

EDITORIAL

Questions which should be of vital interest to citizens of the
UNITED STATES OF AMERICA and all countries of the world

America Called to Leadership in Mathematical Science

By H. L. Rietz, Dean of Mathematics, University of Iowa

There are many readers who will agree that mathematics is one of the most vital interests of the human race, and that the extent to which a nation is concerned with this vital interest is a reliable index of the level of its civilization. Surely, the science which deals with number and space, with time and energy, drawing its inspiration from the deepest questionings of the human spirit, and busies itself with the most fundamental problems which challenge the mind. Moreover, applied sciences are precise just in so far as they take mathematical form.

The question arises: What has America done to advance mathematical science? Since 1894 America has risen from a position of negligible importance in the eyes of mathematicians of the world to one where her contributions to the science and her facilities for the most advanced instruction, are comparable with the best Europe can show. The credit for this extraordinary change is due almost entirely to the activities of the American Mathematical society. This society has grown from a small club in Columbia university to an incorporated organization of 1,200 members.

The society serves the interests of mathematics by holding at least nine meetings each year in different parts of the country. The society publishes two mathematical periodicals, mutually complementary in character. The Bulletin of the American Mathematical society, founded in 1894, presents a critical review of mathematical science, serves as a news organ for the society, and contains short original articles. The Transactions of the American Mathematical society, founded in 1900, is devoted solely to the publication of new investigations in pure and applied mathematics.

Next, the question arises. What is the duty and opportunity of America along this line in the future? Conditions arising from the world war have thrown upon America a unique responsibility for fostering mathematical science in the future. European scholars still write mathematical books and publish mathematical journals, but the difficulties are almost superhuman, and may become insuperable at any time. The duty of scientific America in general, and of the American Mathematical society in particular, is perfectly clear. We must take an increasing share of the bur-

den, and bear it ever more worthily. May we not do even more?

America has for a generation been recognized as the leading country in the science of astronomy. Can she take a similar place in mathematics? Two conditions must be fulfilled. In the first place, young men and women of the absolutely highest ability must be brought to feel that a life devoted to mathematical teaching and research is a worthy goal for their ambition; the responsibility for this rests with the American teacher. In the second place, the mathematical publications of the country, especially those of the American Mathematical society, must be given such a solid financial basis as shall insure their continued stability and growth; the responsibility for this rests with the public.

There never was a time when America had a greater duty to stimulate contributions to mathematical science. But the cost of publication has risen to such a point that it is absolutely impossible for the society to continue to publish, even on its former scale, to say nothing of meeting the insistent demand for expansion.

Every feasible economy in the administration of the society is being practiced, but mathematical scholarship like art, can thrive only where subsidized by those who appreciate its importance to mankind. The resources of a government subsidy, which renders the publication of some of the European mathematical journals possible, is not available in America.

To meet the situation, the American Mathematical society is seeking an endowment fund of at least \$100,000. The figure seems small when one knows the needs which exist, but I venture to say that even this amount will yield remarkable return in advancing mathematical science, and in making possible that leadership which America should assume as both her opportunity and responsibility at this time.—*Des Moines Register*.

Billion a Year to Fraud

People have been buncoed for generations, yet the bunco business seems to increase rather than decrease with the growth of intelligence and the passage of time. The Investment Bankers' Association has just heard from the Government that One Billion Dollars a year is the monetary loss of the American people in fraudulent investment enterprises. The monetary loss is not all, nor is it the most costly; there is the

loss of confidence in business men and business proposals, tantamount to a loss of confidence in human nature. American business men bear the brunt of it, and the truth is that *American* business men are not the offenders. Some day *American* business men may have to band together to shield the name.

There are sufficient losses in the higher regions of business, even that region represented by so distinguished an association as that of the Investment Bankers, and some of the losses are due to the deliberate action of men who know of no other way to make a profit than by others' losses, but it is not these that make up the bulk of the losses suffered by the people. Perhaps the people have come to believe that if a really big good thing exists there is money enough in the upper circles to take care of it, and that no really good proposition needs to be peddled among the people. So that a majority of the losses are incurred in propositions that look like bargains or good chances. The lady who expected ten yards of silk for ten cents got ten yards of silk thread; and the gentleman who sent \$18 for a dozen quarts of "pure Canadian rye" received, as advertised, exactly a dozen quarts of pure Canadian rye—but it might as well have been oats or wheat. More pretentious chances like oil promotion mulcted the people of hundreds of millions during the past two years. Fraud orders are being issued all the time by the Government, and more than 400 criminal cases against oil promoters alone are awaiting trial.

The story has been told and the warning issued numberless times in the past, but it seems that the business pirates who swing easily from one line of promotion to another can usually count on about One Million Persons who are always ready to bite.

That is, One Million Persons a year. And of course they repeat, some of them, year after year. Which leaves a pretty large percentage of Americans who cannot be sold a gold brick.

The principal safeguard against gullibility is the knowledge that in this world it is not the rule for anyone to give something for nothing.

—*Dearborn Independent.*

Keeping America Employed

The attention of the Secretary of Labor was recently directed to a letter which has been sent to American manufacturers by a New York firm, purporting to be organized at the instance of German, Hungarian, Austrian and Czecho-Slovakian interests, presenting a plan to them for transferring our industries to Europe, where production costs, because of lower wages and depreciated currencies, are less than in this country. The letter referred to reads as follows:

You have recently received from us a card in reference to "Helping Germany to come back."

In this connection, you realize that labor conditions in Central Europe make it obvious that it might be advantageous to have some of your products manufactured there.

Be that as it may, we know that you are interested in at least securing quotations on tentative quantities.

The writer personally is more or less familiar with your product, and inasmuch as he is booked to sail for Europe on February 4th, permit us to secure manufacturing figures for reproducing your article in Germany for resale in America.

For that purpose, we suggest that you provide us with a sample, and in addition thereto, specifications and plans that would help us in quickly securing the information.

Secretary Davis quite properly scored this activity in the following language:

The administration has worked hard and with untiring efforts to secure to our people a return of the prosperity which we normally enjoy. Several million of our wage earners are out of employment. The suffering which this situation has brought upon many American homes doesn't have to be left to imagination; it is too apparent to all of us. It is to remedy this that the leaders of commerce and industry in our great Republic have set their hearts, minds and hands to work.

Continuing his statement, Secretary of Labor Davis writes:

An American manufacturer so low in patriotism and respect for his fellow countrymen as to be led into a scheme of this kind probably would get all that was coming to him in the end. The European manufacturer would have an opportunity to duplicate his product, not only for his immediate but for their own permanent financial gain, and compete with him in the foreign as well as the domestic market. Still more ultimate damage to him would result, however, from the throwing out of employment in this country of the men normally engaged in making the product, for no matter how cheaply the article be furnished, if employment be not given to American workmen so as to give them wages with which to purchase the products, there could be no sales, and with no sales, no profits. At the same time, the indignation of the people would run high against such practices.

The transfer of American industries to Europe, however, is being accomplished in another way—through the lack of an adequate protective tariff. The advertisements of "imported products" are everywhere to be seen, and the lower prices at which these products can be purchased is manifest in every commercial line.

There are many unthinking men and women who see in the lower prices a chance to "reduce the cost of living," but it must be pointed out that the importation of every article which can be made in this country creates unemployment here equal to the amount of labor required to produce it. Wealth can not be produced without labor, and without wealth there can be no purchasing power. The price of each article of foreign manufacture purchased is a transfer of just that much capital from the United States to the foreign nation producing it, and this will continue just so long as there is an opportunity for interests not particularly devoted to the welfare of industrial America to secure a margin of higher profits to themselves.

There is only one way in which this transfer of industries can be prevented and the well-known American standard of living continued, and that is through an adequate protective tariff. There can be no real prosperity unless we produce, and we can not produce so long as there is unequal competition with foreign products, resulting in the throwing of American workmen out of employment. It may be an act of charity to keep the industries of our competitors going, but charity begins at home. Let's keep American industries for America and American workmen.

In a sense the world is growing harder, because it is growing sounder and more mature. Hardness need not mean harshness. The lines are being drawn tighter, but only upon the old weaknesses, the old flabbiness which used to make such constant call upon the virtue of sympathy and helpfulness. People stand upon their own feet more than formerly, have less need to ask aid, have less experience with the causes which may reduce people to the necessity of asking help, and therefore the old precepts which made this form of helpfulness the chief virtue are passing away. It is not that the world is harder, but conditions have changed, and we are not wise to conclude that because things are different they are therefore worse. It is our duty not to protest change but to interpret it.—*Henry Ford.*

Hogs and Children and a Child Labor Amendment

"The sentiment of this country is overwhelmingly against child labor," we read and are told from public platforms and forums. Very few States are correcting the child labor evil, hence the proposed amendment to the Constitution of the United States to curb and do away with child labor. The advantages of the proposed amendment to protect children from being exploited are obvious. If adopted it will enable Congress to pass a child labor law that will reach States now refusing to prohibit child labor.

Below are a few facts, in parallel columns, which are "old news":

The Federal appropriation for child welfare in 1923 was \$50,000, while \$4,000,000 was appropriated last year to combat hog cholera.

