesh and how long does it take for its ascension to the scale of embodied expression?

You can never dragoon men by law into morality. We have too many laws. There is a tendency in the United States to pile on a law to most every new condition that arises in public life. If a man happens to cut his throat with a razor, a law banning razors at once goes into effect.

Knives and forks will probably be forbidden as legal weapons within a few years.

A deep respect for law is essential, especially in a democracy like our own, but men who work constitutionally for the repeal of a law in which they do not believe are fulfilling their sacred civic duty just as certainly as the men who established the law.

If we go on as we are we shall create a bureaucracy at Washington and a jobholder's regime in which one man in every three in the United States will be a political officeholder, and then we may as well move to Russia.—*Archbishop Curley of Baltimore, in Current Opinion.*

Every year great quantities of stored grain are lost through fire caused by the action of the air on the living cells.

THE DRUGLESS TREATMENT OF NERVOUSNESS

By Dr. Axel Emil Gibson

The word "nervousness" is often used in a misleading sense, and given a significance alien to the condition in itself. The word may be used to indicate bad temper, which is a more superficial conception of the term; while taken in its deeper meaning it indicates a condition of systemic decentralization—a condition in which the sufferer finds himself at times in the hands of an uncontrollable and even unaccountable nervous distress.

Due to inner shock, arising from some psychic, mental or physical causes perhaps long forgotten, the condition involves the one or the other department of the central sympathetic system, with its controls in the solar plexus, and its field of action in the weakest link in the chain of subconscious impulses.

Hence in its deeper meaning, nervousness in most cases has a psychic or semi-psychic basis and is due to an insufficiency of volitional restraint—though the loss of temperamental equilibrium and inner poise is not infrequently aggravated and even caused by an injudicious indulgence in heating, stimulating and nerve-irritating foods. In this case the cure is directly affected by dietetic adjustment.

And a first principle to be considered by the nervous sufferer is to avoid shock—moral or physical—such as follows upon sudden changes of personal environment. All strains in thought or action must be guarded against: extremes in dress, exercise, temperature, should be avoided; too hot or too cold dwelling apartments, too sudden and intense movements, too animated conversation.

The condition for health lies in balance, attainable only by and through painstaking application of one's available mental, moral, and physical energy to definite purposes of the larger, impersonal, and universal order of life.

Hence any indulgence, be it in conversation, games, reading, sporting, etc., for no other purpose than that of spending time and energy, becomes a leakage of individual life, an outflow of energy without a corresponding inflow of fresh, creative power. Motives and purposes connect us with the well-springs of universal recompensation.

The first steps towards the restoration of health and power lie in an attitude of loveliness, usefulness, and surrender of egotism. Furthermore, we must avoid shocks along physical and emotional lines,

in exercise or diet. A subdued, modified tenor of personality should pervade daily life coupled with adjustment to a rhythmic order in rising and retiring, eating and exercising, etc.

Nature has distributed her vital batteries in every domain of evolution, but the key can only be found by observing the laws and principles embodied in the orderly sequences of rhythm. Twice during the week, at the time of retiring, a bath in a tub of water of comfortable warmth—not exceeding 99° Fahr. and rendered saline by one pound of Epsom salt; the bath should not exceed 20 minutes; then proceed to bed and enter a state of relaxation.

Every morning some 20 minutes should be devoted to muscular development and breathing exercises—always remember that exhalation is as important as inhalation, and relaxation as essential to muscular power as tension. An attitude of receptivity and plastic impressiveness is of such importance to growth and power that its practice should form a feature in relation to any plane of life.

Rigidity, tightness, stubbornness, resistance, fears, suspicions, lack of trust and faith in ourselves and others, bring upon us an isolation, physical or mental, that gradually closes our vessels into stagnant pools of perverted energy. It is safe to say that it is the poison generated by this attitude in our constitution that causes more breakdown than even excesses in eating and drinking.

Relaxation, mental poise, moral trust should constitute the opening movement to every new morning's life, followed by deep, sustained exhalations and inhalations, not to exceed 15 minutes. By an effort resembling an attack of coughing or sneezing, the aircells of the lungs should be thoroughly emptied from every residue of stagnant night air. Then a few moments of tensing and relaxation of every muscle in the body—arms, neck, abdomen, limbs and feet—so as to insure volitional control of every muscle of the body. An hour before breakfast, so as not to interfere with the digestion, take two teaspoonfuls of lemon juice in a tumbler of distilled water, to which may be added three or four grains of baking soda, for the sake of neutralizing the bacterial acids of the blood.

The breakfast for those suffering from nervousness should consist of oatmeal, cornmeal, or rice.

according to season or geographic position. In the tropics, the rice, by its cooling properties, is better, while oatmeal and corn, by their heating qualities, are for northern latitudes or colder seasons. In either selection the mush should be seasoned with an onion—the size of an egg—thoroughly cooked in with the cereal. After cooking, which should at least cover two hours, and in a double boiler, the mass should be pressed through a wire strainer, so as to remove every coarse and indigestible fibre, and yet retain the valuable salts that adhere close to the hull of the grain. The meal should be small, and well chewed so as to insure an empty stomach at about 10:30 A. M., when a glass of milk or whey may be sipped and churned in the mouth before swallowed.

* * *

At 12:30 lunch, which should consist of some raw vegetable salad in combinations like the following: turnips, lettuce, parsley, soft egg-omelette and a slice of old, stale rye or wheat bread; or carrots, celery, lettuce, poached egg, whole wheat toast; or lettuce, cabbage-slaw, whipped egg, seasoned with olive oil and salt, well baked rye bread; tomatoes, green young onions, parsley, Chili bell pepper, scrambled egg, toast; or dandelion, mustard greens, parsley, cucumber, old stale bread. Butter may be used sparingly, and a teaspoon of olive oil precede each meal; but under no circumstances should vinegar or lemon juice be used in dressing. Luncheons should be small so as to allow for some sweet fruit at about 5 P. M.,—apple, grape, blueberries, or persimmons.

* * *

Supper at 6:30 of two or three well stewed or baked vegetables, in the following combinations: onions, carrots, parsley, fish (salmon, oysters, lobsters, shrimps being barred from the menu), boiled rice in place of bread; bell peppers stuffed with a little meat, parsley, parsnips; baked potatoes, summer squash, beets, parsley; spinach, celery, mustard greens, corn meal mush sliced and baked; string beans, oyster plant, celery root, rice; turnips, parsley, corn on cob; peas, carrots, peppers, mutton. Meat should not be used more than three times a week, and never in combination with bread, potatoes or cereals.

* * *

At retiring—9:30 or 10 P. M.—a cup of vegetable bouillon prepared from $\frac{1}{4}$ teaspoon barley, 4 sections of garlic bulb, small onion, spray of parsley, $\frac{1}{4}$ teaspoon unground flaxseed, and a slice of hot pepper. Boil an hour, then press through a wire strainer. A teacup of this extract should be taken at night on retiring, made fresh every evening.

* * *

After being undressed the patient should massage in warm olive oil. The parts especially to be manipu-

lated are the space between the toes; the groins, armpits, space behind the knees, neck, and up and down the spine.

A few minutes should be spent in deep forward and backward movements of the body trunk, in tensing and relaxing the muscles. Vigorous forward and backward kicking, rhythmic strokes (windmill fashion) with the arms; deep measured, thoughtful breathings; followed by an attitude of relaxation, the mind relaxing into a state of peace, self-scrutiny and haleness of existence.

The closing moments of the day should be an effort to fasten one's energies on that unknown presence, which is the source and center of power.

Los Angeles, Cal.

The Occult Instinct in Man and Animals

By Edward Lawrence, F.R.A.I.

In the *Occult Review*, February, 1923, I called attention to the fact that the most prolific source of occult phenomena in man is to be sought among barbaric races. A study of savage custom, over a period of nearly forty years, has led me to the conclusion that behind primitive magic and religion there exists a vast field awaiting patient investigation, for it is in that direction that the origin of the occult sense is to be sought. That the lower races possess certain faculties more highly developed than those same senses are among civilized peoples is beyond question. Early observers pointed out that savages had keener sight and hearing than white men. Over one hundred years ago, Collins said of the Australian blacks that their quickness of ear and eye enabled them to hear and distinguish objects which would totally escape Europeans. Pallas stated that the Calmucs could distinguish, by smelling at the hole of a fox or other animal, whether the creature were there or not. So perfect was their sight that the smallest objects could be seen from a great distance, in spite of the fact that vapours arise in warm weather making correct vision difficult. The extinct Tasmanians, usually considered as the lowest representatives of the human race, possessed wonderful powers of finding means of subsistence, and discovering supplies of water in places where no European would think of looking. There can be no question that civilized man has lost, during the course of a long evolution, many of those instincts possessed and used by the wild races of the genus *homo*. I am of opinion that, notwithstanding the enormous accessions made to our ethnological knowledge during the last forty years, we understand very little indeed of the faculties possessed by the savage. The wholesale condemnation, both by European governments and Christian missionaries, of pagan practices, such as witch-

craft, as mere superstition and dangerous to the community, has not only broken down the ethical standard of the savage, but it has destroyed, in great measure, a remarkable system of primitive thought which is but the expression of those faculties which only exist in a degenerate state in civilized man.

While there can be no question that savage races possess keener instincts than civilized peoples, it is certain that the senses of sight, smell, and hearing in man are almost rudimentary when compared with the same senses as developed in the lower animals, such as the hawk, the setter dog, and the fox, as Mr. Herbert H. Beck, of Franklin and Marshall College, Pennsylvania, has recently pointed out. In a paper presented before the Delaware Valley Ornithological Club he gave a most remarkable instance of the *occult* sense in birds. He believes that a definite *food-finding sense* exists in certain birds, such as the turkey vulture (*Cathartes aura septentrionalis*) a sense acting independently of sight or smell. Whilst hunting in the farming valley of the Little Conestoga, Lancaster County, one of the hounds suddenly went mad and had to be shot. The carcass was then thrown into a limestone sink-hole. Three hours later, at the request of a local veterinarian who wished to examine the dead animal, Mr. Beck returned to get possession of the carcass. As he neared the hole two vultures climbed out and flapped away. That they had been feeding on the flesh for some time was made evident by the fact that the hams had been almost eaten away. "There were two unusual features in the situation which, as the mind dwelt upon them, made the presence of those vultures in the sink-hole most impressive, if not uncanny." No winter camp of the vultures existed nearer than the southern slope of the South Mountain, eight miles north of the spot. Mr. Beck says that he had rarely, if ever, seen vultures ranging in the Little Conestoga Valley during the winter, either before or since the incident. *The dog itself was invisible from any part of the sky*, owing to the position in which it was thrown. Under these conditions it is difficult to account for the finding of the carrion by means of the eye or by smell. "The dog being invisible and there being no vultures in the neighborhood when it was thrown into the hole, sight could scarcely have been involved, and the possibility of a freshly killed dog at the bottom of a 6-foot hole giving off enough scent in midwinter to attract birds miles away is out of the question." One is, therefore, forced to the conclusion that some unknown faculty aids these birds to discover food which they would be unable to find if only the sense of smell or sight were relied upon. As this authority rightly says, there is nothing supernatural about the remarkable sense of homing which is more highly developed in birds than in any other group of the animal kingdom. This remark is equally applicable as regards other senses

such as that of food-finding, which we are unable to explain in the light of our present knowledge. If the latter sense were possessed by man in the same degree as it is by the birds of prey, such as the vulture, many would have no hesitation in claiming for man a supernatural power which would be denied in the case of the lower animals. The truth is, what we call instinct in animals is one of the most wonderful operations of the organic world; it is, as von Hartmann declared, *of the nature of clairvoyant intuition*. Dr. James Drever, in a recent study of *Instinct in Man*, sums up his account of von Hartmann's theories by stating: "The unconscious knowledge, which underlies instinct, is of the nature of 'clairvoyance,' and manifests itself as 'clairvoyant intuition.'" Thus we are justified in coming to the conclusion that many orders of the lower creation are in possession of a group of faculties which are shared in a lesser degree by the lower races of man, and that those faculties are lost, for the most part, as man climbs the scale of civilization. The scientific man himself excludes all supernatural explanation of the nature of things. No such explanation is required as regards animals; what we do not claim for lower forms of life we need not claim for man himself. But we can claim that the human race, in its lower stages of culture at least, does possess certain faculties to which the name occult is applied, and that by the exercise of those faculties certain men and women are able to ascertain many facts hidden from the majority of their fellows. What has brought the use of them into disrepute is the vast amount of superstition hitherto surrounding their practice. But the instances given in my previous paper of the use of an occult clairvoyant sense by widely-separated races proves conclusively that such a sense is as natural as is the sense of sight or hearing. It is by the study of lower forms of life that man has proved his physical origin; it will be by a similar method that he will be able to throw light upon those mysterious faculties which he shares, though in a small degree, with creatures more lowly than himself.

The defeat of all measures making possible the use of the Bible in the public schools was recommended in a report read at the tenth triennial convention of the National Council of Jewish Women, at St. Louis, Missouri.

There are about 1,750,000,000 persons in the world. The total doubled in the last century.—*Dearborn Independent*.

A materialistic church has no vitality. It is dead. Great buildings, great organs, elaborate music, splendid ritual, and marvelous benevolences, in themselves are only painted fires and decorated corpses.

EVOLUTIONARY IMMORTALITY

By ALFRED GOULD

(Continued from last month.)

The most universal, the most profound, the most necessary of *all* human relations, is that which assures the continuation of man's progress, the reproduction of the species under earth conditions.

Taken as a matter of course by the ordinary individual, it constantly reveals itself as an ever greater marvel to the perception of awakened thought. Its possibility has been gradually built up through the ages, pyramided so to speak on the many minor previous combinations gradually evolved to produce the same result for less important life forms. This evolutionary process still keeps on, and ultimately is destined to so sublimate human expression in this earth world as to raise it to the vantage point of *actual contact at every point* with the phase of Life to come. We are very far from this as yet and our work consists in furthering this necessary step in the evolution of the race.