From the time legislation was first proposed in the interest of American children there has been a bitter spirit of hostility on the ground that the various States should attend to such things.

When an American hog dies some one loses money. That is well understood.

There is no protection now of the American child against the crime—the crime against God as well as man and nation—of child labor. Decent public sentiment of this republic demands such protection.

The Supreme Court of the United States has never held that it is improper to legislate for the protection of the American hog.

From the moment legislation was first proposed

in the interest of the American hog there has been a scramble on the part of the politicians to array themselves on the side of such laws. In short, the American hog is a national question; the American child is a State question—if, indeed, it is not just an incident and not a question at all.

When an American child dies because of neglect on the part of society, it is not easy to figure the loss in dollars and cents.

Several times Congress has attempted to so legislate as to furnish that protection. Each time the Supreme Court of these United States has decided that it is offensive to the Constitution of the United States to enact such legislation for the protection of the American child.

No doubt the Supreme Court of the United States is right; but, if so, the Constitution of the United States is wrong and must be amended.

The several parallels above raise these questions: Isn't it about time to raise the American child to the level of the American hog? And: Isn't it about time for the decent people of the United States to take some steps toward securing an amendment to the Constitution of the United States to end child slavery?

If nothing more, the adoption of this proposed amendment would insure a full opportunity to boys and girls for an education. Likewise it would give them a fuller and better opportunity to develop physically before undertaking work in the factory, the office or the shop. It means a higher moral and mental standard of men and women to come.

Any member of Congress refusing to support the proposed amendment should be defeated for re-election. November 4 of this year is your chance.

Discrimination

By DR. FRANK CRANE

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THIS is of the utmost value to learn how to discriminate.

After all, knowledge consists not so much in gaining possession of facts as in knowing how to tell the difference between them. The acquisition of knowledge is a sort of gardening, and its chief labor consists in hoeing out the weeds between the rows.

The real opposite of intelligence is confusion.

We ought to discriminate first of all between what is worth while and what does not matter. It is running after things that we really do not want and getting heated up over issues that make no difference that frazzles out our life.

We ought to discriminate between what we want and what we wish. What we really want is what we need, and that may be disappointment or poverty. What we wish is what we desire, and like as not that may be the worst thing in the world for us.

We ought to discriminate between what is right and what is wrong. For what is right is always the best policy because it is the wisdom of the universe operating through our instinct.

We ought to discriminate between what is expedient and what is inexpedient. For success as well as contentment is based upon adjustment.

We ought to discriminate between what we know and what we believe. This would make our knowledge more accurate and our belief more helpful.

We ought to discriminate between the pleasures that are the result of effort and the pleasures that come from other people's efforts or from circumstances. We become self-reliant in proportion as we depend more and more upon the former.

We ought to discriminate between what is universal and what is exceptional. For the gist of wisdom is belief in and reliance upon the generalities.

We ought to discriminate between what is healthy and what is unhealthy. For the whole preservation and perfection of health consists in antagonism to what is morbid.

We ought to discriminate, above all, between the ambition to be really successful, which means to be strong, sane, happy, skilful and helpful, and the ambition for apparent success, which means to be conspicuous, to be flattered, to have rule over others, and to enjoy the pleasures of self-indulgence.

—Taken from Psychology Magazine

ARE YOU AFRAID TO SPEAK?

Expressive ability is seen in all musicians, actresses and public speakers. It is shown by the fullness above the eyes, and the distance between the pupil and the eyebrow

By EDNA PURDY WALSH

Whatever we do, whatever we think, whatever we feel, be it ever so great, if we are afraid to speak, much is lost to the world, and in turn to self, for when we give out, we likewise receive, by a fixed law of nature, thereby taking care of all her products.

The world is filled with great souls, whose word is lost simply because those individuals lack in one faculty of the brain—the ability to speak, known to character analysts as the language faculty.

Some of us are born with this faculty weak. Others are so choked up by sensitiveness — a selfish worry about what people will say if they speak, that the creative ideas are held back, and the soul ceases to grow because it does not use the ideas which will constantly pour in if only those that are there are given out.

There is a huge unlimited source of ideas, originality, inventions, all about us. In so far as we give out the ones we have, are we able to receive from the spiritual realms about us, new ones. New beings have been born by studying even a few times in a class of public speaking. Tired, self-centered faces entering a class are seen in a month's time to bloom again, because they have simply given out the ideas they have, in classes where all are traveling the same path, and where no fear of each other is harbored.

But we do not need to join a public speaking class in order to express ourselves. We can overcome selfish fear and timidity by reading aloud to some congenial

friends from dramatic works, laying stress on the emotional phrases, and putting our truest feeling into the sounds of our voice. Getting used to the varied intonations of one's own voice, getting up in some gathering to freely express one's self, all help

toward the development of the Language, or Expressive faculty.

In most temperaments the language faculty can be recognized by a fullness above the eyes, between the eyebrow and the pupil. All orators are well developed above the eyes, and have as a rule flexible facial muscles.

Large expressive ability causes the roof of the mouth to be very roomy. The voice has a volume that fills a hall easily. There is a tendency of the eyeballs to be pressed forwardly, downwardly, and outwardly.

When speaking, the orator's whole face responds as he talks. The muscles, eyes, nerves, move as he speaks. He uses his hands. He speaks not only with his

mouth, but with every facial nerve. He throws his hands outwardly in thoughts of disgust, points his finger at the object of his anger, saying "there," and adding "stands that villain."

It is easy for him to talk. His jaws are free. His muscles are in perfect co-ordination with his brain. He puts himself without fear into what he is saying.

In the development of the Language faculty the individual finds that every other one of his abilities is helped. The medium gives out more inspirational



Mary McCormick shows a marked degree of the faculty of Language in the fullness above her eyes

messages. The musician is more talented, the writer more fluent, the mother more helpful to her children, the salesman or business man a better money maker. The greater percent of us are lacking in this ability to give out our thoughts without fear, thus preventing the newer, the more progressive, the more inspirational ones from coming in from the thought world about us.

Approbation, or the desire for praise, and fear of the opinions of others is responsible in most cases. Approbation is merely another world for small selfishness. While it is essential to a certain extent to keep us appearing our best, nevertheless, when too strong, the thoughts are off of the purpose in life, and are more on some factor of personal appearance, so that our message to the person we are talking to is lost.

To cure approbateness, the mind should seek for genuine self esteem. One should start out in the morning, knowing that he has put his best effort on his toilet, and training the mind to stay away from his collar, tie, belt, or ribbons. Then when he meets someone, his words carry weight, because he *knows* that he looks all right.

Approbateness is the faculty that says to one's friends, "Oh, do you think I look all right? I don't think so. Oh, I can't do that, or this dress is an old thing!" Approbateness causes us to condemn self, because we are so anxious for the praise and support of others that we "fish" for it in that way.

Genuine self esteem never does that. It gives courage and dignity to the personality, and is not ruffled by what someone says.

Cease condemning yourself. It makes you negative, and is an evidence of weakness. Know that you are doing your best, and others will know it. Fear not to express yourself, for practice in expression makes us larger souls, more helpful in our spiritual life on earth, as well as in our material life in heaven.

What you gain now in overcoming approbateness and fear of expressing self, is just that much work done toward your eternal efficiency and ability to help yourself and others in the life to come.

The Forces in Man and the Universe Are Identical

Law means a rule of action or definite mode or method in which force or motion proceeds toward the accomplishment of an end. There is no force or motion either in the universe of matter or mind, which does not observe some rule, some method, and hence some law. It is impossible to conceive a thought except in accordance with some law of thought. In the infinite mind, therefore, law, in its spiritual sense, is self-existent and eternal. Law is not of itself force or motion; it cannot create. Not a tree could grow

or living thing without the directing and vitalizing influence of spirit.

The forces in man are the same as the forces which underlie the universe. Strength rises to the brain of man from what he eats, by means of circulation, and this circulation is regulated by positive and negative laws, these laws govern the whole system of material and celestial existence; the laws above are the sisters of the laws below. As above, so below.

The system of universal relationship rewards richly all who study and comprehend it. The correlation of inherent ideas, the harmonious correspondence and fixed relationship of things, constitute the central charm of intellectual effort and research.

Truth is the universal relationship of things as they are. The unity of truth means that he who lives faithful to any law of matter is to that extent and department faithful to the law of the Divine mind.

Nature works with the utmost justice and impartiality. Nature never excuses any particle of matter from obedience. If there be one particle of matter to make a world, that particle must obey the law. A proper understanding of one particle composing the universe would lead to a correct knowledge of the universe itself. It becomes us to investigate all things, so far as to understand every order of law; and so understand all innate law, and the order of life physically, intellectually and spiritually.

Radio

Elbert Hubbard has gone to the Great Beyond with fame as one who stimulated thought in others. At present *Orville Olden, East Aurora, N. Y.*, has superseded the former, and we now acclaim Orville Olden as the *seer of East Aurora* (near Buffalo) for his GREAT PREDICTION of the year 1923, as follows:

"Everything is life, and life is a part of God, therefore immortal. People are solving problems at the present time that have hitherto been unrevealed. For instance, radio and what it is accomplishing for mankind; messages sent and received through space, regardless of distance. If I may be allowed, I would express myself in this wise: I BELIEVE THIS OR SOME LIKE METHOD IN THE NEAR FUTURE WILL PLACE US IN DIRECT COMMUNICATION WITH OUR FRIENDS IN SPIRIT LIFE. And bear in mind what Christ said: 'Greater things shall ye do.' Great possibilities await us, as the mind of man awakens on this subject."