All Life is the result of vibration. Vibration is but the manifestation of *Force*. Force does not *always* mean *motion*. When it does, it constitutes vibration in its myriad forms. Otherwise it sleeps so to speak in the chrysalis of that state of Life to which man has applied the name of *Matter*. It is the alternation of these two successively recurring states which constitutes the evolution of the Universe of which *we* are a part. Polarity, duality, the pendulum swing, etc., are all expressions of this alternation so indispensable to Universal Life. The very fact of the child succeeding the parent is but one expression of this alternation.

The tiny spark of Life, ready to enter upon its earth phase of existence as the only open door to progress, upon being brought into contact with the necessary physical combination, changes its wonted mode of action and starts in building up a physically material body around itself which can only develop along the lines of the parent form, as the Life within adds cell upon cell to this material crystallization. In this it is well protected, physically, by the mother's body and it is helped by those from behind the screen in case it has difficulty in carrying out its high intent. The energy which previously expended itself as pure force, almost, is now used up in a material function of holding the new body together, making it grow and preparing it to act its part under the new combination.

Hence we see that procreation, as it is called, means the swinging of the pendulum of progress toward the

material side and its crystallization, thus becoming one of the foremost manifestations of the alternation of recurring states of Being we have mentioned. In doing so, by successively passing through the main animal states which have preceded man, before birth, it is living over again in its own restricted circle the Great Universal Swing exemplified by the projection of the stream of Humanity from the center, Eternity, toward the outer periphery of our Universe, the realm of Matter, of crystallized Force. Thus, as humanity as a whole is now swinging back toward the center again, so also does the incarnating soul so soon as death relieves it from the thralldom of the flesh.

Thus we may judge how we help the whole process along by activating the birth rate and hinder it most adversely by the contrary line of action.

We may, right here, promulgate the fundamental fact that all activity of ours which promotes the progression of Humanity, promotes signally also our own progression; while all activity which hinders the same, likewise hinders us in our development. The former class of actions constitute virtue; the latter, vicious sin. This is the one and only sin we *can* commit.

The fertilization of the ovum constitutes the opening of the door of the physical realm to the onward struggling Life-Spark.

Sometimes the latter waits long for this favorable opportunity only to be pushed to one side at the last instant in favor of a bolder and more energetic competitor for advancement. Fortuitous circumstance ever dogs the steps of *all* evolutionary advancement.

The Universal Law that all Life-forms who possess consciousness of individual Life, progress solely through the fact of actually *living through* each successive state, finds its application also at this point. The growing foetus passes through the main phases which mankind has successively reached in its sojourn on Mother Earth, from the very beginning of its development, thus bringing to the consciousness of the advancing soul the history of that wonderful body it is about to be clothed in. As its last physical organs develop to their true functions, all is ready for the initial independent step in this new world of flesh.

The baby is born, takes its first expansion breath and then must gasp for more. Although this and later happenings do not register permanently on the child's physical brain, the building power behind is most powerfully conscious of it all and hastens strenu-

ously to pass through this unwelcome phase of strain and pain.

When properly cared for and put under normally favorable conditions of growth, the child soon adapts itself to its new surroundings and, reacting to the joy within, with no physical responsibility as yet beyond its own physical body, a most satisfying consciousness as of heavenly progress sets in, as the soul gradually reaches out in its effort to mould the dense material conditions it is placed in. This process we call *play* and it explains why play is so indispensable to children's growth. This is also why responsibility should only be very gradually placed on very youthful shoulders. If the latter are allowed a longer period in which to develop freely, their size and strength will be commensurate later on.

The child sees everything solely from its own standpoint in this world entirely its own, but gradually wakes up to the fact of their being adamant limitations to its powers. Then it cries; cries out, but ever to less and less avail through mortal life, until it learns to foresee results and the uselessness of attempting that which it has come at last to recognize as impossible for it. This is the underlying lesson we *all* must learn. According to our complete grasp of the conclusions it inculcates we are prepared for the next step through the inevitable door of mortal death.

There shortly comes a time when, in the course of the normal child's activities, it becomes *conscious* of the need of human sympathy in order to carry out its desires, or rather the necessities of its growth. It finds the evidence of this sympathy through physical contact at first; then through thought interchange; then through magnetic interchange. The latter is what determines, to its own satisfaction, the degree of sympathy or antipathy which exists between it and those around it. This perception lies beyond that of the physical senses and represents the beginning of an awakening to earth conditions of the encased soul within. As this awakening progresses, whether consciously analyzed or not, the individual soon develops those characteristics which will determine its course through physical life and are thus seen to be the resultant, so to speak, of the interaction of its own previous growth and the new earth conditions which surround it.

Through it, and on it, are based all the individual's conclusions as it comes to successively understand the constantly renewed situations Life offers it.

What is the basis of this so all-important magnetic interchange?

It is the important and all-embracing fact of Life itself!

What is Life then?

It is the expression of the Will, the I, of each individual in more or less sympathetic action and re-action with the changing world around it.

How is this expression carried out?

By the projection, within its possible sphere of action, of those etheric waves which represent the result of its innate Life-Force, binding it thus together with all other individuals belonging to the same category of force-wave expression. The variety of the force-waves is as great as the possible combination of the numbers representing their various inflections. All those belonging to the stream of Life Energy we call Humanity, present identical basic characteristics. This is what binds all its component parts of energy into one continuously expressing, changing mass of force in action, holding thus its own equilibrium in the Universe it is a part of, and contributing to the healthy progression of all the latter's parts.

We see thus that, in the last analysis, all Life expressions around us are the result of individual development in each tiny spark, and that, whatever the total volume may come to be, it is but the growth expressed by a chain of myriads of force-resultants, all linked together logically and indissolubly and, through their co-operation, *creating* the different vast Universal movements we are aware of on every side.

The logic of this development comes into being then, actually, as the mechanical expression through the line of least resistance of the harmony, more or less perfect, created by the intermingling superposition and overlapping of force-waves. This explains the much mooted point of so-called *cause and effect*. It also explains the progress and expansion of human consciousness. It is all a purely mechanical process similar in every respect to that of smelting and combining metal ores, for instance. Knowledge of force-wave action elucidates the whole problem. What constitutes force-waves will be one of our interesting subjects for discussion.

(To be continued.)

Love

Love is the destructive force in the universe that draws together elements harmonious to the construction of *all* life, the effect of whose combining results in a creation, whether it be of man, beast, fowl, bee, butterfly, reptile, blade of grass, lovely flower or of luscious fruit.—*Effa Danelson*.

Not as Hopeless as That

He—"I could dance on like this forever."

She—"Oh, I'm sure you don't mean it. You're bound to improve."

INTER-STELLAR COMMUNICATION

Dreams of an Astronomer, by CAMILLE FLAMMARION
New York, D. Appleton and Company

"Continuing my celestial voyage, I left the system of Alpha Centauri to penetrate into the starry depths of the Southern Cross. I traversed sunny shores and deserts of night, passing from sun to sun, from system to system, flying past stars which blinded me one moment and then were engulfed by the infinite night."



NOTED FRENCH SCIENTIST

M. Camille Flammarion

In the hope of establishing definitely that there are other inhabited planets, this famous authority on planetary phenomena is to be invited to Chile to view the planet Mars from that quarter of the world

This is the way in which Camille Flammarion, writing in "Dreams of an Astronomer," relating a remarkable dream trip he took, describes the sixth stage of the vast journey, representing a distance of 60,000 billion miles from the earth. Continuing, the gifted French scientist says:

"When I reached the confines of our sidereal universe the suns and systems became sparse and as I continued my ascent I found myself engulfed in a black and desert void whence I could see the outer form of our universe, resembling one of those many star clusters which are seen in every telescopic field. This clus-

ter became smaller and smaller as I flew on into the outer darkness.

"Then, in the infinite night I perceived above me another universe which appeared in space as a pale and distant nebula and I understood that all we can see with our eyes in the clearest night and all that telescopic vision has yet allowed us to discover represent nothing but a local region in an animated immensity, and that there are other universes besides that of which our sun forms a star."

After winging his flight through six of these universes and seeing countless numbers of them in every direction Flammarion conceives a vast contempt for the earth, which he says is an insignificant part of a solar system that amounts to but a hovel in "this city of limitless empire" and but "a room in the solar mansion"—a small dwelling, miserably small.

"Thus in the general economy of nature our planet has no more importance than a poor little room in a considerable house. That house in turn is lost in the middle of an immense town."

M. Flammarion says that constantly emanating from the sun is "a force different from light and heat, a force we do not perceive with our senses and which places our small and mobile planet in constant communication with our central star, which is more than a million times greater in volume.

"The sun sometimes experiences violent expansions, perturbations, tempests and magnetic storms. The smallest disturbances which happen in our formidable star are transmitted to us."

An instance of such transmitted disturbance is cited as having taken place September 25, 1909, when telephonic and telegraphic service was interrupted in France, all over Europe and other parts of the world.

"On that day the intensity of the earth currents which produced the breakdown was fifty million amperes, whereas the instruments work regularly with ten to twelve million amperes. The whole terrestrial globe had been plunged into a magnetic field of great intensity, into a veritable dynamic ocean originating in a solar torrent."

The author says that there is a magnetic bond, "is not only gravitation, nor only light, nor yet only heat, which throws a celestial bridge from the sun to the earth: it is also electricity; it is also magnetism, it is a force still unknown and unexplained which no doubt maintains communication between all the worlds," an ethereal wave which "if we could utilize it we could communicate with our neighbors in the heavens."

The author talks incisively and briefly about interstellar magnetism and some of the recent claims made by delvers in contemporary physics:

"Ions and lectrons, those convenient goblins of present day physics, do they exist? Nobody has ever seen them. Perhaps they are only ingenious interpretations. What does certainly exist is electric force. We may also think of the repelling force exerted by the sun, which blows so strongly upon the nuclei of comets and produces tails several million miles long and always in the direction opposed to the sun."

Flammarion has a speculatively interesting chapter concerning communication between the worlds. This he does not dismiss as impossible:

"That in a future, which is perhaps not so very far distant, say, a century or two, the inhabitants of our planet might enter into optical, electrical or telepathic communication with those of another planet of the solar system we have some right to expect, though it is not a matter of tomorrow."

The writer advocates the use of huge geometric figures constructed of points of light on the earth's surface as a means of sending or returning greetings to the inhabitants of the moon, but drops a word of friendly warning against too hasty action in embarking upon such an enterprise:

"Up to now we have noticed nothing on the moon which might lead us to suspect the existence of a thinking humanity inhabiting that small celestial island. Yet the astronomers who specially observe our satellite, and who study its singular aspects with attention and perseverance are generally of the opinion that that heavenly body is not as dead as it seems. We must not forget that in the present state of optical science it is difficult in practice to apply to the study of the moon a magnification greater than a thousand times. To see our satellite a thousand times closer than it really is still leaves it at a distance of 240 miles. Now, what can be distinguished at such a distance?"

The possibility of beings on other planets constituted different chemically from us is also considered, authorities being quoted to show that while on earth all life is bound up with carbon compounds, "one may suppose that in entirely different circumstances another element might show itself capable of supporting the conditions of life in combinations which might resist greater heat without decomposition or greater cold without becoming torpid."—*The New York Sun and the Globe*.

A honeybee's work consumes about half the hours of daylight, the remaining hours of the twenty-four being spent in rest, according to tests made by the United States Department of Agriculture.

Why Are Mediums Branded as Fakes?

By EFFA DANIELSON

First Paper

The people who brand them as such are themselves entirely ignorant of the laws governing the phenomena and only about one per cent of the accusations are true. Until laws governing this phase of life can be better established, none of these accusations can be considered as reliable.

The mental phase is the only phase that can, in part, be studied sufficiently whereby such evidence can be obtained. (We are not including in our analysis, the trickster or the magician who perfects his art and uses it for commercial purposes.) How much responsibility can be placed on the medium? The tricks that are paraded to every community about fake messages may be resorted to by tricksters but no real, intelligent person is duped by them. The mental medium's message may be colored by what has previously been impressed on the brain or the intelligence of the message may be colored by the medium's intelligence or education; but this is not a proof that she is faking the message; in fact, she may be entirely ignorant that such is the case. When we consider that every part and particle of the body is brain matter and that the medium's body is used to convey the message, we must compare the message and consider that phrases contain duplicate words and words are made up of letters whose origins are symbols. Thought language is transferred in symbols and must be interpreted; this is not an easy thing to do. The medium can only leave it to the recipient to interpret the message or, as is often the case, the sitter interprets it and, regardless of anything the medium might say to the contrary, the recipient elings to his or her own interpretation. This false interpretation of messages has condemned more mediums than any other accusation. A man told me several years ago: "Don't condemn a medium until you know she is wrong." He added: "I have been condemning a certain medium for thirty years and just today, that message she gave me, thirty years ago, was fulfilled." He had interpreted the message wrong or had applied it to the thing which was in his mind because it was what he most desired at the time. The mediums who have mental phases have the advantage over those who have merely physical phases.

(To be Continued)

What you give cheerfully will bless both the giver and the receiver. Never give grudgingly; better not give at all. Gifts to be beneficial, should be from the heart; then their purpose is fulfilled.—*Myra K. Simpson*.

Psychic Research

For the first time we dignify this branch of science with separate consideration under a formal heading of its own. It is one in which progress is necessarily slow, because of the dearth of experimental material. Good mediums are scarce, and good mediums who have the temperament enabling them to work profitably for scientific investigators are even rarer. But there appear to be a few of these, and with them the collation of data proceeds—it would, of course, be extremely rash to advance any claim that the investigation of psychic phenomena has proceeded beyond this stage.