Readers are urged to remember this prophecy of Orville Olden (age 82), the humble yet great seer of modern times.—C. O. G.

Life must be *Master* over the *Mind* that the mind may automatically govern the body. When *Life* governs the mind the body vibrates in *Health*.
EFFA E. DANIELSON.

THE LANGUAGE OF THE HAND

Contributed

*"Nature is man's best teacher. She unfolds
Her treasures to his search, unseals his eye,
Illumes his mind, and purifies his heart,
An influence breathes from all the sights and sounds
Of her existence; she is wisdom's self."*

—STREET.

Man will ever thirst for knowledge—he will ever be anxious to pierce the veil that separates the present from the future—the known from the unknown. History, both biblical and profane, is full of incidents describing the yearning of the soul toward the mysteries of the unknown, and the desire is just as strong at the present time as it ever was in the past.

Quotations from the Bible

Length of days are in her right hand; riches and honor in her left.—Prov. 3:16.

Thine hand shall find out all thine enemies. Thy right hand shall find out those that hate thee.—Psa. 21:18.

He sealeth up the hand of every man that all men may know his work.—Job. 37:7.

And it shall be for a sign unto thee upon thine hand.—Exo. 13:9.

What evil is in mine hand.—Sam. 26:18.

The Science of Palmistry

You will observe, as we proceed, that there is a close relation between the science of Astrology and the

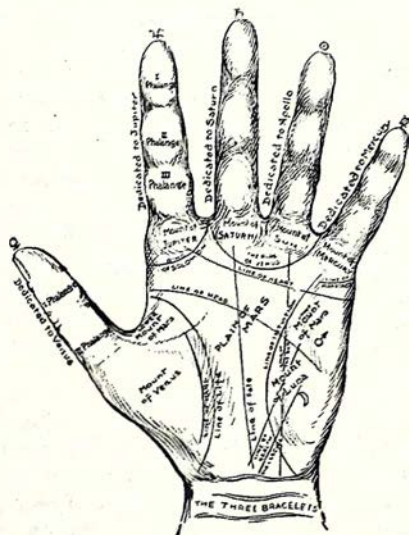


Plate I
The Map of the Hand

What the Hand Reveals

Today many profound students of nature's phenomena are making a close study of the hand, claiming that our successes, failures and qualifications are marked in our hand by our Creator and that when we know how to read them aright, the past and much of the future will be like an open book. Whether this be true or not, there can, at least, be no harm in looking into Palmistry. If it helps one to know himself and helps one to understand others, it is then a most delightful study and can be made a pleasant pastime for social gatherings either at home or in public.

The Bible mentions the human hand 1,433 times.

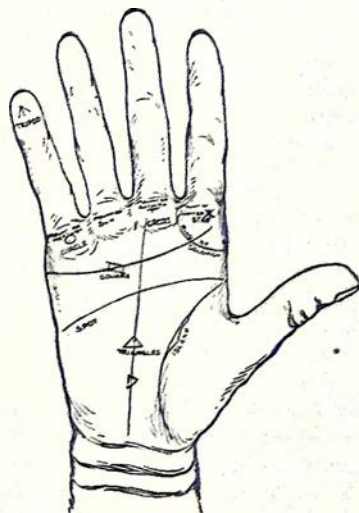


Plate II
Hand Showing Cross, Triangle, Etc.

science of Palmistry, yet I have not considered it in conjunction with Astrology, for it is quite complete by itself.

Palmistry, which is a study of the hand, is divided into two sections, the first dealing with the shape of the hand, and its hereditary influence; the second, with the markings of the hand, and its relation to life.

Palmistry has been said by some to trace its mysteries to the stars and their influence on the earth; by others, to be the result of the brain transmitting its knowledge to the hand through the nerves. The latter is no doubt the more plausible, for it has long been acknowledged that the hand can express as much by

gestures as the lips can by speech. Medical science has demonstrated that there are more nerves in the hand than in any other portion of the system. It has also proven that the nerves from the brain to the hand are so active that the latter is the immediate servant of the brain.

Occasionally we hear some say that there are many frauds indulged in when reading the hand for money. That is doubtless too true, and yet perhaps it is not strange in this ambitious world, for, without a real knowledge of the science, an active and unscrupulous mind, led on by a fertile imagination, has great opportunity to trade upon the credulity of the people; but, are there not licensed doctors just as ignorant and just as ready to impose upon the innocence of the public?

Can the Hand Be Changed

It is quite true that the form of the hand, the thumb and the fingers, as well as the lines and signs marked in the palm cannot be modified by any act of the possessor, so far as his physical exertion is concerned, no matter how much he may desire it, but education and discipline, as well as anxiety and worry, frequently develop strong lines in the hand, that were once absent, and frequently, too, an occasional line fades and passes away as the conditions change.

How to Read the Hand

The first that concerns us in the hand, is its shape; whether it be wide or narrow, short or long, soft or hard, dry or moist and whether it be curved backward or forward; the second that concerns us, is the shape of the fingers, the texture and form of the nails, the thumb, the mounts, the lines and dots in the palm and lastly the touch.

We should examine both hands when reading the characteristics, but rely mostly on the right. There is a well known old saying, "The left is the hand we are born with; the right is the hand we make." It should be remembered, too, that when considering the size of the hand, we should compare it with the size of the body, and when reading the hand take into consideration the age of the individual. As we age, our hands generally grow less supple, harder and dryer.

Part I

The Hands—Palms, Fingers and Thumbs

Small hands are the hands of the people who write a large hand, are broad in their views, slowly offended, and fond of the bustle of life. Large hands are the hands of people bent on the little things of life; generally such people write a small hand. Soft hands are the hands of people who have fertile imaginations and sensitive natures. Flabby hands are the hands of active brains and evil doers. Hard hands signify a straightforward nature and a willingness to work

hard. Very hard hands denote indifference to pain in others.

The Palm

A thin and narrow palm denotes meanness, timidity and lack of energy; a thin palm and soft hand overconfidence and selfishness; a thick palm and hard hand denote nervousness and a worried nature. A very hollow palm denotes a poor financier.

The Fingers

Short fingers denote impulsiveness. Long fingers denote love of detail. Short square fingers on a square hand denote an obstinate and narrowminded nature; their possessors are great plodders and fond of saving money. Thick fingers, if short, indicate selfishness, especially if full at the base; they show, also, that the possessor has a fondness for eating and drinking. Crooked and twisted fingers denote extreme cruelty and a tendency to crime. Long bony fingers show an exacting nature, a love of detail and one philosophically inclined. Smooth fingers indicate inspirational powers (smoothness due to rapid circulation). Knotty fingers on a square palm (the knottiness due to bile in the system), indicate an independent thinker, one fond of construction, a mathematician, a philosopher. Long, narrow, tapering fingers are the fingers of an emotional and visionary nature. Mixed fingers on a square palm, belong to a person who at one time is scientific, at another, logical. Mixed fingers on a mixed hand belong to a person who adapts himself to all conditions, but is never thoroughly successful.

Smooth joints in fingers show impulsiveness in thought, a jumping at conclusions and a carelessness in little things. The opposite is true of persons with developed joints.

The First Phalange

The fingers are either pointed, conical, square, or spatulate. (See Plate III.) If the first phalange in Jupiter (index finger) is longer than the others of the same fingers, it denotes special ability of its possessor to control; if the first phalange in Saturn (second finger) is longer, it denotes special aptitude for the sciences; if in Apollo (third finger) it indicates love for art; if in Mercury (fourth finger) it denotes eloquence.

The Second Phalange

If the second phalange in Jupiter is long and thick, it indicates leadership; if short and thick, it indicates a wavering disposition. If the second phalange in Saturn is long it indicates a mastery of difficult problems. If the second phalange in Apollo is stout and long, it denotes art, beauty and culture. If the second phalange in Mercury is long and especially if stout, it denotes physical power and energy.

The Third Phalange

The third phalange is in a measure governed by the characteristics of the palm, being very closely allied

to it. When the third phalange in Jupiter is long and especially if it is stout it signifies love of power and supremacy. When the third phalange of Saturn is long and fat, it shows a great desire to know all things, not only for the knowledge it affords, but for what it will bring. When the third phalange in Apollo is long and heavy, it shows a taste for art and a desire to convert art into money. When the third phalange in Mercury is long it shows a desire to enjoy the comforts of life.

Finger Nails and What They Denote

A study of the nails is an important subject and especially so when we come to understand that the conditions attending their appearance mean much to the possessor's health. All physicians today admit that the heat of the palm and the color of the nails, are elements that cannot be neglected when making a diagnosis of a patient's illness.

I shall speak here only of that part of the nail which extends to the finger tip; the growth above has nothing to do with the reading of the hand. However, it is not out of place to say that finger nails which are kept short by biting, show indication of a nervous nature.

Long nails show a weak physical nature. Long, thin and curved or fluted nails denote a consumptive tendency. Moderately long nails with a bluish tint, indicate poor circulation. Long, thin and brittle nails, show a tendency to throat trouble. Short broad nails, denote perfect circulation. Short square nails indicate rugged constitution. Short and triangular nails denote tendency to paralysis. The moons at base of the nails also indicate the condition of the circulation. When circulation is good the moons are large—as circulation fails they grow less or disappear—indicating heart trouble.

The perfect nail should be white, slightly pink, naturally polished, transparent, but not brittle—such are the nails of those whom it is a joy to have about.

The Thumb an Important Factor in Reading Character

As the thumb holds a superior position with regard to the hand, so does it hold an important position in reading character by Palmistry.

The owner of a small thumb is easily influenced, while the owner of a large thumb is self-reliant and independent.

A flexible thumb denotes adaptability to conditions, a stiff thumb indicates stubbornness.

A short thick-set thumb indicates coarseness and brutality. A long well-shaped thumb denotes intellectuality and refinement.

The first phalange of the thumb represents will-power, and according to its length, the characteristic is marked. The second phalange represents reasoning power and judgment, while the third phalange,

called "Mount of Venus," belonging more properly to the palm, denotes love.

Part II

The Mounts—Their Position and Meaning

The "Mounts" are slight elevations on the palm; of these, there are seven, as follows:

1st. The Mount of Jupiter (situated below the index finger).

2nd. The Mount of Saturn (situated below the middle finger).

3rd. The Mount of Sun (situated below the ring finger).

4th. The Mount of Mercury (situated below the little finger).

5th. The Mount of Venus (the third phalange of the thumb).

6th. The Mount of Luna (situated below the upper Mount of Mars).

7th. The Mount of Mars (of these there are two, one placed between the "Mount of Mercury" and the "Mount of Luna," called the upper "Mount of Mars;" and the other just beneath the "Mount of Jupiter," called the lower "Mount of Mars").

An absence of mounts upon the hand denotes that the life of the individual is a negative one; if the mounts are large and the corpuscles red, they show an active body.

The Mount of Jupiter

The absence of the "Mount of Jupiter" denotes lack of self-esteem; when well-developed—great pride and ambition. If it leans toward the "Mount of Saturn," instead of lying directly under the index finger, it shows a religious inclination. The Mount of Jupiter is said to be the man's mount.

The Mount of Saturn

The absence of the "Mount of Saturn" denotes an insignificant life; when normally developed, it shows a desire for somber things, a love of solitude and a tendency toward the sacred things of life.

The Mount of Sun

When the "Mount of Sun" or Apollo, as it is sometimes called, is absent, it denotes indifference to literary and artistic affairs; when well developed, it denotes enthusiasm, inventive genius, or an appreciation of the beautiful. If it leans toward Saturn, life's brightness is tarnished.

(Continued)

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THE SECRET OF HINDU PHENOMENA

By the Cabir, Premel el Adaros
President Society of Transcendent Science, Chicago, Illinois

Power belongs to him who knows. (Agrouchada-Parikchai.)

He who has penetrated the secret of things, who has lifted himself up by contemplation to the knowledge of the immortal principle, who has mortified his body and developed his soul, who knows all the mysteries of being and not being, who has studied all the transformations of the vital molecule from Brahma to man and from man to Brahma, he alone is in communication with the Pitris and commands the celestial forces. (Atharva-Veda.)

The Boutams (or bad spirits) tremble before him who is shaved, who wears the triple girdle, and is clothed with the yellow vestment, and who carries the seven-knotted stick. (Agrouchada-Parikchai.)

* * *

Every European has heard of the extraordinary skill of the Hindu Fakirs, who are popularly designated under the name of Charmers or Jugglers. They claim to be invested with supernatural powers. Such is the belief of all Asiatic people.

I will now proceed to outline to you the manner in which the performance of one of the Fakirs would appear to the uninitiated:

They never give public representations in places where the presence of several hundred persons makes it impossible to exercise the proper scrutiny.

They are accompanied by no assistant or confederate, as they are usually termed.

They present themselves in the interior of the house completely naked, except that they wear, for modesty's sake, a small piece of linen about as large as the hand.

They are not acquainted with goblets, or magic bags, or double-bottomed boxes, or prepared tables or any of the thousand and one things which our European conjurors find necessary.

They have absolutely nothing in their possession, save a small wand of seven knots of young bamboo, as big as the handle of a pen-holder, which they hold in their right hand, a small whistle, about three inches long, which they fasten to one of the locks of their long, straight hair; for having no clothes and consequently no pockets, they would otherwise be obliged to hold it constantly in their hands.

They operate, as desired by the person whom they are visiting, either in a sitting or standing posture or, as the case may require, upon the marble, granite, or stucco-pavement of the veranda, or upon the bare ground in the garden.

When they need a subject for the exhibition of mag-

netic or somnambulistic phenomena, they take any of your servants whom you may designate, no matter whom, and they act with the same facility upon a European, in case he is willing to serve.

If they need any article, such as a musical instrument, a cane, a piece of paper, a pencil, etc., they ask you to furnish it.

They will repeat any experiments in your presence as many times as you require, and will submit to any test you may apply.

They never ask any pay, merely accepting as alms for the temple to which they are attached, whatever you choose to offer them.

We give here some facts that may be interesting to the Western reader which came under our personal observation, and we give it just as it happened without our personal opinions.

What we call spirit force is called by the Hindus Artaahancarasya, or the force of I.

I was at the time I speak of a resident of Pondichéry, the capital of the French possessions in the Carnatic, when one morning, between eleven and twelve o'clock, my valet-de-chambre informed me that a Fakir wanted to see me.

I had heard a great deal of the marvellous skill of the Fakirs and was anxious to see a specimen of it.

The Hindu having been admitted, I received him in one of the interior verandas of my house. I was struck first by his extreme leanness; his face was as thin and bony as that of an anchorite, and his eyes, which seemed half dead, produced a sensation such as I once experienced when looking at the motionless, green orbs of a large deep-water shark.

He was waiting for me in a squatting posture upon the marble floor; when he saw me he arose slowly. Bowing with his hands raised to his forehead, he murmured the following:

"Saranai aya" (I greet you respectfully, Sahib), "it is I, Salvanadin-Odear, son of Canagarayen-Odear, may you die upon the sacred banks of the Tircangey, and may that transformation be your last."

"The guru of the pagoda said to me this morning," continued the Hindu, "go and glean at random, like the birds in the rice-fields, and Ganesa, the god of travelers, has led me to your house."

"You are welcome."

"What do you want of me?"

"You are said to possess the faculty of communicating movement to inert bodies without touching them.

I should like to see a specimen of your power."

"Salvanadin-Odear has no such power; he merely evokes spirits, who lend him their aid."

"Well, let Salvanadin-Odear evoke the spirits, and show me what they can do."

The words were hardly out of my mouth when the Fakir resumed his squatting position upon the pavement, placing his seven-knotted stick between his crossed legs.

He then asked to have my servant bring seven small flower-pots full of earth, seven thin sticks of wood each about two cubits long, and seven leaves taken from any tree, no matter what.

When these different articles had been brought, without touching them himself, he had them placed in a horizontal line, about two yards from his outstretched arm. He instructed my servant to plant a stick of wood in each pot of earth, and to put on each stick a tree leaf with a hole in the middle.

This being done, all the leaves dropped down the sticks, acting as covers to the pots. The Fakir then joined his hands and raised them above his head, and I heard him distinctly utter, in the Tamoul language, the following invocation:

"May all the powers that watch over the intellectual principle of life (keche'tradjua) and over the principle of matter (boûtatoma) protect me from the wrath of the pisatchas (evil spirits), and may the immortal spirit, which has three forms (mahatatridandi, the trinity), shield me from the vengeance of Yama."

At the close of the invocation, he stretched out his hands in the direction of the flower-pots, and stood motionless, in a sort of ecstasy. From time to time, his lips moved as if he were continuing his occult invocation, but no sound reached my ears.

I watched all these elaborate preparations with considerable interest and amusement, without suspecting what was to follow. Suddenly it seemed to me that my hair was moved by a slight current of air, which blew in my face like one of those gusts that we often see in the tropics after sunset, and yet the large straw curtains of vetivert, hanging in the vacant spaces between the columns of the veranda, were undisturbed. I thought that my senses had deceived me, but the phenomenon was repeated several times.

At the end of about a quarter of an hour, though there had been no change of position on the part of the Fakir, the fig-leaves began to move slowly upward along the sticks of wood, and then as slowly descend.

I approached and watched them as they continued their motion with the closest attention. I must confess that when I saw that there was no visible means of communication between the Hindu and the leaves I was very much surprised.

I passed and repassed several times in the space which separated the juggler from the pots of earth, but there was no interruption in the ascent or descent of the leaves.

I asked to examine his arrangements and was unhesitatingly allowed to do so. I removed the leaves from the sticks, and the sticks from the pots, and emptied their contents upon the pavement. I divided the bamboo stick into seven pieces, and re-arranged everything as it had been arranged before at a distance of about four yards from the Fakir, who looked on unconcernedly.