Our own investigation has, to date, been disappointing in that no genuine manifestations have been brought before our committee. Other workers have been more fortunate, and in Great Britain the body of investigators working with the medium, Stella C. has had the singular good fortune of being able to prove categorically the existence of a manifestation that has been freely disputed—the cooling influence of the mediumistic trance upon the immediate neighborhood. Seances have been held in a locked and sealed room, sufficiently insulated against all influencing of the temperature from without. Obviously, under the operation of known causes, the only thing that can happen to the room temperature is a slight rise from the heat-radiation and combustion products of the numerous persons present. Actually, this did occur, in the end; the temperature at the close would always be slightly higher than at the beginning. But the verdict of the sitters' senses that the room was materially cooler during the mid-portions of the seance was checked up by self-recording thermometers, and found to be in accordance with the facts. This cooling was always appreciable; in two or three instances, the bottom of the temperature curve, corresponding with the climax of the trance and the other phenomena, was no less than twenty degrees Fahrenheit below the initial figure. There seems no escaping the conclusion that we have here a genuine psychic phenomenon—that the medium in some way absorbs large quantities of energy from the surroundings, giving it back later on. By no possibility can the conclusion be avoided that this iron-clad series of observations is the event of the year in psychic science.—*Scientific American*.

The above clipping was taken from The Scientific American. We are presenting it to the readers of PSYCHIC POWER that we may draw a conclusion at this time.

We do not desire to criticize the policy of the Scientific American, neither do we wish to discredit their committee. Far be it from our heart to say one word

that would hurt the feelings of any person, but we feel it is time to draw the attention of our readers to the fact that one man or two, three at the most, appointed by whose authority we do not know, propose to condemn the testimony of thousands of our fellow-citizens who, intellectually and in every other way, are quite as capable of judging fake or true mediumship as this austere committee is. It looks like an attempt at discrediting mediumship and proving each medium a fake, rather than proving her powers, which the Scientific American led our mediums to believe was their intention.

We read in the above article that the committee has been disappointed. Also that other workers in other countries have been more successful.

It is amazing and amusing to the honest mediums who have labored in the field for years, giving comfort and building up hope, proving to a weary humanity that their loved ones were alive and that under the proper conditions they could be communicated with, to hear such testimony. The presentation of the experiment is ludicrous. The medium, Stella C., is either fooling herself, or those who are in such wonderment at her ordinary phenomenon are babies in the field of psychic research.

I dare say, were you to ask all the public workers in the psychic field today about it, ninety-nine out of a hundred would tell you that it is a common occurrence; so common that it is never noticed or spoken of. People who frequent trumpet or materialization seances, where the room is closed to shut out the artificial light, will testify to this fact, that the room rarely ever gets overheated even in the heat of the summer. I attended a trumpet seance held by Louie Ward from St. Joseph, Mo., on a hot summer evening and one lady complained of being very warm; immediately a cool breeze floated through the room. No one present thought it was phenomenal. We just thanked those who brought it as we would thank a friend for a fan or a glass of water. Just a few weeks ago in a trumpet seance at our Center, conducted by our Mrs. York, the room became hot as though intentionally and, following immediately, cool air filled the room. We all remarked about it but no one thought it strange; what seems so strange to the scientific investigators is as common as Pat's shoe to old wokers.

The writer would advise a rest on all this investigating "rough stuff" which keeps the layman from getting down to business and getting a few facts for himself.

The unreasonable attack on Mrs. Tomson, from hearsay evidence should show the public which way the arrow points. Will our English mediums get the prize? Remember it was the Fox sisters who opened the gate in 1848, bringing the consciousness of commu-

nicating with the dead into actual reality. But remember that our mediums who have borne the brunt of battle and held the fort ever since that time were not crooks. In fact, the crook is in the crook class, and no honest medium, of which there are plenty even though it is stated otherwise, does not nor ever did associate with them, any more than our beloved physicians associate with crooks in the medical profession. But we regret that a group of men who set themselves up as judges are so lacking in the fundamentals necessary to one who should judge. Would a doctor, a lawyer, a chemist, or even a preacher, submit to such indignities as the medium is subjected to? Under these test conditions she must conform to the opinion of those who know absolutely nothing about the laws governing the manifestations. These judges do not believe in a natural life after the change called death and would not receive a manifestation from one coming from that environment. The self-styled scientific investigator is on a par with the test hunter who considers spiritualism in the light of fortune-telling. Those who are earnestly seeking communication with their loved ones, get it; and they know what they get is not fake.

Alice in Wonderland furnishes us with a good term of comparison for these self-styled investigators in their joy over their findings. One consolation for the truth-knowers is, that their bark is worse than their bite.—*Effa E. Danelson.*

Justice

There are many earnest souls occupied in trying to do people good.

There are nine million societies, more or less, organized to improve and to ameliorate.

There are preachers, missionaries, evangelists, reformers, exhorters, viewers-with-pride, and pointers-with-alarm without number, wrestling with sinners.

All forms of industry are booming these days in the U. S. A., but the uplift business is still several laps ahead.

It seems ungracious to say a word to any enthusiastic person who is engaged in so laudable an enterprise as that of rescuing the perishing, feeding the hungry and healing the sick. And yet, when you take time to think right through to the bottom of things, you must come to the conclusion that there is but one real, radical and effective way to help your fellowmen, and that is the way of justice.

If I want to redeem the world I can come nearer my object, and do less harm, by being just toward myself and just toward everybody else, than by "doing good" to people.

The only untainted charity is justice.

Often our ostensible charities serve but to obscure and palliate great evils.

Conventional charity drops pennies in the beggar's cup, carries bread to the starving, distributes clothing to the naked. Real charity, which is justice, sets about removing the conditions that make beggary, starvation and nakedness.

Conventional charity plays Lady Bountiful; justice tries to establish such laws as shall give employment to all, so that they need no bounty.

Charity makes the Old Man of the Sea feed sugar-plums to the poor devil he is riding and choking; justice would make him get off his victim's back.

Charity swats the fly; justice takes away the dung-heaps that breed flies.

Charity gives quinine in the malarial tropics; justice drains the swamps.

Charity sends surgeons and ambulances and trained nurses to the war; justice struggles to secure that internationalism that will prevent war.

Charity works among slum wrecks; justice dreams and plans that there be no more slums.

Charity scrapes the soil's surface; justice subsoils.

Charity is affected by symptoms; justice by causes.

Charity assumes evil institutions and customs to be a part of "Divine Providence" and tearfully works away at taking care of the wreckage; justice regards injustice everywhere, custom-buttressed and respectable or not, as the work of the devil and vigorously attacks it.

Charity is timid and is always passing the collection box; justice is unafraid and asks no alms, no patrons, no benevolent support. "It is presumed," says Henry Seton Merriman, "that the majority of the people are willing enough to seek the happiness of others; which desire leads the individual to interfere with his neighbor's affairs, while it burdens society with a thousand associations for the welfare of mankind or the raising of the masses."

The best part of the human race does not want help, not favor, nor charity; it wants a fair chance and a square deal.

Charity is man's kindness.

Justice is God's.

—From *Four Minute Essays*, by Dr. Frank Crane.

Handicapped

Johnny—"The camel can go eight days without water."

Dick—"So could I if Ma would let me."

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

INTERESTING PSYCHIC EXPERIENCES AT OUR CENTER

At these seances of Mrs. Tomson we might say we have discovered why so many cry fraud, and why, in the regularly organized attack on the work of materializing mediums by those who are ignorant of the laws and who are not studying facts are able to grab the form and find the medium in their arms. This does not necessitate nor prove fraud on the medium's



The accompanying cut shows the materializing medium profusely clothed in the substance which is later converted into forms and clothing for those who are able to utilize it in coming back, so to speak, from that country of silence beyond the dead line

part. We invited Mrs. Tomson to our Center, not to prove her a fake but to prove the genuineness of the manifestations which come through her organism that we might make a particular study of this phenomena. I believe that for the first four or five figures manifested, and possibly those of an entire evening's development, the substance matter, the frame or network used by all manifesting spirits might be the medium's body. For this we could give many reasons; the medium's body might be depleted; the sitters might be too negative or they might be too positive. Until we learn the law governing this particular vibration of life, we can only experiment as has been done with all great laws in times past. Until this question of life after death can be wrested from the hands of the worshippers of Gods and Saviors and disconnected from Heaven and Hell, we shall not be able to advance beyond the narrow confines of the primitive mind. This is a scientific question and must be dealt with by the law of chemistry and mathematics.

We have watched this process of re-assembling from this substance which emanates from the body of the medium. Thirty-five years this wonderful phenomena has been occurring daily with this particular medium.

Those who are able to assemble form and produce speech have comforted the sorrowing and satisfied the curious. Ask the thousands of sitters who have witnessed this phenomenon, even those who are called into the cabinet, to express a theory, and they will look at you with a blank, vacant stare and tell you they do not know. More than half of them were not interested in the production of the form. It was the little piece of real estate advice that issued from the lips of those they mourned as dead that satisfied them and if they did not get just the message they had previously made up their mind they wanted, they were ready to cry fraud and prevent further manifestations. At our first seance I noticed this particularly.

I have watched the forms come and go, one or twenty, not one resembling the other. At first there was the form of the medium whose body was covered as previously stated. After two or three of these forms had appeared, and I noticed particularly they did not speak, less and less of the medium appeared, until as I have stated in a previous article, the forms came independently of the medium and her body remained seated in the chair. As these forms became independent, I observed a personality, intelligence, and the body itself, entirely unlike that of Mrs. Tomson. Little children came, one mother came carrying a babe on her arm, grandfathers with long or short beards or no beard at all; young men and women; all were recognized by those who were called to the cabinet. It is ridiculous for a set of men and women who are narrow in their conception of life to set themselves up as judges of a manifestation of whose laws they are entirely ignorant, against armies of people of good common sense, who are in their right minds, who testify that they meet and speak to these people in their own language which is foreign to the medium; even using Latin terms. Only fools scoff and only the depraved mind will refuse to shake off this old superstition "that the dead know not anything" or only accept this enlightenment as coming solely from the Devil.

This substance called ectoplasm by the French scientists oozes from the body of the medium, is molded into form, and carded and woven into garments. This form becomes quickened with life and from it there is poured forth in voice, at times, under proper conditions, knowledge and wisdom, showing the intelligence with which the acting power is endowed. Oftentimes these intelligences are only able to speak in a whisper their terms of endearment and again they have free action of the body, with its power and en-

duration. Upon witnessing this phenomenon we could not help wondering why it was that people would accept the story of the three men called Angels who visited Abraham's tent and stayed to eat, washing their hands in a basin of water; or again, that of the Angel who visited Joseph and assisted him to flee with the young Child as is recorded in the Bible. Are we not willing that the same phenomenon in our present day should be duplicated? Is it because those who accept this are stolid, unafraid people who do not look upon these things as being anything but natural. How many people who wear fine garments realize the process which brought them forth; the seed, the sheep, the silk worm, from which these garments are brought forth. Show a man any one of these things; were he ignorant of the process, he would not believe it; hold the garment in one hand and the seed and the wool or the cocoon in the other and man would look in awe if told that the finished garment came from them, had he not previously learned something of the law of reconstruction.

Man uses his brains and hands very wisely and dexterously in all matters pertaining to flesh but he suddenly becomes paralyzed with fear and can not reason when this question of life after death is broached; then his superstitious fear, created by false doctrines handed down and forced upon us by the rulers of the past closes his reasoning mind, makes him cynical and afraid to study nature's law. In everything else, every question in every department of life, man is advancing. But concerning the question, the answer to which will surely set men free and make men brothers, man must be kept ignorant of, because of the man-made laws of ancient days. Science says, life after death is a truth. Religion says, it is false. *Shall science win?* Call the bloodhounds off the trail of those who can demonstrate this truth and study these manifestations from a purely scientific viewpoint and in five years there would not be a skeptic left. Raise the ban of insanity, placed by the calamity howlers who have not enough common sense left to reason with. Jail those who stand in the way of progress so that the children of today may become civilized men and women of tomorrow. Whether this be done or not eyes will still be trained to see, ears will continue to be unstopped for those who have passed over the dead line and found that they still live, will reach the little children, educate them in laws and teach them languages which will impel a new race. It may take a generation longer but it will come—it will come.

My Visit to the Other World

By Robert Blatchford

When I last wrote about death and the future life I promised that if I got any evidence I would lay it before our readers. Here it is.

Before my wife died neither she nor I had any faith in the survival of the soul after bodily decease. But on the day of her death I was seized with a conviction that she was not dead. That conviction wavered, and at last, more than a year ago, I decided to look for her. I proceeded to act in the deliberate, unhurried manner which is natural to me in serious affairs.

My first step was to ask a South African gentleman, who had written to me, if he and his private circle would try to get news of my wife. The circle responded cordially, and I very soon heard that "the little lady" had appeared, having been introduced by a soldier killed in France, and that she had been accompanied by a taller woman who was, she said, a relative of hers named Margaret.

This was discouraging. I was quite confident that my wife had no relative nor friend named Margaret. I concluded that the soldier had made a mistake.

But last Sunday, at a sitting in London, my wife told me through the lips of a medium that one of the first to meet and help her on the other side was a relative of hers named Margaret who had died in childhood. "You would not know Margaret," said the medium, "but inquire and you will hear about her."

Towards the close of the London sitting the medium said for my wife: "George is here." I could not guess who George was, nor could my daughters. But the next day, as I sat wondering, I suddenly got the idea that George was the name of the soldier who introduced my wife, and Margaret in Johannesburg. I looked up the South African report and found that George was the man.

THE PROOF

Please note that the London medium had never heard of the South African circle, that she did not know my name, and that I had told her I had never consulted a medium before.

I will now deal with my sitting in London. Mr. J. Hewat McKenzie, founder of the London Psychical College, had invited me to consult one of the best mediums in the world, and I accepted for September 23rd.

Here I had better make my mental position clear. I thought there might be a future life, but I wanted proof, and the kind of proof I wanted was the personal and practical kind. Before I went one of my daughters said, "Don't let them cheat you with a lot of blue lights and tambourines." And I answered that if the medium was to convince me "she must tell me something she did not know."

She told me, to my surprise, several things she did not know, and some I did not know myself. The evidence I got was the kind I had asked for. That

was because my wife was the witness, and she knew my mind exactly, and what I needed.