"Do you think the spirits can act now?" I asked him.

He made no answer, but extended his arms as before, and scarce five minutes had elapsed when the upward and downward motion of the leaves was repeated as before. I was amazed.

During the next two hours I repeated the experiment in twenty different ways but always with the same result.

The Fakir then said to me: "Is there not some question you wish to put to the invisible spirits before they go?"

The question was unexpected, but I immediately thought of a friend of mine who had died several years before. Then I told the Fakir that I would write an alphabet on a sheet of paper, but at this moment a very simple device occurred to me, and I went into the next room and procured a bag of brass letters and figures which I used to stamp my name on books for my library. I commenced to take these letters out of the bag, one by one. Nothing happened until I came to the letter "A" when the leaves began to move and after ascending to the top of the sticks, fell again to the bottom. I could not help betraying some emotion, upon observing that the leaves moved when I picked up the letter corresponding to the first initial of my friend's name. I continued to pick out the letters from the bag, making note of the letters which made the leaves move, and obtained the full name of my friend, the city where he had died, and the date of his death.

I made an appointment for the Fakir to come again the next day, which he did, and we performed the experiments as before with the same results.

The Fakir came to my house for several days at the same time every day; at the last sitting, he lowered one balance of a pair of scales simply with a peacock's feather, when the other balance contained a weight of about a hundred and seventy pounds. By the mere imposition of hands, he made a crown of flowers float in the air, the atmosphere was filled with vague and indistinct sounds and a shadowy hand drew luminous figures in space.

I have questioned a number of Fakirs in relation to the source of the power which they manifest in these demonstrations, and they all give the same answer, that it is the ancestral spirits that they invoke and it is they who manifest their power. The Fakir looks upon himself only as an intermediary between this world and the invisible spirits. These invisible spirits are invariably invoked by the use of Mantras (Sacred Words, or prayers as Americans would call them).

The *Guyotira*. Mantra of Adarvas, and is used in his esoteric arcanas in the Society of Transcendent Science of Chicago.

Sukhamanadana pada cera hadji.

Subhadara pagadara pada.

Osktchade salajampada-lute.

One of the most uncommon of the forms of demonstration that one sees in India is the phenomenon of elevation.

In performing this phenomenon, the Fakir took an ironwood cane, leans heavily upon it, resting his right hand upon the handle, his eyes fixed upon the ground. He then proceeds to utter the appropriate incantations.

He now rose gradually about two feet from the ground. His legs were crossed beneath him, and he made no change in his position, which was very like that of those bronzes statues of Buddha that one sees so many of in India. I could not see how the Fakir could thus, in defiance of the laws of gravity, fly in the air. The stick gave him no visible support, and there was no apparent contact between that and his body, except through his right hand.

The following evening the Fakir visited my house again. Whenever I questioned him about the power he demonstrated, he would solemnly declare that it was my ancestors who had appeared and enabled him to perform the feats that appeared to me supernatural, and he also stated that no one could control the spirits.

Taking a small bamboo stool that stood near, he sat down upon it with legs crossed beneath him, and his arms folded upon his chest. The terrace was fully lighted, so that nothing escaped my scrutiny.

At the end of a few minutes during which he seemed to concentrate his attention upon the bamboo stool upon which he was sitting, it began to move noiselessly along the floor, by short jerks which made it advance four or five inches at a time. The Fakir remained still and motionless upon the stool. When the stool, with the Fakir seated upon it, had traversed the full length of the terrace, it began to move backward until it had reached its starting point. I should add that the Fakir's legs were not at any time during this performance touching the floor, but were crossed under him upon the stool.

Another remarkable feat in the conquering of the

force of gravity was the following: The Fakir took his customary position, and then extended both his hands towards an immense bronze vase full of water. Within five minutes the vase commenced to rock to and fro upon its base, and approach the Fakir gently and with a regular motion. As it came closer to him, metallic sounds escaped from it, as if some one had struck it with a steel rod. At certain times the blows were so numerous and quick that they produced a sound similar to that made by a hail-storm upon a metal roof.

He allowed me to designate the direction in which the vase should move, and it always obeyed my request, receded, advanced, or stood still. It was completely under the performer's influence. At one time, under my command, the blows changed into a continuous roll like that of a drum; at another, on the contrary, they succeeded each other with the slowness and regularity of the ticking of a clock.

All this was done without fuss, or parade, or mystery of any kind, upon a terrace of a few yards square. The vase thus put in motion could hardly, when empty, have been moved by two men.

What was the force that moved this mass?

The Fakir, who had neither changed his position, nor left his place, then stood up, and rested the tips of his fingers, for a short time, upon the edge of the vase. The vase commenced to rock to and fro in regular time, the base, which rose and fell alternately on either side, making no sound upon the stuccoed pavement. The vase even rose seven to eight inches completely off the ground, and when it fell to the pavement again, it did so without any perceptible shock.

He then went toward three vases of flowers that stood at the end of the terrace. It would have taken all the strength of a strong man to have lifted one of them. The Fakir placed his hands upon one of these vases so as to touch the edge of the vase with the tips of his fingers. Without any apparent effort on his part, it began to move to and fro upon its base, and soon entirely left the floor and floated in the air, going from right to left at the will of the Fakir.

As I returned to the terrace, after a walk upon the banks of the Ganges river, I noticed that the heat was overpowering, and so remarked to the Fakir who accompanied me. He did not seem to pay any attention to my remark, being absorbed in his own reflections, and I had almost forgotten that I had spoken, when one of the large palmleaf fans that the Hindu servants use to cool the rooms which do not have a punkah, flew up from the table, where it had been lying, and gently fanned my face. At the same time, the atmosphere seemed to be filled with the melodious sounds of a human voice, like the faint song heard on

the mountains rising from the valleys at twilight. The palm leaf finally returned to the table and the sounds ceased.

As the Fakir was about to leave me, he stopped in the embrasure of the door leading from the terrace to the outside stairs, and, crossing his arms upon his chest, lifted himself up gradually, without any apparent support or assistance, to the height of about ten to twelve inches.

I was able to determine the height of his ascent, for I noticed that his feet were on a level with the sixth stripe of a silken hanging behind him, and his entire ascension occupied about eight minutes, by my watch. He remained perfectly still at the highest point of his elevation for nearly five minutes.

I asked him if he could repeat the last performance whenever he pleased.

"The Fakir," he answered, emphatically, "can lift himself up as high as the clouds."

"What is the source of his power?" I do not know why I asked him the question, as he had already told me, more than twenty times, that he did not regard himself as anything more than an instrument in the hands of the ancestral spirits.

He answered me with the following lines:

*Suadyayc nityayoukta' syat
Ambarad avatarati deva'.*

"He should be in constant communication with heaven, and a superior spirit should descend therefrom."

The incomparable light of a tropic sun and the splendors of Indian scenery form a natural and appropriate setting for these phenomena, and heighten their effect, but at the same time have a tendency to lead the spectator of these scenes, when describing them, to speak in most extravagant terms for the whole ensemble leaves in the mind such a far-off, evanescent memory, that though it may have happened only a few weeks ago, it seems to us that it has happened years ago.

I can, however, assure the reader that there is no trickery or charlatanism connected with this wonderful work, as I myself, at my youthful age, have been able to perform feats that, on account of their novelty in the western hemisphere, have surprised even the oldest men in this country, such as the ringing of bells at a distance, with no material connection between the operator and the bell; the lighting of an electric light, the blowing of an ordinary horn, the tapping of an artificial hand in answer to questions; and even such a phenomenon as the rocking of a medium sized, common wooden rocking chair, without contact. All this performed in the full daylight or brightly lighted room, by the knowledge in the

etheric control, radiation and direction, which knowledge I am in a position to impart to my students of the west who prove themselves sincere and worthy.

I am also in a position to demonstrate to any who need material manifestations of the power of concentration that it is possible to overcome entirely the sensation of the physical body. This is demonstrated by Sheikh Isnet Ali, who eats red hot ashes, flame and fire, handles the same with his bare hands without injury; pierces his flesh with long small-swords, needles, hat pins, and so forth, with absolutely no pain and no blood issuing therefrom (unless he commands one, two, or three drops to issue from the wound, when the stated number of drops of blood quickly and obediently appears at the aperture made by the needle or pin). He causes flame to appear out of the clear air, ignites and burns holes in a handkerchief; the perfect automatism of small animals and many other performances of a like character.

Comfort Dreams

By H. Addington Bruce

An uncommonly interesting book might be written having as its theme those experiences of sleep aptly termed by psychologist comfort dreams. It would be particularly interesting in that everybody from time to time has comfort dreams of the most varied kinds.

For all their variety they may be roughly grouped in two main divisions—comfort dreams intended to console, and comfort dreams intended merely to protect the sleeper from an inconvenient awakening. Conspicuous among the former are the comfort dreams that come to many after some bereavement or other loss causing a severe emotional strain.

A much loved relative dies, and the grief that results interferes profoundly with the sleep so sorely needed. When sleep does come, however, it perhaps brings with it dreams in which the dead relative is once more alive, beautiful dreams that tend to give peace of mind.