As I am asked not to mention the medium's name, I will call her Mrs. Tranquil. She seemed to be a gentle and nice woman, and a lady. I liked her at first sight, and I like very much the control, a girl child, called Fedor, who spoke with a foreign accent.

Now I am going to deal handsomely with the skeptic. I am allowing him to assume that Mrs. Tranquil is an imposter, that she did not go into a trance or sleep, but was shamming, that she knew my name and business, and that the control, Fedor, was only Mrs. Tranquil with an assumed voice and character. But that is assuming that Mrs. Tranquil is a consummate actress, a clever ventriloquist and a telepathist of almost magical power. Let it go at that.

Face to Face

The room was supposed to be dark, but after a few minutes I could see the medium quite plainly; indeed, I could have read a book. There was no one in the house but Mrs. Tranquil and me. As we sat I could have touched her without rising. We sat almost face to face. Say my chair looked due south-east; hers looked due north. I was quite cool and keenly watchful. I never took my eyes off the medium, and I heard every sound.

Fedor began by saying that a lady wanted to speak to me, and she wanted to say she was glad I had come on that day, as it was the anniversary of a very happy time we had spent together long ago and in another place. She said: "You have a photograph taken then, but it is put away. She wants you to unearth it."

I thought this meant a photograph taken in the Isle of Wight in 1887, but the girls reminded me that that was in May, and not September, and at last I remembered we had been at Bruges in 1908 when a friend had snapped us. That was a holiday my wife had greatly enjoyed.

Fedor then said: "She speaks of two more anniversaries, one merry and one sad, and she is sorry they come so close together."

That was easy to understand. My wife died a few days before Christmas. Fedor then proceeded to give me a detailed and exact description of my wife's illness and death, and followed it by a wonderfully minute and correct description of her face, her hair, and her figure; "but her eyes," she said, "I cannot see, for she is looking down at you."

Very good, Mr. Skeptic. The clever Mrs. Tranquil had read all that in my mind, by telepathy. She proceeded even more clearly, as follows: "I like the garden. You have improved it. You have improved the rooms, too. But ask the girls why they did not do the ceiling. I don't understand their leaving the

ceiling." Clever Mrs. Tranquil. I did not know of a ceiling that wanted mending. Nor did my daughters. But we found one in an attic in a dangerous state of decay.

Fedor then went on to express satisfaction that we kept all her things as she liked them, that we put flowers by all her photographs, and then asked suddenly: "Why did you move the bed?" It was a feather bed she slept on. It had been taken out to air. I told her it was put back again, and she at once asked: "Have you given away my new shoes?" I said, "No," and she remarked, "I do not see them."

Later she returned to the subject, and said the shoes had been given away, though I did not know. But those shoes, of which she was rather proud, had been put away in a drawer, and were not with her other shoes, all of which we kept.

The Dog

I think it was smart of little Fedor to know more about the shoes than I knew. But she did better than that. She told me she was glad I had a photograph in my pocket, and then she said: "I am glad you had the little one, but that is a long way off." So Fedor knew I had sent one of my wife's portraits to Africa.

I think the skeptic will appreciate Fedor. I knew an old plate had been broken, but Fedor knew the color. She said: "Tell the girls not to worry about the blue plate. It was a pure accident. They are worried. Tell them it does not matter."

Then Fedor said, "She is saying 'ally ally.' What is that? She is smiling. Is it a joke? Ah, now she says it is a dog. Dogs go over there if they have loved and been faithful." Now, we had a dog in Norfolk, and when we called to him, "Allez! allez!" he used to run round in rings like a circus horse. My wife repeated these words as a sign, as evidence, and for once the telepathy was at fault, Fedor did not read the explanation in my mind.

So again, when my wife was speaking to Fedor about a girl. Fedor said to me "A last, a last; is that another joke? What is a last?" Then I heard a whisper and Fedor said, "Oh, she say where she comes from a boy and a girl are a lad and a lass." Had Fedor been a Yorkshire control she would have known that lass is a form of endearment. But she is a foreigner, and her telepathy stopped short at the West Riding.

We had sent a cabinet photograph of my wife to be enlarged after her death. Fedor knew all about it. She said: "That enlarged portrait is pretty good. But it is not as good as the original. Some of the background has been taken out, and the shading on the left side of the face is too weak. But it is not bad." That was clever of Fedor, for I did not know the background had been tampered with. But it had.

Then Fedor gave me a very clear and convincing description of an uncle of mine who died 32 years ago, and she told me what he died of, and also that he suffered with his chest. She did not use his name, but I knew who it was, and that he had been troubled with asthma.

The Voice

And just as she paused, after saying he was strong and well now and his breathing easy, I got the shock of the day. Away from the medium and away from me, my wife spoke directly to me. She said, in an eager, anxious way: "Bob, I'm here; I am with you, Bob." And then Fedor began again, and I was too much astonished to speak to my wife directly. But I knew her voice, and I knew that no one else ever pronounced the word Bob as she pronounced it. And I think the skeptic will admit that for Mrs. Tranquil to guess my name, to copy my wife's pronunciations, to imitate her voice and to interpolate the dramatic incident between two sentences of Fedor's was a very skilful and daring piece of complex imposition.

Fedor said, "Your lady speaks many times of Annie. She say she like Annie. And she speak of Lizzie. She is very near, and those two." Annie is my niece and Lizzie my wife's sister. But any telepathist could guess that by looking sharply at the bald spot on my head!

And then, after Fedor had asked about a favorite brooch of my wife's which had lost its pin, she went on: "She say she is telling you these trivial things to convince you that she has been in your home."

Then she spoke about the garden, and about my feeding the birds, and said she had been anxious about one of the girls who had been near a nervous breakdown, and she said she was trying to help her, and said Fedor, "she is trying to give her some new backbones." So Fedor had dived down into my subconsciousness and fished up a family joke. We are all subject to lumbago, and we have a joke that we will go to an outfitter's shop and have some new "parts" put in. But fancy Fedor knowing that, and being cute enough to make me think my wife had said it!

Simple Sense

And now I will point out to the skeptic that nothing sensational was said or done in this sitting. My wife talked plain, simple sense all the time. She said the things she would have said had she been only away on a visit. Everything she said or did was characteristic of her. Must not Mrs. Tranquil be a clever woman to act two such different characters as my wife and Fedor and at the same time to discover by telepathy all that was in my mind and a good deal that was not there? Why, it was great of her to keep all the questions and remarks on a quiet matter-of-fact level and then suddenly to interpolate that short

dramatic speech: "Bob, I'm here. I am with you." Some acting? what?

But I will leave the applause to the audience of skeptics. For me there remains a more simple and natural theory. The messages from South Africa told me that my wife was unhappy because she could not get in touch with me. She was sad because I was so slow to believe. At the London sitting she told me how she had come to my room and tapped on the wardrobe and how she had tried again and again to let me know she was near. I feel that it was this strong desire to convince me that caused her to break in upon the control and speak directly to me. I had always said that if any medium spoke my name, Bob, as my wife spoke it, I should think it strong evidence. That is why my wife used the word, and used it twice.

I do not believe that Fedor or Mrs. Tranquil, heard my wife speak to me. I do believe that Mrs. Tranquil read in my mind all that Fedor said. I was not thinking of the things or people she mentioned. My whole thought was concentrated on my wife.

I was satisfied that Mrs. Tranquil is a genuine medium, and an honest woman. I believe that Fedor is a spirit, and therefore that the faith of the Spiritualists is justified. I believe that my wife is alive, and that it was she who spoke to me. I am convinced that she visits our home, that she was with me in London on the 23rd and that she has twice appeared to the circle in Johannesburg.

The skeptic will not fail to perceive that if Fedor is a spirit the case for survival is proved, and that if she is not a spirit she is an invention of Mrs. Tranquil's and Mrs. Tranquil is one of the most brilliant charlatans ever known.

For Skeptics to Explain

I leave the skeptics to explain how a human being, even the cleverest, managed to impose upon a number of unknown people in South Africa, seven thousand miles away. I leave him to explain how Mrs. Tranquil knew about Margaret and George, and if she invented Margaret and George last Sunday, how the Johannesburg circle came to invent the same couple nearly a year ago.

I was introduced to Mrs. Tranquil as Mr. Roberts, yet one of the first things Fedor said was: "Your lady call you by a name beginning with B. Not the long name but the short name." Perhaps Mrs. Tranquil had "rumbled" me. Perhaps my villainous countenance had given me away. But how did she know that to my wife I was always Bob and Robert.

I have not space for all that was said, and have given only part of what is evidential. But there was more. There were other voices in the room, and one of them was a deep bass. These voices, speaking in whispers, were the only ghostly element of the sitting. My wife

was bright and cheerful, and Fedor, quick, impulsive, willing, was just a clever, happy child.

When I "pass over" I shall look for Fedor. And I shall find her.—*Sunday Chronicle, London, England.*

Scientists Predict Radio Will Have "Eyes" Before 1925

London, Feb. 2.—(Universal Service)—Immense interest has been aroused by Dr. Fournier D'Albe's confident prophecy that this year will witness the accomplishment of the television, or seeing by wireless.

Other expert workers in the same field had, before this announcement, put success much further ahead. Dr. Fournier D'Albe's confidence is unshaken by that fact. His reply is: "Wait and see."

Selenium is the pet element of Dr. D'Albe, and he is a firm believer in the advantage of the selenium cell over its rival, the photo-electric cell, which also (to put it roughly) turns light into electricity.

The "moon-element," as selenium has been called, because there is so much of it in the moon, was discovered 100 years ago, but thought little of. Fifty years later its astonishing properties were discovered quite by accident in the remote Irish-speaking island of Valentia.

On a sunny day the trans-Atlantic cable apparatus worked badly. Selenium formed certain parts of it, and examination showed that the selenium was being played tricks with by the sunshine. That discovery in 1873 made television possible in 1924.

The enthusiasm of Dr. Fournier D'Albe for his pet element is unbounded.

"It enables us," he points out, "to translate light into any other form of energy—to make a star ring a bell or a beam of light talk.

"It gives light a new importance. Wherever a beam of light can penetrate in days to come, it can be the bearer of human intelligence and the instrument of human will.

"Selenium alone can reveal these secrets."

Asked to give some indication of the lines along which a solution of the problem of television would be found and the central principle which might be expected to guide the maker of the first successful sending and receiving sets, the inventor said:

"I advocate the use of intermittent light, i. e., light broken up into flashes as in my optophone, for actuating the wireless transmission.

"As I stated, the problem is how to send signals representing dots, at the rate of not less than 200,000 per second, and then sort out those messages at the receiving end so as to reconstruct your moving picture.

"Now the optophone has shown that a large number of messages can be sent simultaneously from the same selenium cell. In this fact will probably be found the key to the problem, for it is obvious that the task at both ends is simplified in exact proportion to the number of simultaneous messages dispatched.

"For example, if you can send five signals at one time you have in effect divided your 200,000 by five."

Why does selenium perform a seeming miracle when a ray of light touches it? Dr. Fournier D'Albe is ready with an explanation.

"When," he says, "light falls upon sensitive selenium, the substance is ionized, i. e., additional electrons (or ions) are liberated within it, and these conduct or convey the current. When the light is withdrawn, the ions recombine, at a rate which is the greater the larger the number of ions liberated. Hence, this recombination proceeds rapidly at first, and then more slowly, and the resistance rises in the same proportion."

The ordinary selenium cell looks like a square inch of very thin china, covered on one side with lead foil, on which there are a multitude of minute scratches.

The selenium—a bi-product of sulphuric acid manufacture and about as valuable as silver—is in the scratches.

When M. Edouard Belin was told in Paris of Prof. D'Albe statements, he promptly said:

"Television is indeed not a dream of the future. It is an accomplished fact."

"Television," said M. Belin, "is not complicated. It is a corollary to the perfection of wireless, and is obtained by adding a special device to the wireless transmitting and receiving apparatus."

M. Belin is so far working over small distances only.

"But distance," he said, "has no bearing on the matter. The distance over which pictures can be transmitted depends entirely on the power and wave length of the transmitting wireless set. If you can send a message by wireless over 3,000 miles or more, then you can send a picture."

The inventor of the telautograph knows Prof. Fournier D'Albe well. He differs from him on one important point. Prof D'Albe believes that the 200,000 signals of which he speaks can be obtained by means of selenium. His French confrère thinks that selenium is not sufficiently quick or sensitive to light.

Invisible Companions

If you set up a radio outfit in your room you will be able to hear voices, musical instruments and the like, from all sorts of places. You can hear a con-

cert that is being given 100 miles away. You can even hear sounds that are made over 1,000 miles away.

* * *

These voices are potentially present in your room even if there is no radio outfit there.

In other words, all around us there is music, laughter and talk that we do not hear. All we need to do is to improve and adjust our hearing by means of a mechanical device and these things become audible.

The idea is a bit uncanny.

* * *

What else is going on all around us that we do not suspect?

We do not know what a man is except that he is a strange, invisible spirit which we positively locate only in a body. It has been repeatedly asserted and suggested that this spirit can leave the body temporarily. We know that it can leave it permanently.

Are these spirits sometimes present with us and do we fail to perceive them only because we have no appropriate radio apparatus?

* * *

With a preoccupied mind we can walk through a crowd and not see our friend, or we can go through the forest and not be conscious of the singing of the birds or the sighing of the winds. In other words, impressions may be raining upon us of which we have no consciousness.

* * *

Much depends on how we are "tuned up."

One can go through this world and see plenty of glory and goodness, of nobility and beauty. Or he may go through the world and see only misery, suffering, injustice and despair.

Those who see one kind of thing are prone to deny the existence of the other kind of thing. And it may be that the quarrel between the pessimist and the optimist is simply due to the fact that they are using different radio tunings.

When we think of an absent friend, is that merely an impression of our own or is it due to some forth-putting from that friend's personality?

* * *

We know that one mind may hypnotize another. Is there anything that passes from the first mind to the second in hypnosis or is it purely a self-created mental state of the subject?

We say we remember some one. Has that some one anything to do with this memory or is it merely an operation of our own mind?

We are undoubtedly influenced in our feelings by the personality of those who are absent from us. Does that personality send forth its mysterious rays and affect us or does the whole act take place within our-

selves and does he have nothing to do with it?

At least the phenomenon of "listening in" by radio is suggestive of some very puzzling problems.

—*Herald and Examiner.*

A Sermon in Verse

A clipping from a newspaper in Lowell, Michigan, has been in an old Bible fifteen years, was lately discovered and has started again on its mission of instruction to the world. Memorize it, repeat it, reprint it, and above all, take its lesson home in your own life. Here it is:

"If you were busy being kind,

Before you knew it, you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

"If you were busy being glad

And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it."

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.*

Love and Faith

By Ella Wheeler Wilcox

There are loyal hearts, there are spirits brave

There are souls that are pure and true;
Then give to the world the best that you have,
And the best will come back to you.

Give love, and love to your heart will flow,

A strength in your utmost need;
Have faith and a score of hearts will show
Their faith in your word and deed.

Literal

Tramp—"I have seen better days, sir."

Business Man—"Yes, I suppose so, but I haven't time to discuss the weather with you now."—*Tit-Bits.*

A SCIENTIFIC ESSAY ON PHOTOGRAPHING THE UNSEEN

By DR. W. K. DUNMORE

The appearance of animal forms on spirit photographs raises the question whether or not the lower animals have spirits that survive after the death of the body. This is not a subject for discussion here, but the phenomenon deserves some explanation. Such manifestations do not appear frequently and it is unlikely that they are the product of returned animal spirits. The evidence is strongly in favor of thought forms. Animal life is quite easily portrayed by shadows and pictures. The spirit force often utilizes the shadow effect to convey some idea to the sitter. The impression as photographed often differs materially from the interpretation placed on it by the clairvoyant.

It is doubtful if the desired effect can always be obtained as the object does not always appear clearly defined on the photo. If the operator of the camera is clairvoyant enough to witness the presence of spirit forms and their movements he will be astonished at the marvelous effects they create on the photographic plate. The spirit form may place an empty hand on the shoulder of the sitter and withdraw it leaving the impression of a flower where the hand touched. Again the spirit form will hold a hand over the head of the sitter and the hair will be seen to raise. The hand dissolves away to all appearances and in its place is seen the head of some animal, the hair having been utilized to form the object and the hand invisibly supporting it.

In one instance an Indian head appeared beside the sitter, the hands were raised to the head and the fingers spread fan shape above it. The hands seemed to dissolve themselves into a head dress of feathers and they appeared on the photo as such. In another instance a little Indian girl appeared to be playing a tattoo up and down her chest and the photo indicated bands of light colored material where the fingers touched the scarcely visible body. Various articles of ornamentation, head dress, clothing and other objects seem to appear like magic in the hands of these spirit forms after which the hands generally disappear. The reason for this is that the hands radiate a phosphorescent light of greater intensity than other parts of the body. This is true of living persons as well as spirit forms and is indicated by the fact that although the skin on the hands is ordinarily darker than that of the face the hands will photograph in a shorter exposure than will the face.

It is not unusual to see a person carefully arrange

the hair and smooth out the clothing and while sitting have a spirit hand disarrange the hair, turn up the corner of a collar or do something equally as interesting. The touch may add a phosphorescent glow to the hair causing a star to appear. Any one who has captured a firefly, rubbed the luminous substance from its body between the fingers and then rubbed them on the clothing, will understand the principle involved. All spirit forms are self luminous and emit a light similar to that of the firefly but less visible. Wherever their hands touch clothing some of this luminous substance adheres and glows for several seconds. If the photo is taken before the glow dies out it becomes visible on the photo and may appear as a hand or as some other object.

One has only to watch a professional photographer arrange his lights, reflectors, screens and background in order to get a good portrait, to learn the truth of this statement. With all his skill and experience he is unable under the most favorable conditions to make a negative that will print an acceptable photograph until it has been retouched. Recently an actress in one of the popular plays of the season was photographed twenty-two times before her manager would accept the portrait and then only after it had been extensively retouched.

Retouching is not permissible in spirit photography as any attempt to improve or alter the appearance in any way would be faking. It requires careful judgment and long experience to make even fair quality spirit photos, whereas the professional can take a poor negative and by skillful retouching make a good print from it. Time will doubtless bring about improvements in photographic plates that will give better results for this work. A new plate is being perfected that will photograph objects in natural colors. This looks encouraging as it may be possible to photograph the aura in colors if the plate is sensitive enough.

The demand at present is for improvements in portrait and commercial photographic materials and until there is a demand for quantities sufficient to guarantee a profit on those suited to spirit photography it is not likely that any special effort will be made to produce materials adapted to the work.

The hand may trace the outline of some object and in that way cause the appearance of something which has seemingly materialized, but which is in reality merely a luminous picture of it. Skeptical people will

do well to remember that many of the seemingly impossible things that occur are as easily explained as this. To the novice much of the phenomena which seems to be shrouded in mystery is an open book to the medium who is familiar with the scientific nature of the manifestations. The difficulty the medium experiences is to place a correct interpretation on what is seen, heard or sensed.

One must expect a difference of opinion as to the meaning of what is received just as one must expect people to differ in opinion regarding any subject under discussion. Opinion is based on education and experience and, as every one's education and experience differs from that of others, so does their interpretation of whatever impresses itself on the senses. When an impression is conveyed by means of a photograph it has the advantage of being permanent and may be studied until a satisfactory conclusion is reached by comparing it with events and experiences of the past.

It is difficult to photograph anything as seen by the eye and much more so as seen psychically. Mediums, who are permitted to remain in a room where a photograph is being taken, should never inform the sitter of what is present, because it may not appear on the photo as described and the sitter is likely to be disappointed. For the same reason the photographer should not offer any suggestions as to what will appear.

Hope of Race in Thought

By Manly P. Hall, Church of the People

There was a time in the history of man when to think was to surround yourself with the greatest in the nation, while now if you have a deep philosophical thought the human race leaves you alone to work it out. In the last twenty-five years we have had several examples of thoughtlessness which have resulted in war, death, plague and suffering.

It is all the result of allowing others to do the thing we should have done ourselves as individuals.

The salvation of the race depends upon the realization of individual responsibility and upon thought. Thought is the cure for broken homes; thought is the cure for broken bodies; thought is the cure for atheism, although thought usually makes the first agnostic. Thought disproves nearly every trait that the present world is a slave to. People who think would not have the suffering and sorrow that our world has.

Consciousness

"Live the life" and you shall know
Where love's sweetest flowers grow.

"Live the truth" and to your home
Love will come to be your own.

—The Harmonial Thinker.



The above photo, taken by Dr. W. K. Dunmore, is that of Mrs. Myrtle York, whose reputation as a Trumpet Psychic is world wide. The other faces belong to friends of hers long ago passed on, out of physical life. That to the upper left is a picture of Patrick Rafferty, the Trumpet Director who has led Mrs. York's seances for upwards of 38 years. On the 17th day of this month of March it will be 99 years since he dropped his physical body. The undersigned can attest to the exactness of the likeness, for she has continuously seen him, clairvoyantly, at Mrs. York's seances.

The likeness above Mrs. York's head is that of an inseparable friend of her's, Della Pease. The portrait to the right is that of Kenneth Preble, an uncle of Mrs. York.

EFFA DANIELSON.

If you do not see and hear, hammer away, hammer away on your psychic nerves. Unless you can develop your psychic brain you cannot reason on psychic subjects. Develop your psychic nerves, they feed the psychic brain.

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

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

If we make ourselves contented with things as they are, things that please us will grow and things that displease us will disappear.

Your Psychic Power in Business

Dr. Delmer E. Croft

Your business is your vocation. It is your life choice for exercising your abilities. It is the arena where your will, skill and mind unfold through efforts. It is your field, white with harvest of opportunity. It is your gold mine of possibilities. Your business and work should never be drudgery, nor a tread-mill grind. You were not created to be a slave to business, business was made for you, to be wings of glad life to you. Do you get the gleam? We hear men and women say, they are worn out with business, toil, the grind of work. S'fact. We were never placed in this world for any such thing. Our work should make us daily grow, unfold, advance towards the highest, gladdest ideals of life. Our business should make us splendid. It makes far too many men and women into crabbed old grouches, selfish, cold and hard. Plinty hearted money grubbers. They are just about as comfortable to have around you as a coil of barbed wire, and you enjoy the warmth of their presence about as much as you would a palm beach suit in Iceland. Your work, your occupation, your profession, your business should bring you daily inspiration and joyous experiences and unfolding power. Here is where psychic power comes in, it brings you into touch with the unseen. It takes off the jar, the unrest, the friction and you rise to success thru easy relations to the world. Psychic power is the smooth oil of non-resistance, you do not have to fuss as to whether your business is going to run smoothly or not, it ever does run smoothly, like the stars in their courses, sustained, illumined and impelled by that silent, majestic, invisible power. When you are guided thus by the forces of your subliminal mind in your profession or business, you are above worry, care, anxiety, strain and depression. You become successful because you and your business become radiant psychic power. It reduces all mistakes to a minimum. It eliminates friction and blunders. It moves you ahead into ever greater efforts, larger plans and more profound success. You get signs, suggestions, intimations and promptings from limitless sources of power far above your conscious mind. It makes your dullest faculty supreme. You are anxious for nothing, because you have all. Your timidity becomes courage. Your doubt becomes faith. Your convictions become certainties. You become confident in your mastery, and feel the sense that you and the universe are one. Business success is keeping in touch with invisible psychic laws. You have heard of "The Divining Rod," made of a forked hazel twig. Well, it is psychic power. A farmer just outside of Brockton, Mass., visited his neighbor who was digging a well. He had gone down 38 feet but no water. The farmer took the hazel twig and eight yards from the

useless well, it bent downward. He told his neighbor he would find water at less than twenty feet depth. It was tested and water in abundance was found at 14 feet and 5 inches. He went to Pennsylvania and with a willow cane located two oil wells. He went to Montana and with a double magnet located a copper mine for a corporation. At that time one of the principal mine owners lay dangerously ill of pneumonia. He poured together two parts of olive oil and snake's oil and lubricating his hands thoroughly he rubbed the sick man's chest for half an hour, and the next morning the fever was gone, the lungs cleared and the mine owner quickly recovered. Then the man, so useful, once so humble, so endowed with the invisible power became foolishly exalted in his own mind, and his gift was taken away. The only way you can keep the power is by using it. A merchant in Illinois puts on an old velvet smoking-jacket worn by his sainted father and sits facing a window that opens towards the East, for three-quarters of an hour each morning before going to business. The psychic suggestions he has received at these sittings, have enabled him to double his business twice in six years. A manufacturer in New Jersey rises an hour earlier each morning than the rest of his family, and reads for fifteen minutes in a book of the Psalms which his mother now in the spirit world was greatly fond of doing. Then holding the book he sits the balance of the hour in silent meditation. The psychic inspiration that has been given him, has enabled him to produce five important and very valuable patent improvements in his business adding thousands to his income yearly. A broker in New York who was considered a dull boy at school and as a young fellow called a ne'er do-well, has a photo of a former sweetheart who was a talented young woman and who passed into the spirit world two months before they were to be married. Desperate from grief, he decided to go West and enter into a wild life of abandon. While packing his trunk he picked up this photo and a thrill of power went over him. Forces of his mind were aroused that seemed dormant and his whole moral nature was transformed. Whenever in doubt as to any business deal or investment he holds in his hands the photo, with his eyes closed until he reaches a decision. He has made and given away three fortunes. A salesman in Duluth, Minn., was a failure in college, he started into three lines of business and failed. One day in a box of keep-sakes he found an old diary which had been kept by his sister who was a brilliant young woman and a trained nurse by profession. At the age of 24, she gave her life in ministry during a malignant epidemic. He opened the book and began to read and as he read he was conscious of a great change coming over him. He was so deeply affected he placed the book in his pocket and went out upon the street to walk. While out he saw a notice

of a special salesman wanted. He went in and applied. It was a position that four men had tried and failed to make good. From the first day he was a success. He later was promoted to sales-manager, and received a salary of \$22,000 a year. Will this psychic law of power operate without media, or some vehicle? Yes, it is not confind, nor restrained.—Extract from *That Impelling Something*.

Experiences During Development of a Trumpet Psychic

Some years ago I had occasion to pay a visit in the city of Toledo, Ohio. In a conversation with the proprietor of a business house which I had to visit he asked me if I had ever attended a spiritualist meeting. I told him I had, on several occasions; having my reasons at that time for not letting out the fact that I was a message medium. I was rather reluctant to say much about the subject. However, this dear old man extended to me a pressing invitation to attend a trumpet seance on a Monday evening. At that time I was only 22 years of age and unacquainted with physical phenomena. I was rather glad and even anxious of having this opportunity of seeing something I had never witnessed. On arriving at the home where the seance was to be held, we were informed that the medium had a very severe headache and was not able to be with us that evening. However, if we care to stay, we would be entertained, as they were going to try for materialization. If this was not successful, we would receive messages through some mediums who were present. So we stayed.