And, not infrequently, they actually have the effect of mitigating the grief. Though the awakening reveals that they have been but dreams, the memory of them lingers to help create a mood of acceptance of the inevitable, and thus to help the bereaved one take up anew the daily tasks and meet the daily responsibilities.

So, too, the poor and handicapped often enjoy in comfort dreams the pleasures and privileges denied them in waking life. The blind see in comfort dreams, the deaf hear, the paralyzed walk. In comfort dreams the timid may find themselves adventurously courageous, the weak perform miracles of strength.

All comfort dreams like these fall into the first

division, comfort dreams intended to console. In the second, dreams intended primarily to prevent an awakening are dreams which superficially would seem not to be comfort dreams at all.

Thus a woman falling asleep dreams that she is driving a pair of horses up a steep hill. They are drawing an exceedingly heavy wagon, and she notes particularly their heaving sides as they toil painfully to the summit.

Now this woman, without knowing it, is suffering at the moment from an attack of indigestion sufficient to interfere somewhat with her breathing. Her dream is her interpretation of the sensations she is experiencing. By attributing them to something outside herself she gains a comforting reassurance that saves her from the awakening certain to follow if she had a nightmare of herself struggling breathlessly.

To be sure, if the breathing sensations became painful enough awakening would follow despite the comfort dream. So with comfort dreams arising from sensations, not of internal but of external origin. On this point a passage from Dr. Ernest Jones' monumental book, "Papers on Psycho-analysis," is worth quoting.

Writing of the prevalence of comfort dreams among residents of London during the air raids of the World War, Dr. Jones observes:

"Some of my patients proved extremely ingenious in converting the noisy stimulus of warning signals and barrage gunfire into reassuring dreams, so avoiding the disagreeable necessity of waking, with its unpleasant consequences of having to get up on a cold night and take shelter; of fear, anxiety, and so on.

"One typical feature of such dreams was that in the earlier stages of the raid, when the firing was more distant, the disturbing stimuli could be quite successfully transformed into other imagery, while as it got louder and louder the resemblance between it and the imagery became more and more evident—that is, the disguise was less and less perfect, until the noise was so great that the person woke."

Some day, it may be, these and other kinds of comfort dreams will be given exhaustive discussion in a book devoted wholly to them. For practical as well as theoretical reasons they merit such discussion.

(Copyright, 1923, by Associated Newspapers.)

—*The New York Sun and Globe.*

Expense.—"My daughter's music," sighed the mother, "has been a great expense."

"Indeed!" returned the guest; "some neighbor said you, I suppose!"—*Boston Traveler.*

The Continental Dreams

James M. Warnack

Between the twilight and dawn of time,
When Past and Future melt in unity,
My weary Soul her ship of Silence sought,
And sailed afar upon the sea of Space.

Passing the reef of darkness, I beheld
The Isle of Midnight, washed by the moon-lit waves—
While just beyond arose the jeweled hills
That crown the rainbow Continent of Dreams.

My snow-white craft sped onward till it reached
The Harbor of Desires—and anchored there,
I set my foot upon the shining shore,
I knelt and wept for gratitude and joy—
And lo! my falling tears were turned to pearls
That gladly glistened on the golden sands.

Beauty that shunned me in my waiting hours
Came creeping close to kiss my spirit's lips;
And one by one my lovers of the past
Came dancing near me with their welcome songs.
No thought of sin or shame reproached me there—
No evil shadow passed my path of peace.

My blessed dead were resurrected there.
And came to greet me with their olden smiles.
I took my father's hand and wandered forth
Along the stream of life where willows waved
And larks rise, singing, from their verdant beds.
We walked the lanes that led through woodlands cool
And crossed the flowered fields of long ago.

My brothers met us at the old home place
And many hours we spent together there.
The cabin of my boyhood had not changed,
Excepting that the porch and picket fence
Were covered with sweet morning glories now;
And in the doorway with the same dear smile
Stood one to whom we all were children still.

A band of angels, in a saffron cloud,
Flew over head and dropped their music down—
As if to sacrifice with holy sound
Our glad communion in that wondrous land.
And it was morning in the Land of Dreams—
The land where morning never ends in night.

The captain of the white ship called me back—
And once again I sailed the sea of Space,
Coming at last to where I had embarked.
But one day I shall sail away again,
And never to this barren shore return.

The Isle of Dreams shall be my home at last;
I know—because I heard the Lord of Life
Whisper His secret in the ear of Death.

—Taken from *Broadcast.*

EVOLUTIONARY IMMORTALITY

By Alfred Gould

(Continued from last month)

This is the basic fact of Life.

As the full entrance on to the responsibilities of Life is made at puberty, the individual comes to realize the strength of physical desire which, in all those endowed with perfect health and strength, is at times overwhelming. This result is the consequence of repression in expression the present social state imposes on each one. With all physical and mental faculties in regular and normal action, the sexual development would be as regular and as steadily progressive as any other phase.

This, then, is the all important duty of the older generation, to study youth from the standpoint of its force-wave growth, to supervise and direct that growth so that a hiatus does not occur and so that the rounded out product, at the age of twenty-five approximately, be a perfect physical and mental organism, adapted to assimilate constructively all the lessons which await its action.

These lessons are not so numerous as many think.

We will now take up an analysis of mortal life combinations and show the simplicity of structure underlying their interrelation. With this in mind, we shall clearly grasp the comparative ease with which they may be rapidly solved and classified, enabling thus each one in advance to dedicate all energy to the lessons to come after the change called death.

We are conscious of five senses: Touch, sight, hearing, taste and smell. In this order of their importance they are completed by the great *Sixth Sense*, if you wish to call it such, which includes them all, reaching far further and using them as its doorways to mortal impression. We shall call it *Cognition*. It is the outward expression of the individuality and acts, the same as the five physical senses, by means of vibratory circulation.

Our mortal life then is made up of the knowledge, impressions and decisions aroused through the action of these six agencies.

Let us see what they tell us.

The first, and by far the most important and indispensable agency in enabling progressive life on earth, has been that of *touch*. Sight, hearing, taste and smell are but special activities gradually formed from that of touch during the progress of Humankind through this dense phase of matter we call Earth Life, in its great efforts to reach the coming more perfect state of being.

All we know of the physical state around us being

through the medium of these five agencies, let us see how far they reach; let us see what degree of knowledge they are capable of bringing to us.

The preservation of life in the mortal body and the unfolding of its consciousness being necessarily our constant object, we find ourselves confronted by a triple and continuous necessity: Food, clothing and lodging. For their continuous maintenance we first require the use of our five senses. As they are but the handmaidens of the directing consciousness behind, the basic law of human progression is necessarily brought into play; that is: Collection of all possible facts and data, classification of the same, study of the generalizations necessarily involved, and application of them as forming the solid platform for a renewed advance.

The youth, having reached the state of independent and responsible action, finds himself member of a social state of human beings laboring under the obsession of fear and mutually tearing each other to pieces in their frantic efforts to escape the selfishness engendered in their brother man by the iniquitous and universal institution of forced slavery on every side in one disguise or another.

Co-operation of some kind can not be eliminated if we would have some comfort and advance in mortal life. The still strong and morbid egoism and antagonism in most individuals is such as to impose it by force and fear instead of harmoniously through willingness in progress. Hence ever increasing friction until a new start is obtained along the new and splendid road to knowledge and development. This application of force stunts the growth thus impeded. As a result, one civilization after another has sunk into oblivion on account of not heeding the above Universal Law!

In the eternal ebb and flow of Life, the Individual Spark, thus brought temporarily to a halt, even as a river dammed across, mounts to overcome the obstacle until death changes the scene, releases the pent up energies which are forthwith applied to acquiring the denied progress, only under less favorable conditions than in mortal life.

The solving of the three life necessities of food, clothing and lodging means only that mankind retains its strength so as not to slip behind. It contributes nothing toward the indispensable advance. Stagnation means but death. Probably not more than two and a half per cent of daily energy is devoted to

real progression, to objects which uplift and energize the mortal human mind and render it capable of those high and progressive services it should continuously be called upon to render. All the rest is swallowed up as above, plus the incubus of laziness; again a form of selfishness.

We see then that, upon analysis, the great multiplicity of possible combinations of happenings, is greatly reduced from what it should be. The amount of daily energy spent upon the physical wants should be only two and a half per cent, and all the rest should be devoted to rounded out expression in mutual development.

What expressions of life remain thus to be enumerated?

Those that correspond to true progression.

They deal with all the different manifestations of force and matter on every side to the extent where human perception can possibly penetrate their nature.

As an initial mode of analysis man, through imitation, seeks to reproduce either these manifestations or their counterfeit presentment. The artist of touch and form models and draws; the artist of sight and color draws and paints; the artist of hearing and sound, composes and executes music; the artist of speech writes verses and sings; the artist of objective thought classifies and studies all physical combinations; the artist of introspective thought formulates mathematical and spiritual possibilities. Then what?

These then, beyond the three physical indispensables of food, clothing and lodging, form the sum and substance of mortal possibilities in the present state of things.