There were forty-five persons present. The seance room which was in an old colonial home was very large. It contained only a table in the center with four chairs around it, and forty-one more chairs arranged around the room; on the table stood a glass of water and a small oil lamp on a shelf, completed the furnishings. We were all seated and were given a few instructions by the master of the house in case materialization took place. The lights were then extinguished and a song was sung. Flitting lights like stars came and went for about ten minutes when, all of a sudden, a voice spoke loud enough to be heard by everyone present. The voice said: "Good evening. I am not the guide who was to be here and talk to you, as he is at this time with his medium, trying to soothe the pain in her head. I am Pat Rafferty; I have come to help out and get acquainted with my medium." Then everyone became anxious to know who his medium was. He then mentioned the writer's name. During this time I was not unconscious or in a trance, but I was unable to speak. I recognized all that was being said and done but I had no control of my vocal organs and could not utter a sound. Only after being

addressed by the spirit influence who announced himself as Pat Rafferty; after receiving instructions and being told what a great work lay before me; what good it was in my power to accomplish by helping him to bring many of those in the spirit in contact with those of earth life who were seeking to prove the fact of life after death; only then he asked me if I were willing to become a trumpet medium and at all costs to let him use my strength and time to work through. At that moment my vocal organs seemed to relax and I could speak again. As I did not understand psychical phenomena at that time and did not seem to care for trumpet work, I rather objected. Again my throat contracted and I could not speak. This slightly frightened me. Again he commented on how necessary it was to reach the world, and much more to the same purpose, until my throat relaxed. This time I promised I would do what I could, and no more was I deprived of my speech. Pat and I have now labored on for thirty-eight years together, sometimes in joy and peace and sometimes through clouds and storms. I have at times been compelled to stand alone, almost utterly deprived of earth friends on account of it. My own family and friends, protesting, all asked me to give it up. But all the time Pat would say: "Courage! The storm must cease sometime; then, oh! the sunshine."—Myrtle York.

Who Is Great?

- "He is great who feeds other minds.
- "He is great who inspires others to think for themselves.
- "He is great who pulls you out of your mental ruts, lifts you out of the mire of the commonplace, whom you alternately love and hate, but whom you cannot forget.
- "He is great to whom writers, poets, painters, philosophers, preachers, and scientists go, each to fill his own little tin cup, dipper, calabash, vase, stein, pitcher, amphora, bucket, tub, barrel or cask."—From *Hubbard's Little Journey to the Home of Jean Jacques Rousseau*.

Eddie, aged five, was fifth in a family of eight. His mother had her confinements in the hospital, and always announced to the children when she left home on such trips that she was "going on a vacation." The gray-haired cook next door went away, returning ten days later. Eddie, seeing her in the yard, went over and said, "Where you been?" The cook replied, "I had my vacation, and went up to Mt. Rainier." "Oh," Eddie whispered eagerly, "was it a boy or a girl?"

EXTRACT FROM "HOW I KNOW THE DEAD RETURN"

By Wm. T. Stead

The recent applications of electricity in wireless telegraphy and wireless telephony, while proving nothing in themselves as to the nature or permanence of personality, are valuable as enabling us to illustrate the difficulties as well as the possibilities of proving the existence of life after death.

In order to form a definite idea of the problem which we are about to attack let us imagine the grave as if it were the Atlantic ocean, as it appeared to our forefathers before the days of Christopher Columbus. In order to make the parallel complete, it is necessary to suppose that the Atlantic could only be traversed by vessels from east to west, and that ocean currents or strong easterly gales rendered it impossible for any voyager from Europe to America to return to the old world. We shall thus be able to form a simple but perfectly clear conception of the difficulties which I am now about to discuss.

If Christopher Columbus, after discovering America, had been unable to sail back across the Atlantic, Europe would after a time conclude that he had perished in an ocean which had no further shore. If innumerable other voyagers had set out on the same westward journey and had never returned, this conviction would have deepened into an absolute certainty. Yet Christopher Columbus and those who followed him might have been living and thriving and founding a new nation on the American continent. It would have been impossible for them to convince those they had left behind of their continued existence. Europe would have regarded America as:

That undiscovered bourne from whence no traveler returns and their friends and relatives would have mourned the brave

Who went out but who return not.

Yet, all the while Christopher Columbus and his gallant men would have been living under better conditions than those which prevailed in the land of their birth.

What would have happened in those circumstances? In all probability the faith even of the most ardent believers in the reality of Columbus' great vision would have grown dim. If it did not altogether die out, it would be due to the fact that from time to time, in the dreams of the night, their friends saw him alive and well in a strange new world. But everything would be shadowy and unreal as a dream.

Now let us transport ourselves from the time of

Columbus to our own day. We must assume that the original physical impossibility of crossing the Atlantic from west to east still continues. But in the intervening centuries the men who had crossed from east to west have increased and multiplied, and have built up a great nation with an advanced civilization on the American continent. Like us they discover telegraphy, like us they invent and use the telephone. After a time they discover and apply the principle of wireless telegraphy, and after that they perfect the wireless telephone.

The terrors of the unknown would not daunt forever the intrepid spirits of European explorers. A ship or ships would be equipped to cross the Atlantic. When their crews and passengers landed on the further shore they would discover, to their infinite amazement, not only that a vast continent existed within five days' steam of Liverpool, but that those who were thought to have perished had founded a great commonwealth in the New World. What would immediately happen?

The newcomers, finding themselves unable to return, would at once endeavor to utilize all the resources of modern science to enable them to communicate their great discovery to the Old World. They would endeavor to perfect and extend the use of the wireless telegraphy so as to enable them to flash the good news to their friends on the European shore. At first they would fail from the lack of any receiving station on this side. But after a while, by some happy chance, a wireless message from America might be caught on some sea coast Marconi station.

When that message arrived, how would it be received? In all probability it would be fragmentary, incoherent, and apparently purposeless. It would be set down to some practical joker or regarded as some random message sent out from somewhere in Europe. And so for a long time the attempt to communicate information would fail. After an interval a more coherent message would arrive. Efforts would be made to answer, but the replies might not arrive when anyone was in attendance at the other side; the instruments might not be properly attuned, the messages might be so mutilated as to be unintelligible. A few cranks who had never lost the faith, traditional and dim, that there was a world beyond the seething waste of waters, would go on experimenting, wasting time and money, and exposing themselves to the ridicule of the scientific world.

At last, after innumerable disappointments, it is possible that the last exploring expedition might succeed in getting through a message, clear, direct to the point, such as this:—

From Capt. Smith, of the Resolute S. S. to Lloyds, London. Alive and well. Discovered new world filled with descendants of Christopher Columbus and his men.

What would follow the receipt of such a Marconigram? It would probably arrive so many years after the expedition had sailed that no one would at first remember who Capt. Smith was. When the records were looked up, and the existence of the ship and its commander recalled, there would be some sensation and a good deal of discussion. Efforts to reach the unknown land would be renewed, but the majority of practical, common-sense men of the world would regard the message as a practical joke, while men of science would prove to their own complete satisfaction the absolute impossibility of any such new world existing, and, a fortiori, of any such message being authentic.

But after a time more messages would come. Some method would be discovered of dispatching replies and of receiving answers. At last the scientific world would wake up to the recognition of the fact that a *prima facie* case had been made out for the strange, the almost incredible phenomena that seemed to point to the possibility that there was another world beyond the Atlantic, and that its inhabitants could by means of wireless telegraphy communicate with Europe. The difficulties they would encounter would be the identical difficulties which confront us in our quest for certainty as to life after death. But with patience and perseverance and careful allowance for the obstacles in the way of transoceanic intercourse, the existence of the American continent would in the end be established as firmly as I believe the existence of the Other World is very soon to be established, beyond all question or cavil.

An Experience with Spirits in Darkness

By Rev. Nicholas Becker

During one of our sittings for trumpet development two years ago, and after the spirits around us had become able to speak in audible voice, my inspirational teacher, Mirabu, came in one night and said to me: "Mr. Becker, I want you to devote 15 to 20 minutes each day, in your tabernacle, to the earth-bound spirits." (This tabernacle, by the way, was a large army tent, 16 feet square, in which I lived and did my writing; the name was given it by my good Irish Spirit friend, Pat Maloney.) I asked him what I should talk about to them and whether any were there to which he replied: "Between eleven A. M. and twelve noon we will bring them in and you must tell them

in what condition they live; and why; and how to get out of it and progress to brighter and happier surroundings. I promised I would, and began next day, talking to an imaginary audience. I often was inspirationally influenced and kept it up for several months, being encouraged by the teachers who communed with me during our trumpet sittings.

I spoke to those spirits, assembled in my tabernacle, about the life they were leading on earth; the immoral, unjust and criminal life, injuring their fellowmen; thus creating the darkness about them and building, so to speak, an impenetrable wall around themselves so that they could not see where they were and did not even know they were in spirit life. I told them what they must do to get out of those deplorable conditions. I spoke to them in this manner for probably 20 to 30 minutes each day. The Teachers assured me the tent was always full, with some waiting on the outside. They told me they sometimes had to force them to come in.

One night at our regular sitting a voice spoke up and said, "Hello! my name is Fairbanks; I passed over in Montana; I led a wicked and criminal life and did not know I was dead until I heard you speak and tell me of it. I came in to thank you for opening my eyes and showing me the light. I now can see, the darkness has disappeared and I understand my condition."

I was assured by the Teachers that there were many others who found the light by listening to the short talks. I am sorry to state that I had to discontinue them on account of other work and travel. How much good we can do in that way; I do hope this little article will inspire others to take up this work. By helping others, we help ourselves the most.

Products

At a school examination in England the examiner asked one child:

"What are the products of India?"

The anxious pupil began at once to reel off the list she had learned by heart.

"Please, sir, India produces curries and pepper and rice and citron and chilies and chutney and—and—"

"Yes, yes," said the examiner impatiently, "What comes after all that. What is the most important of all?"

Another infant's hand was raised.

"Well, you tell her!"

"Please, sir, India-gestion."—*Houston Post*.

"Oily to bed,
And oily to rise,
Is the fate of a man
When a motor he buys."

Wife's Dream Traps Mate as a Bigamist

Hears His Wedding Bells in Sleep; Visions Kissing of Bride; Stops Honeymoon

Mrs. Alice Cook, of 1024 East Forty-second street, defies all the dream critics from Joseph in Egypt to Freud in five volumes to explain it. About a week ago she dreamed a dream. And as a consequence William H. Cook, her husband, is in a cell today at the central station on charges of bigamy.

Cook disappeared from home December 19, according to the story Mrs. Cook told the police. His wife wept and worried, but suspicion never entered her conscious mind.

Then, in a dream, she said, she saw her husband being married to another woman. She saw congratulating friends kiss the bride. And she awoke, no longer worried, but angry.

Finds Record of License

That morning Mrs. Cook visited the county building and searched through the files of the marriage license clerk. She found that a license had been issued on the day after Christmas to William H. Cook, permitting him to wed Miss Alice Kingsley, 30, a cabaret entertainer, of 4917 Forrestville avenue.

Whereupon Mrs. Cook stepped into a telephone booth and phoned the Kingsley home.

"This is a dear friend of Mr. Cook," she told the woman who answered the telephone. "May I speak to him just one moment, please?"

"The young couple are in Detroit on their honeymoon," was the answer, Mrs. Cook told the police.

"A Wedding Gift" for Spouse

"May I have their address—I wish to send Mr. Cook a wedding gift?" the deserted wife continued.

The address in her possession, she called upon Detective Sergeant William J. Barron to discuss the matter of the wedding gift. They decided upon a scrap of paper sometimes call a warrant. Last night Sergt. Barron brought the couple back from Detroit.

Miss Kingsley, protesting that she would stick by her "husband," was taken to her home. Cook was lodged in a cell, where, the police say, he not only admitted the bigamy, but said that as teller in the Federal Reserve bank he had borrowed about \$600 to pay the expenses of his holiday courtship.—*Chicago Daily News*.

A Prophetic Dream

My youngest sister recently passed away. Four months before she left us she had a very vivid dream which she told me and her husband about at the time. In her dream there appeared to her a stranger, a man, tall, thin, his shoulders drawn together, and stooped. He seemed to be a symbol of tuberculosis or other disease. He told my sister of friends she had loved who had preceded her and would be ready for her in four months. Several times she told us she would not be here the last of May.

The night before her passing she was wakeful and we talked of many things. I referred to the dream and said "How long ago was it you had this dream?" "Four months," she answered. The next day she was gone.

With good wishes, I am, yours truly,

—Mrs. Bernie Babcock,

President of the League of American Pen Women.

—From Reason.

They Say—

Maurice Maeterlinck, Famous Belgian Poet—"America is a land of contradictions. In the icefields of the cruelest commercialism the world has ever known the yellow daisies of pure aestheticism are struggling in a paradoxical attempt to find the sun.

"What is the philosophy of America? It is a skepticism linked with credulity; sin linked to the fastidiousness of the prude; a house of progress built on the sinking sands of an obsolete civilization. America appalls while it astounds, amuses while it saddens, confounds even at the moment one begins to understand. America is a fact which in itself cannot be explained; it is the only fact which cannot be explained. I am amazed at the earnest search by Americans into the inner mysteries of science, of spiritualism—for what is spiritualism but life and what is life but a spiritual manifestation?"—*Herald Examiner*.

Kind words, kind deeds, make kind hearts beat true;
With all of these the world is fair to look upon;
The strife, the care, is lifted and the burden of the
song

Is Peace, sweet Peace and rest and joy.

SHADOWS CAST BEFORE

By CLAUD FIELD

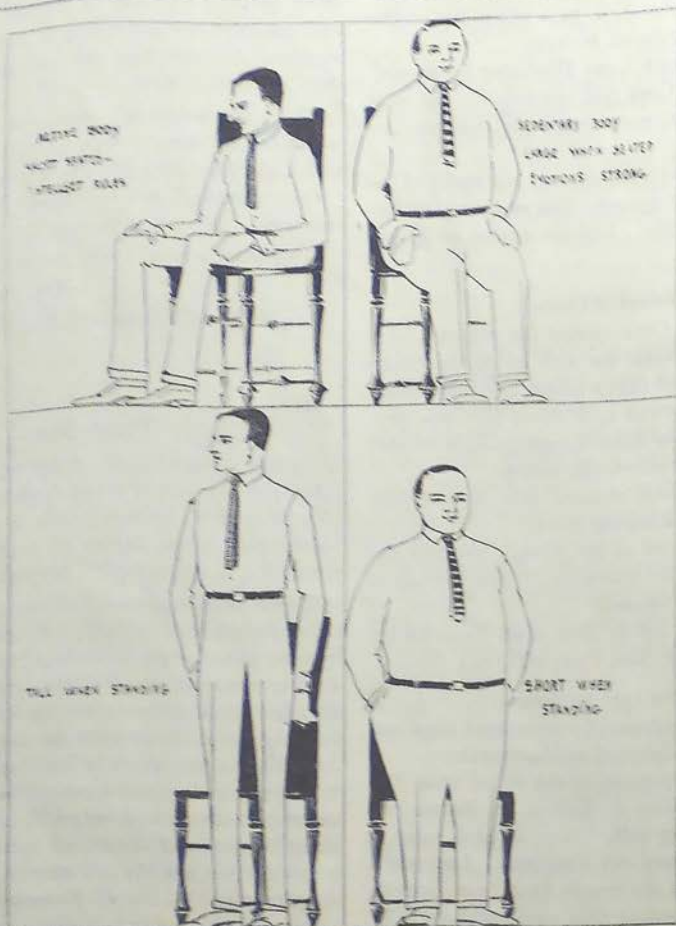
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A railway engine is being constructed at Manchester, England, capable of hauling three times the tonnage of any modern locomotive. It generates its own electricity, and, without overhead wires or a third rail, can run on any of the British railways.

WHAT DO YOU REVEAL BY YOUR FIGURE?

Extract from the Five Books on Character Analysis—
Advertised on Page 1



You are at the entrance of the biggest theater in the world!

Its actresses and actors are every day human beings! Never will you grow tired of its play.

Every day and every hour will demand more and more of your fascinated interest.

Yet every day you spend in this theater, watching human beings, the more money is drawn to you, the brighter grow your eyes, the younger your age, the keener your humor, and the more deep your love.

As you pull aside the curtains to this stage say to yourself, "I am about to know the only thing which never dies—the only thing I take with me when I lay down my worn outer dress. It is the human soul and its love for others."

Be seated. The chairs are comfortable.

On the stage are three young women, and three men of various ages. They are not bashful. We will discover from their figures, as they sit and stand, their habits of thought as they have been, and are yet to be.

A surprise awaits you as you look at the young man and the young woman at the right. They appear small when seated. Their faces are thin, and their fingers long. We will ask them now to stand up. You see they are very much taller than you suspected. The reason for their seemingly shorter stature when seated is that they are proportionately of smaller length in the trunk, while their legs are very long. You will notice that their arms are long and thin, their feet long, and that the chest, while broad, is thin from front to back.

This means something very definite in their work, character, and habits. The long legs mean movement. They will not be happy in their work, nor will they be successful if they spend much time at a desk. The long arms and legs are on the short trunk built for work with materials, or in taking long strides—for producing things of material, from bricks to books, rather than for work with people.

Again, when the trunk is short and thin, there is not much room for lungs, heart, stomach and liver. These organs are consequently small. And when these organs are relatively small, less oxygen and iron are taken in, the digestion suffers, and when nutrition suffers the individual has no influence with people, nor should his work be where he must sell to them, or work with them for its success.

You will see that these people are not the great minglers in social affairs. Their hands are cold and bony. The ordinary emotions do not influence them much. They want facts, proof, respect, and not tears, cries and demonstrations of affection. Do not ask such a man to lunch if you want to sell him. Leave him some printed facts about your article. If they are true and can be proved he will buy. Otherwise not. Do not expect gushing and petting from such a woman. Her love comes slowly and if your love is worth while after a period, she will take it. She knows what she wants and will take no substitute.

Such a figure is called the Active or Positive figure—where the cold brain rules the life.

Now we will view the very impressive looking young man and woman at the left. When seated they are large and commanding. As they stand they lose their height, for their legs are very short, and their trunks very long. The hands are short and fat, the faces rounder at the cheeks, the feet small, and the chest and waist line large.

Do you think such individuals will be fond of walking? Do you think that heavy trunk is easy to carry about on the short legs and small feet? Such a body will never make its greatest money walking about and working with the hands.

The long trunk works best seated at a desk. When the trunk and chest are large the heart, lungs and

stomach are more efficient and the hands are warm and soft. When digestion is good the individual understands people. He has more of the emotional nature in him. He is magnetic, a better manager of human beings, a good mixer, a more diplomatic boss. He will make money for himself or his employer where success depends on influence with people. He likes to talk over business at the dinner table, likes to have people come up to the house, and buys his goods from his friends because he likes them.

Such a woman in the home loves demonstrations of affection. In business she understands the human heart, though as a rule she does not care for detail and intense study.

These people can successfully manage a hotel and make it comfortable. Having heavy bodies themselves they understand the need for comfortable chairs and beds. The intuitive nature understands how to mend quarrels, whereas the man or woman with the short trunk and long legs would rather study geology, gather facts, build a tunnel or publish a history of wars.

Such a figure is called the Passive, or Sedentary figure in which the emotions and affections lead over cold facts, and brain.

The young man and woman in the center may be termed Balanced. There is a harmony between the trunk and limbs, their faces are oval—balanced—neither thin nor round and fat. The fingers and feet are long, but are fairly covered with muscle. Such a man or woman is active, loves the out of doors, and is swayed evenly by the emotions and the brain or intellect. There is a great adaptability to either active work in selling or work at a desk, depending on which rooms in the brain are the largest, sending the interest in some certain direction. Such a figure is called Balanced, or Neutral, and we must study the face, hand or head to find what the greatest interest in the life is.

Now we cannot say by a hard and fast rule that all thin bodies, with short trunk and long legs are cold and do not love people. Abraham Lincoln had such a body, but the back of his head was large and rounded. The emotions lie in the back of the head, and when this is rounded and fairly large, the person will have a deep love nature and friendliness, though he is still a stickler for facts, as seen by his Active or Positive body. If the head is flat in back, however, leaving a small distance between the back of the head and the ear, he is cold and undemonstrative.

Again, the stout figure with the long trunk and short legs may have a large intellect, which makes his head larger in front of the ears than in back, while his emotional nature is very small, as indicated by a small distance between the ear and the back of the head. In which case he will be well balanced between the

emotions as indicated by his stout body, and the intellect as indicated by the largeness of the front of his head, and the smallness of the back of the head, as in the case of Thomas A. Edison, the inventor.

All this explains why some of us believe in walking and in pushing forth in bodily activity, living alone in the woods, without association with people, etc., and why others with heavy bodies and short small feet believe in taxi riding and work at a desk, and living in the cities in the greatest comfort and luxury. Each one makes more money and is happiest if he is working in harmony with his figure, and intellect, and living within its demands. When those who do not understand us force us out of our greatest interest in life we fail to succeed, for there is a right place for each one, and each one can find his place.

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Wider Use of Psychology Urged

Dr. Cattell of Psychology Corporation Tells How the Science Could Benefit Mankind

What can psychology do to make life happier, more endurable and more successful for humanity? Pseudo-psychologists, whose interest is purely commercial, answer that their science can do everything. Theirs are often the methods of the old-time patent medicine lecturer. They arrive, set up their tent, draw a crowd with flashy advertising, fill the ears of their audience with patter more or less convincing, establish private classes for a week or two, then silently fade away. They seldom stay long in a given place, and they depart richer than they came.

Real psychologists, those who have made a sincere life study of their subject in college faculties or in the legitimate practice of psychotherapy as a branch of the profession of medicine, answer the question hopefully, though with less assurance. Psychology, they say, is yet a lusty infant, giving promise of great achievements, but with much to learn before it can take its place in the world as a full-grown and exact science. There is danger in its careless use. There have been failures as well as successes. But they believe that some day it will be a great and valuable servant to man.

To hasten this desired end leading psychologists of America organized, two years ago, the Psychological Corporation, with headquarters in New York, and member correspondents in all parts of the land. The President is Dr. J. McKeen Cattell, who was appointed to the first American chair of psychology, that of the University of Pennsylvania, in 1888, and who afterward served a long term as professor of psychology at Columbia University. Mr. Cattell also has just been elected President of the American Association

for the Advancement of Science, which recently held its convention in Cincinnati.

In an interview Dr. Cattell discussed the work of the corporation.

"Psychology," he said, "has its practical uses in every stage and walk of life. It is concerned with every member of the family. Let us take a group consisting of father, mother and two children. Their name is Smith. Mr. Smith works for the railroad. He is in the bookkeeping office. Now Smith dislikes dealing with facts and figures, with abstractions. He would rather deal with human beings. He likes people. If the railroad company had used psychology when placing Smith he never would have been a clerk. Smith's place was in a train as a conductor, or at a window selling tickets, where he could meet people and observe faces and where his interest in his kind would be of value.

"Smith's little daughter Mary is eight years old. Mrs. Smith's neighbor's little girl takes piano lessons. Mrs. Smith, not to be outdone, decides that the Smith daughter must do the same. The fact that there isn't a musical tendency in the make-up of little Mary Smith has no weight with the mother. Mary must study music. It's the thing that's done. Therefore money is wasted in trying to develop something that hasn't the remotest chance in the world of amounting to anything.

"Seventeen-year-old John Smith is a student at high school. Already there is talk of sending him to college. John likes tinkering with machines and engines. The Smiths would like to have John study law. They think it's more genteel. So young John is sent to a college, where he fills up on subjects not to his liking and proceeds to make a failure of himself as a poor lawyer.

"All this means waste of human mind and energy that could, with expert direction, be turned into profitable channels. Instead of wasting all the family income on Mary's lessons and John's unhappy education, Mrs. Smith could go to an expert psychologist and ask to have her children examined. The cost would be small and the results highly satisfying. Mary might be advised to spend her time outdoors studying birds and insect life. John would be sent to the school of mechanics, which his soul worships. And Smith, if he were wise and submitted to a test, would change his position to one where his genial temperament would be of value to his employer. A thoroughly misfit household, full of sharp discord, could be turned into a contented and productive one.

"That, in a measure, is what the Psychological Corporation is endeavoring to do, to make psychology popular, to have people turn to it for help and advice

as they turn to a lawyer or a doctor. The corporation and its branches are essentially a holding company for psychologists, providing means of contact among them and with the general public. There is no present intention of establishing laboratories or employing salaried experts. The corporation as such does not propose to make individual examinations, to engage in industrial management, or even to undertake research. The work will be done in existing laboratories and wherever there are competent psychologists.

"Stations are in course of establishment in cities and institutions throughout the country. Of these there will be ultimately not fewer than one hundred. To these stations will be referred research that can be placed on a business basis. They will be prepared to make standardized psychological tests; they may make personal examinations and give vocational guidance, or may engage in job analysis, efficiency engineering and the like. But the advancement of psychology by research is the primary object of the corporation, its branches and its stations.

"The psychological tests are particularly useful at the time of entering high school and college. The whole future career is then determined, usually by pecuniary conditions, often by chance circumstances; whereas the ability of the student to do well should be the chief factor. This can be predicted with a high degree of validity by a psychological test lasting one to three hours and costing \$5 to \$10. The tests also indicate in what kind of course the student will do best—in a commercial or literary high school, in an engineering or liberal arts college.

"There are special tests, such as for talents in music and drawing, that are useful. Indeed, a determination of individual differences in the senses, in motor reactions, in memory, imagery and association, would always be interesting and often of practical value. A test of sharpness of hearing that can be made in ten minutes at a nominal cost may be of assistance in the affairs of daily life; the measurement of the change in a trait at different ages may be of great use. We need to work out age curves showing the age at which different kinds of activities can be acquired to best advantage, at which different kinds of ability are at their maximum, how they rise and decline, how individuals differ.

"Manufacturers and business men are psychologists in the selection of employes and in dealing with them, in buying and selling, in the whole conduct of their affairs, to the extent that farmers are biologists in raising plants and animals. In both cases tradition and everyday intelligence should be supplemented by scientific methods. Agricultural activity has perhaps been doubled; industrial productivity has perhaps been quadrupled by science and invention.

There is every reason to believe that psychology in the coming century will parallel the service rendered in the last century by the physical and biological sciences. By selecting individuals for the work for which they are fit, by training them in the best ways for the work, by arranging conditions so that the work is most efficient, we can again double or quadruple the average wealth that each will create and may enjoy.

"There are numerous other problems—hours of labor, fatigue, interest, good-will, efficiency and the like—in which psychological research would repay its cost tenfold, perhaps a hundredfold. It is the business of the Psychological Corporation to convince men of affairs of the correctness of this statement and then to provide them with the services of the psychologists who can best do the work."

Sincerity

"Every being has a definite vocation, and his vocation is the light which illuminates his life. The man who disregards his vocation is a lamp unlit.

"He who with sincerity seeks his real purpose in life is himself sought by that purpose. As he concentrates on that purpose a light begins to clear his confusion—call it revelation, call it inspiration, call it what you will.

"It is mistrust that misleads. Sincerity leads straight to the goal.

"Every soul is born with a certain purpose, and the light of that purpose is kindled in his soul."—*The Herald of Light*.

A remarkable stone wall built in the form of a fortress on the top of a Georgia mountain south of Lookout Mountain, Tennessee, is believed to be of pre-Indian origin, as the Cherokee Indians told the first white settlers that a strange white race were in this vicinity before them. A walled-up spring is near the opening gate. There is not a civil engineer in America who could improve on its construction as a fortress defense.

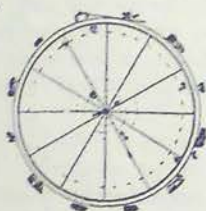
The old short clay pipe is disappearing and cancer of the lips has greatly decreased in Great Britain, according to a famous surgeon.

If you are not a subscriber to *PSYCHIC POWER*, fill out the subscription blank on page 2; write your name *plainly*, inclose \$3 and mail it to the Subscription Dept., *PSYCHIC POWER*, 1904 N. Clark St., Chicago, Ill. **MAIL IT TODAY.**

Astrological Department

H. Ayres Langston, Editor

Fourth 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.

[*Correction: February issue, page 42, 2nd column, beginning with first line, "—quadrates, namely (1) cardinal, (2) movable or mental, (3) the fixed or vital, and (4) the common or neutral." This was a typographical error, and should read, (1) the cardinal, movable, or mental, (2) the fixed or vital, (3) the common or neutral. There are only three quadrates, and not four, as was given.]