Upon examination, we find that, in so far as they inure to man's advancement, they must be subjected to experimental collection of facts, analysis of these facts, and broad generalization concerning them, in order to form a stable foundation for the further advance. Thus, then, we have our program of mortal activity outlined to us:

- 1—Food.
- 2—Clothing.
- 3—Lodging.
- 4—Sculpture.
- 5—Painting.
- 6—Music.
- 7—Poetry and Song.
- 8—Science.
- 9—Philosophy.

Let us pass these nine departments of human activity in review as we seek to construct a mental picture of what man is doing on this earth.

(To be continued)

Get Your Mind on Straight!

Every misfortune is part of your future good fortune. Every catastrophe that hits you today should help you tomorrow.

A calamity this morning will furnish you tomorrow morning with an opportunity to laugh.

Mistakes make you wiser, cares make you more careful and blunders show you the way.

Immediate troubles are very humiliating, but mighty helpful a little later.

Discouragement is discipline. Obstacles are opportunities in disguise.

Anything that can be accomplished without meeting obstacles is a thing anybody can do, and such a thing is not worth the salt you try to sprinkle on its feather-blade.

There are times when your faith is about paralyzed, times when your hope becomes hypnotized, and times when your charity toward others gets cramped, but this is the hour when you can call on your courage, and you must have this courage or you will sink from sight.

Every man gets into a pretty discouraging situation several times in life. It is the fate of all, but the man who has courage wins.

While the tide is against you, remember the tide must turn.

Get your mind on straight. You cannot think constructively with a panicky, pessimistic mind.

Let me tell you what I think is the matter with a lot of us: We entertain the idea that we are having all the troubles. We feel sorry for ourselves. We see others playing while we are working. We seem to see so many others making a success while we are only striving, but we do not know of the thousands who are fighting a brave fight while losing.

You have probably had about half the troubles your neighbor has had, if the real truth were known.

Troubles bring out the truth as night shows the stars.

A cheerful, hopeful flow of spirits follows the reaction of troubles, for hope eternally springs.

I never see a man who is all upset over his troubles that I do not think of the fellow who had dropped his medicine bottle and broken it. Picking up the sharp pieces, he put them in his bosom where they were perpetually cutting him.—*The Silent Partner, taken from Psychology.*

"From time to time God drops a great idea into the soul of a great man. Often those men who live upon the existing institutions start the fire against the new idea. Sometimes they crucify its apostle; but ideas feed upon faggots, and grow through crucifixions."
—*Newell Dwight Hillis.*

PSYCHIC MANIFESTATIONS

Published by the Press

Medium Emits Light 25 Feet

Paris, Feb. 28.—A middle aged Italian named Erto, a liquor manufacturer by trade, has for three weeks confounded fifteen of the most eminent French scientists by his ability to throw twenty-five foot emanations of light from his body while in a deep hypnotic sleep. These scientists, headed by Dr. Gustave Geley, president of the International Institute of Metapsychic Research, and Dr. Charles Richet, member of the French Institute and undoubtedly one of the world's leading biologists, are preparing a report, accompanied by a number of astonishing photographs, on a series of experiments they have conducted with Erto. Their unanimous opinion will be that Erto's powers are real and that there was not the slightest possibility in the experiments for any fraudulent intervention either by the medium or his friends.

The report is certain to arouse bitter controversy, because when Erto submitted to an investigation in Rome scientists and church officials there ridiculed the manifestations, declaring that the medium concealed a light emitting apparatus somewhere about his person or used luminous chemicals to mystify the witnesses.

Rigid Precautions Taken

"We are not quite ready to give all the details to the world," Dr. Geley said, "but I assure you that for once such rigid precautions have been taken by the scientists that there can be no doubt that the strange psychic phenomena exist, and this skeptics cannot contradict. In every seance Erto was first stripped entirely nude and examined by physicians and chemists, and finally his whole body was subjected to an X-ray examination to make sure that no foreign substance was concealed within the body. Then he was tightly tied in close fitting underwear with only his hands protruding and these were constantly under control during the experiments.

"When the subject was in a state of slumber radiations were thrown from all parts of his body without noise and resembling the light from an electric flash. These were not only sufficient to light up the room for a few seconds, but were sufficient to make photographs whenever an ordinary plate was placed on the hands or other parts of the body from which the light came.

Fingerprints Vary

"These plates came from diverse sources, but were always sealed and when the seance was over the seals were invariably found to be unbroken, proving that

Erto did not interfere with them. Already we have a score of such photographs, showing Erto's fingers always in their exact size and shape, but frequently with the fingerprints varying.

"Erto has agreed to continue the seances for another fortnight to enable us to call in other scientists to witness the phenomena."

The International Institute of Metapsychic Research, which has been formed since the war, investigates psychic achievements from all parts of the world under international control. "We do not indulge in any philosophical propaganda," said Dr. Geley. "We are a research organization dealing with facts and determined to expose fraud if it exists. In Erto's case we have found that there was none."

Dr. Geley said the official report would startle the scientific world because of the unprecedented high standing of the investigators.—*The Sun and the Globe.*

Spirit of Dead Son Answers Mother

"Differences in color disappear, but racial tendencies remain, after you pass to the 'other side.'"

Such is the import of a spirit message received by Mrs. A. Herbert Crawford, of Liverpool, from the shade of her son, Herbert Crawford, Syracuse University graduate, who died in 1918 while in the military service.

The messages Mrs. Crawford is receiving come to her through some power which guides her hand in forming words and sentences whose meaning, she does not know until they are fully transcribed, she says. Skeptical at first and confronted with the absolute disbelief of her husband and other members of her family, Mrs. Crawford has, with their help, put herself to the test to prove the authenticity of the communications.

She has on many occasions repeated aloud quotations from various authors, has read aloud from books and carried on conversations while her hand was busy tracing words which afterward proved to be messages which could have been framed only by some person who knew her intimately, she says.

These messages have dealt with matters of national interest as well as affairs of a more personal nature. Since she has been ill they have frequently been words of comfort and hope. They have described the condition of folk who have gone from earthly existence, dwelling at some length on the peace and

contentment found in the condition which follows death.

One of the recent messages dealt with the argument which has been in progress between modernists and fundamentalists in the church and would seem to point out the folly of all such bickerings. It said:

"I note the interest you are taking in the dissonance between various creeds. Do not be disturbed by them. While they are interesting, they are not vital. Calm faith and love for Christ is enough.

"Although belief in Christ's divinity is the basis for Christianity, all this will be made clear when they (the contestants) arrive here. They will see truth as it is, that Christ is a living personality with a love that is divine."

Spirit Pictures Reproduced on Wall

A wonderful and peculiar phenomenon has appeared in the home of J. J. McAllister, of 4818 Frontenac St., Seattle. It is a picture which has appeared on the wall in some manner unknown, and according to Mr. McAllister and his neighbors it could not have been produced by human means. Many visitors who have seen it, are also at a loss to explain it. That it is a spirit demonstration is believed by the fact that two local Spiritualist mediums foretold it in messages to McAllister. Some 30 years ago when he first heard a Spiritualist lecture he was told, among other things, that this materialization would appear. As we go to press another picture is appearing. Mr. McAllister has written a remarkable account of events leading up to and including this phenomenon.

Spirits Possess Bodies Needing Food

With Sir Oliver Lodge asserting in *Light*, a spiritual weekly, that "the bodies which those on the other side possess are very like ours in appearance, and appear quite real and substantial to them," O. J. Wendlandt, in the same issue, takes up the question of spiritual dietetics, expressing the belief that spirit bodies, like material ones, need nourishment. Wendlandt refers to a "conversation" he had with William T. Stead after his death on the subject, and quotes Stead as saying:

"Yes, we draw our support from the elements we live in, as we see the necessity for this. Also, we occasionally eat fruit, but not in the same manner as in earth life. We, as it were, enjoy the flavor of it, but it does not require digestion as in earth life, and by this we get a sense of stimulation, as you would by drinking spirits."

Stead, editor of the English *Review of Reviews* and

British pacifist, it will be recalled, was drowned on the *Titanic* April 15, 1912.

Sir Oliver Lodge does not believe that there are two worlds—the one we live in now and the one after death. "The universe is one, not two," he says. "Literally there is no 'other' world except in the limited and partial sense of other planets. The universe is one. We exist in it continuously all the time—sometimes conscious in one way, sometimes conscious in another; sometimes aware of a group of facts on one side of a partition, sometimes aware of another group on the other side.

All One Family

"But the partition is a subjective one; we are all one family all the time, so long as the link of affection is not broken. And for those who believe in prayer at all, to cease from praying for the welfare of their friends because they are materially inaccessible—though perhaps spiritually more accessible than before—is to succumb unduly to the residual evil of just ecclesiastical abuses and to lose an opportunity of happy service."

Sir Oliver said the electric wave or brain wave theory, by which some seek to explain mental telepathy or the communication of thoughts between the living at a distance, cannot hold good for such things as communication with the dead.

"The spirits of the dead have no brains," he continued. "Their brains are decomposing in their graves. It is their immaterial minds, their discarnate, spiritual intelligences which survive death and tell us of the life they are leading on other planes of existence.

"The mind of a living person uses the brain as its instrument. The brain, indeed, is a precious and wonderful connecting link between our bodies and our minds. But just how it changes thought into definite physical action—that we are still to find out.