The Zodiac (Continued)

Libra

Earth here March 21st-April 21st: Sun in Aries.

A cardinal, mental, masculine, airy sign in the Quarter of Wealth, symbolized by the scales or balance. Those born with the earth here are typical of this symbol in that they are prone to weigh everything in their minds before making a decision. They are exceedingly analytical in their judgments, and very just. They belong to the group of leaders. Here you will find judges, jurors, lawyers, ministers, doctors and physicians, but seldom surgeons, traders, and mer-

chants, all of keen, bright minds. The Libra children love to "swap" things, and to play store.

These people are rather easy going, getting lots of pleasure out of life, seldom ruffled, unaffected but intensely amused by the vanities of ordinary mortals. Occultism, mysticism, clairvoyance, prophecy, religion—all of these subjects interest them.

Among the other occupations common here will be found printing, publishing, journalism, music, theatrical lines, moving pictures, merchandising, clothing, dry goods, perfumery, etc. On account of their excellent judgment of materials and quality these people make very successful business characters as a rule. Their ruling planet is Venus, and the Venus characteristics and occupations prevail among them.

The magnetic section of the body for this sign is that of the kidneys and the bowels. Torpid, sluggish action here, constipation especially, is the thing to be guarded against.

Scorpio

Earth here April 21st-May 21st; Sun in Taurus.

A vital, fixed, watery, feminine, fruitful sign in the Quarter of Wealth, pictured by the Scorpion; ruled by Mars; and relating to the bladder and reproductive organs. This is one of the most strongly occult signs of the Zodiac on account of both its generative and regenerative possibilities. Here more than anywhere else will be found the two extremes in types, the lower with all of the weaknesses of mankind predominating; the higher with all of their many powers used constructively. From this latter group have come many of our adepts, mystics, religious leaders, surgeons and magnetic healers. From the former, many of those people, with the same ability, who are wrongfully applying it. There seems to be no middle course here.

Due to an ability most Scorpio characters have of being able to make good in almost any line with a minimum effort, and the lack of necessity for hard work on their part, these people are often considered lazy, yet when the need arises they will drive themselves to the utmost limit to accomplish their purpose. A noticeable feature is their ability to hold a grudge as long as they live; it may be either real or fancied, for it makes no difference. Stubbornness and perseverance, fixity of purpose, are chief characteristics.

Drugs, chemicals, analysis of any nature, hypnotism, metaphysics, psychic phenomena, spiritual research, magnetic healing, osteopathy, occultism, astrology and kindred subjects interest them most.

Under normal conditions of living those of this sign may expect a fairly long, healthy life. Here again, however, diet plays an important part. There is danger in too rich foods and too high blood pressure.

Sagittarius

Earth here May 21st-June 21st; Sun in Gemini.

A common, fiery, masculine, neutral, double-bodied

sign in the Quarter of Wealth ruled by Jupiter. Its symbol is the archer, half man, half horse, and it relates to the hips and the thighs.

Here again we have one of the negative, receptive, intuitive signs. These people are rather visionary, often capable of seeing far into the future; and planning not so much for the present as for the years to come. They make excellent field men, organizers, enthusiastic, hard workers. Outdoor work, sports, games, athletics, swimming, all make a special appeal to them. They enjoy the woods, the fields; nature in all of her varied phases. Most Sagittarians are lovers of pets, and interested in all animal life. They take to firearms most naturally, and with little training become excellent marksmen. In this sign you will find the big game hunter and the naturalist, both.

Sagittarians make good stock farmers, engineers, traveling men, advertising men, insurance men, and pioneers in new lines, the advance men of the organizations.

Muscular pains, neuralgia, rheumatism, lumbago and various swellings and other conditions resulting from impure blood and poor circulation are the things to be most guarded against throughout this section of the body. Plenty of exercise, bathing, and massage, together with strict care of the diet, will insure the greatest relief here.

Capricorn

Earth here June 21st-July 22nd; Sun in Cancer.

A tropical, cardinal, mental, earthy, feminine sign in the Quarter of Labor, relating to the knees and bones, ruled by Saturn, and symbolized by the goat.

Those of this sign are of the strong mental group, independent of the thoughts and advice of others and possessing unusual natural ability in business lines. This sign, more than any other, pictures the typical business man, dominant, exacting, yet tactful and diplomatic; never asking more from his employees than he is himself capable of giving. These people are courteous, patient, persevering, cautious, determined to be at the top themselves some day, and laying their plans accordingly. They are the leaders, executives, managers, particularly successful in handling groups of other workers. In positions of authority they demand implicit obedience, and secure it with little difficulty. The Saturn traits are marked characteristics of these people, among which are spells of melancholy, brooding and depression; dissatisfaction generally.

Care of the diet is the only warning necessary here except in extreme cases, for the constitution is far stronger and more robust than the appearance generally would indicate, and they can stand a far greater tax on their strength than would seem possible.

Aquarius

Earth here July 22nd-August 22nd; Sun in Leo.

A vital, fixed, masculine, airy sign in the Quarter

of Labor, pictured by the waves or the water bearer, ruled by Uranus, and relating to the lower limbs, from the knees to the ankles. Here the keynote is Service to Humanity, and the Aquarians are truly servants of mankind. To them are left all of the undesirable jobs, and they are the ones who tackle them unflinchingly.

In this sign are born many of the electricians, the radio men, the inventors, mechanics, and such types. Here also are many of the private secretaries the stenographers, librarians, the assistants in various professions, satisfied to devote their lives to the service of some one else, happy in the knowledge of their usefulness.

The whole of our solar system today is under the influence of this sign, the Aquarian Era, it is called, and under this influence the world is daily experiencing new things that were undreamed of one hundred years ago. It has meant the coming of steam, of electricity, of wireless, of New Thought, Christian Science, the revival of Astrology; and just as the Pisces influence heralded the coming of Christianity, so can we confidently look to the coming of a broader religion whose foundation will be Service. The banding together of myriad groups throughout the land searching ever for Truth is an indication to those who can read the writing. And the basis of it all is in Natural Law, Astrology.

Intense adaptability, and an infinite patience and love for details, together with unusual ability to absorb technical knowledge, are prominent traits here.

The ailments affecting those of this sign are for the most part minor ones. Here again poor circulation and bad blood are responsible. Fasting is very good for relief in these cases, and often stimulating by massage. Plenty of exercise helps to keep the body in condition.

Pisces

Earth here Aug. 22nd-Sept. 22nd; Sun in Virgo.

A common, watery, fruitful, feminine, neutral, double-bodied sign in the Quarter of Labor, ruled by Neptune, and whose symbol is the fishes, the "ICHTH" of the early Christians.

Those of this sign are very receptive, highly intuitive, and usually quite psychic. Their extreme sensitiveness is very noticeable, and often the cause for others taking advantage of them. A fondness for music and art, and a dreamy, visionary mind are common here. These characters live on their feet, and seldom are successful at a desk job unless they can get up often and move about. A Piscean is more at home if he can dictate a letter while pacing up and down the room.

Outdoor sports appeal to these people—golf, tennis, swimming and others of a like nature. They co-ordinate well with such occupations as teaching, dem-

contracting, reporting, hotels and restaurants, catering, farming, contracting, excavating, nursing, stenography, banking, soliciting and many others. Study of the balance of the horoscope is very necessary here. Many mediums, clairvoyants and crystal gazers come from this sign. The grave danger of taking up these things lies in the possibility of obsession going to the negative side of the nature.

Alcoholic drinks and drugs of any nature have a decidedly weakening effect upon the mind for those born here.

The magnetic center of the body here is the feet, which are unusually sensitive and cause a lot of trouble. Careful attention should be given them, repeated bathing, and proper selection of shoes. The circulation is apt to be rather poor here, hence a need for plenty of exercise.

This concludes the delineation of the twelve signs as given from the Heliocentric standpoint. Lack of space prevents a more detailed account of the characteristics and the peculiarities, yet the fundamentals have been given. It will be seen how the mental signs correlate, and the vital; also the neutral. The qualities in each group are very similar, yet there is a difference, and the student as he collects the data from his friends and acquaintances whose birth dates come in the different quadrates, will soon perceive the fundamental difference in their makeup.

The next article will take up The Houses, which was originally planned as part of this one. The correlation of each house with its sign will be given, and also the various groupings.

This series began in the December number. Those interested in keeping the full set can secure back numbers from the publishers at 1904 North Clark Street, Chicago.

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.

The true silence is not merely a silent tongue; it is a silent mind. To merely hold one's tongue, and yet

to carry about a disturbed and ruckling mind, is no remedy for weakness, and no source of power. Silent-ness, to be powerful, must envelop the whole mind, must permeate every chamber of the heart; it must be the silence of peace. To this broad, deep, abiding silentness a man attains only in the measure that he conquers himself.

Question—In the Bible it states that Joshua commanded the Sun to remain stationary in the Heavens, which it did. How do you account for this astrology-ically?—J. R. L.

Answer—The exact quotation is "—and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou Moon, in the valley of Ajalon. And the Sun stood still, and the moon stayed until the people had avenged themselves upon their enemies. So the Sun stood still in the midst of heaven, and hasted not to go down about a whole day." Joshua, 10th chapter, verses 12 and 13.

This is an excellent question, and the kind we like to receive. In the first place it must be remembered that there is nothing in the Bible which the Science of Astrology contradicts; on the other hand there are many places which are absolutely inexplicable except by Astrology unless one takes the words at their face value and does not attempt an explanation. It is to be remembered also that the Bible was written many centuries ago for a people who were for the most part unlearned. They were incapable of receiving these things in any more complicated manner than is given, and everything had to be told in parables. That is true of all of the legends and myths which have come down to us. Behind all of them lies a far different meaning and significance than most people today realize. These things were not just idle stories to amuse the children. The leaders, the priests were all highly educated men, all of whom had a knowledge of Astrology, and in all of these tales you will find concealed the germ of Truth.

My explanation is that Joshua knew that every year, at a certain point in its elliptic, the Sun holds its declination at the same place until it seems to make its return trip. That is, at the end of its southern trip it seems to halt before it starts north again. The same is true at the opposite point. It is a well known fact that at the North Pole the days and nights are six months long. Knowing that this natural phenomena was about to occur Joshua was able to make use of it as an omen that the Lord was on the side of the Israelites, giving them the faith and hope that they so badly needed at this time. It is also well known that people may be conscious of things they have been familiar with all of their lives, and yet when their attention is called to them as something unusual they will accept these things as being entirely new to them. Joshua was a keen psychologist. This same phenom-

even of apparently standing still is also true of the other planets as they seem to halt in their orbits and begin to retrogress. I believe this answers the question.

Take Notice

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

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

ANSWERS To Letters and Questions

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

Address: Psychic Power Question Department, 1904 N. Clark Street.

A. Z., Chicago, Ill.—Your dream shows that this young lady has the proper understanding of life and that although she knew that the physical body of her husband existed no longer, that he is still with her, and closer to her than when he was in the physical body.

Dr. J. H. J., Syracuse, N. Y.—Do not buy the office of the other doctor, as you will not stay where you are more than three months. There are better opportunities for you in Chicago and the West than where you are now located. The color of your Aura is a dark blue, and you are a very poor man to be in business as you have no ability as a manager.

J. M. G., Chicago—Await with patience the dawn of the new day you have portrayed. Work harder, that you may be more worthy.

A Sincere Believer, Chicago—Your father is in the spirit world and it is he who gives you the cold sensation as he passed out in that state of feeling and will be able to make himself known to you. He wishes to write to you and give you messages. Give about ten minutes every evening at the time of retiring to him and watch the results in your development.

M. A. J. K., Chicago, Ill.—To overcome fear, cultivate forgetfulness of self; you are too self-conscious. Get up a good circulation and tax your mind to remember big things. Drink plenty of water. Fear is

often caused by a torpid liver. Healthy people do not fear.

L. E. S., Maywood, Ill.—In Educational Spiritualism we teach you that all people are born with the powers of discernment. Give attention and draw to you those who are able to speak. Phases of mediumship only differ in rates of vibration. You vibrate in the physical phases, therefore you could get phenomena. Your anxiety for the sick one retards their recovery. Send out the thought of health. Mother needs a course of scientific bath massages to enable her to eliminate the poison in the system through the pores.

L. B. M., Minneapolis, Minn.—Unfavorable at present but don't give up; what is a few moons? Persevere.

W. W., N. P., Pa.—All people are born with psychic powers, but with some it is a talent, like music or art and only needs a chance to express itself while others have to do a great deal of polishing before it gives back a perfect reflection. Keep polishing; you are having better results than you think. Set aside a regular time for practicing and put it from your mind at other times. The Text Book of Life, which was printed in installments in Psychic Power in 1923, gives full instructions for psychic development.

A. B. H., Minneapolis, Minn.—Psychic Power is a nerve action. To increase it we must use the nerve which carries it the same as we use the muscle to get strength.

Muscle power comes from the development of the muscle and Psychic Power comes from the development of the Psychic brain through the Psychic nerves. Brain power is a result of feeding the auxiliaries of the brain. We are all endowed with the channels of circulation. Some teachers advocate one thing, some another, according to their own findings. As each one is a law unto themselves in this question of life in part or the whole, one must find and observe one's own law. We can help each other something in the manner of comforting the mourner, by telling our own experiences. Healing is universal and is the first point in the Psychic phases received. The need of healing is the greatest need of the human race. Demand always bring supply. Some people do not go beyond that rate of vibration and in giving all their time and strength to that especial function become great Healers. Unless you feel an all absorbing love for this phase we would not advise encouraging it.

The writing phase is a sister to healing; it is the

first signal that you are able to catch; this can be encouraged.

M. L.—If you will change to a warmer climate or take hot baths followed by a real cool shower, then be rubbed briskly until the surface of your body is aglow, you will get well. Eat plenty of grape fruit and oranges for supper. Drink cold water in large portions in the morning upon arising.

C. W. C.—First question: The answer is yes. Second question: After. Third question: Something you said you would do.

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