The Will a Mystery

"Then we have the great mystery of the human will also. If you can tell me how my will, which is part of my mind—something spiritual and immaterial—can bend a bit of senseless matter, like my finger, I shall be able to tell you how the immaterial mind of a departed spirit can make my ears of flesh hear its spiritual voice. The human mind is a force which directs matter and bends it to its will. It is a spiritual, immaterial cause which brings physical effects into being.

"Now, if mental force really exists and can make dead matter move as it directs, why can't it work upon itself without the intervention of matter? The fact is that it can. The mental force of one person can work directly on the mental force of another person. Being independent of matter, it is not bound by the laws of matter and can travel any distance instantane-

ously without losing any of its power. 'Thus it is that one mind can send its thoughts to another mind, no matter how many miles separate the two. And thus it is also that a mind without any material body at all, such as the surviving spirit of a dead person, can 'talk' to the mind of a person who still has a living body.'

Special Cable to *The New York Herald*, Copyright, 1924, by *The New York Herald*. New York Herald Bureau, London, Feb. 23.

The Strange Case of a Child's Imaginary Companion

By Cora A. Anderson

The most singular instance in my observation of apparent communication of kindred spirits was manifested by a little boy and his imaginary playmate. Robert was between two and three years old and being an only child was dependent on his imagination for a companion. He pretended to have a little boy friend who played with him constantly and so real was the association to him that he never overlooked or forgot his presence. Harry Brown was supposed to be his name and wherever Robert went Harry must go also. He insisted on having an extra ticket bought at the movie and it required a great deal of persuasion to make him let the seat next him be occupied. Often a plate had to be provided at the table for Harry, who was spending the night with Robert, and he would talk and play games with him all day as content as though he were flesh and blood. Frequently he rushed in, threw his arms around his mother's neck, exclaiming, "Mother, isn't Harry the sweetest little boy in the world? I just love to play with him. He's nicer than any boy I know."

One day, however, he came in from play very sorrowful, saying that Harry was going to sail from New York to Europe with his parents on the following Tuesday at 11 o'clock. He was heart-broken and nothing seemed to comfort him. As soon as his father came home, Robert broke into tears again and repeated the story of the cause of his grief.

It all seemed so true to him that his father went, out of curiosity, to the Bureau of Information in New York and inquired as to sailing dates of steamers bound for Europe. He found that one was to leave at 11 o'clock on the following Tuesday, just as Robert had stated. He then looked up the list of passengers for this particular steamer and found the name of H. S. Brown. Taking down Mr. Brown's address, he went to the trouble of looking him up to discover whether he had a child named Harry. He did not have one living, but his only son, Harry, Jr., had died at just about the time that Robert had adopted his playmate. Mr. and Mrs. Brown had planned their

trip to Europe and in all their plans had thought of having their little boy with them. They were very much comforted, therefore, to hear the story of how Robert had enjoyed the companionship of a child who seemed to possess every attribute of their own child, and they declared that hearing of this peculiar coincidence would make them feel that Harry was with them yet and was going everywhere that they went on the trip abroad. Thus, although Robert was robbed of his playmate, a lost child was restored in part to his sorrowing parents.—*Azoth*.

Fights Elopers' Marriage

Mrs. Hannah Torkelson, 3557 Emerald street, today asked Magistrate Lindell, in the Front and Westmoreland streets station, to help her annul the marriage of her eighteen-year-old daughter Olga, who eloped to Elkton with Charles Otto, 2247 Auburn street.

Instead of going to work the girl met Otto and the couple were married. During the day the mother said her dead husband's spirit warned her that "something was wrong." When the girl returned home that night her mother said she knew she was married. The daughter admitted the elopement.—*Public Ledger*.

Just Folks

By Edgar Guest

The Unseen Spirits

It's the friends who come to call
Who make bright the room and the hall.

What see you in yonder chair
But the friends who've rested there?

Do they not still linger near
Who have once brought laughter here?

When a friend has left your door,
Would you say he'll come no more?

Once admitted, can you say
That he'll ever go away?

He shall come when you rejoice,
He shall answer to your voice.

Through the long years, smiling there,
He shall keep his favorite chair.

And as Times shall come and go
Many a friend these rooms shall know.

They shall live and still be known,
Gracing everything you own.

For the memories we hold
Are what some call growing old!

Harvard Will Study Psychic Girl Marvel

New York, Feb. 24.—Apparent clairvoyant powers of Miss Eugenie Dennis, 18-year-old Atchison, Kan., schoolgirl, will be studied by prominent psychologists, it was declared today by spokesmen of a group of psychic research students who brought the girl here with her mother.



Miss Eugenie Dennis of Atchison, Kan., whose psychic demonstrations have amazed the West for most of her 18 years, and who has now come to New York and may come to Boston for the most exacting tests of her life. She has been brought by the American Psychical Institute. Since she was 2 Miss Dennis has found lost persons, articles, money and jewelry for hundreds of individuals. She was in New York only a few hours when she was called upon to demonstrate her ability in locating an expensive vanity case alleged to have been stolen, but which Miss Dennis proved was mislaid in laundry. She does not go into a trance but goes about her work in a matter of fact way. Photo shows Miss Dennis the way she appears in solving a problem. She feels no physical or mental strain and can demonstrate any time.

Miss Dennis, bobbed haired and dark eyed, sat, smiling winsomely and nonchalantly munching a bit of candy, in her hotel today as she described to interviewers events and persons, of whom, they said, she could not have had previous knowledge. In a matter of fact way, she told one man that one of his friends, whom she described, would die within a year.

The hotel manager asserted the girl had led to the discovery of a missing gold vanity case which, he said, was found, as she said it would be, in a bundle of its owner's laundry.

It was said she would attempt to clear up cases unsolved by the New York police, including the murder of Louise Lawson on February 8.

Among the experts who, it was said, would study Miss Dennis' psychic power are Dr. Walter F. Prince, investigator for the American Society for Psychic Research; Dr. William McDougall, professor of psychology at Harvard University, and Dr. Gardner Murphy, psychology lecturer at Harvard and Columbia.—*The Boston Globe.*

Flowers

Idalaide Lox

The flowers that lend us beauty, harmony and cheer
Represent our loved ones, as they come to us so dear,
The Rose, with all its fragrance, sheds its perfume
ev'rywhere

With the gentle helpfulness, of those who linger near.

The Lily's waxen flower and fragile, slender stem
Represent the children's love and what we mean to
them.

The whiteness, the purity, that it gives out each day,
Help mold our thoughts and habits and guide us on
our way.

The many other flowers, with colorings so rare,
As loved ones who are helping, in many pleasures
share.

The sturdy trees of blossoms! all full and fair to see,
Foretell of love and beauty in the home that is to be.

Spiritualism Seen as New Religion

Conan Doyle Declares Creed Will Mark End of Dark Ages in Which We Now Live and Will Expand Christianity

London, Oct. 15.—Modern spiritualism is not a substitute for religion, but an amplification of it that will "save it from the extinction with which it is obviously threatened," according to Sir Arthur Conan Doyle, spiritualism's most earnest defender in England.

Returning from his recent lecture tour of Canada and the United States, Sir Arthur outlined his views on the future of spiritualism. He boldly characterized spiritualism as the creed that "will be the end of the dark ages in which we now live."

Sir Arthur prefaced his views on the future of spiritualism by a detailed recital of evidence which he asserted proved conclusively the existence of an intelligence back of the various spiritualistic phenomena. He asserted that tests performed for the benefit of skeptical scientists had proved to the satisfaction of the skeptics that psychic manifestations are controlled by a definite intelligence.

Spirit Walked Room

"The enormously important point at issue then," said Sir Arthur, "is whose intelligence is it? Is it the

intelligence of the entranced medium? Is it the sub-conscious intelligence of the combined company? Is it an independent intelligence?

"Surely, when it takes the extreme form of materialization and walking about the room, as it recently did in experiments conducted before a French committee of scientists, one cannot hesitate to say that the intelligence is an independent one. If that be granted our whole case is won, for we cannot conceive any disembodied intelligences save those which have lived upon earth. Every line of evidence, physical phenomena, mental phenomena, photography, materializations, all converge upon the one conclusion; but from my point of view it is only here that the real importance of the matter begins.

"If our reasoning is sound and we are indeed in contact with disembodied intelligences, then clearly they can tell us where they are, how they live, what the world is like in which they find themselves, and how far their religious teaching in this world corresponds with their actual experience in the next.

Religion of Future

"This volume of evidence I have called the New Revelation. I believe that it is a revelation of truth sent straight from God to give a stricken and doubting world a clear view of its own destiny. In my opinion it is not less important than the Christian revelation of 2,000 years ago. It is presumably a continuation of it, since Christ said that He had yet other things to say but the time was not yet.

"That first revelation is the last word in ethics. Nothing can supersede it in that direction, but the second revelation brings knowledge which man needs and has a right to have.

"The two revelations put together will make the religion of the future, which will expand Christianity and remove from it those blemishes which have shocked our reason. Religion is the basis of all things, and until we get that right neither politics, economics nor anything else can be built upon a rock.

"But when we do get a clear perception of what we are and why we are here these difficulties will vanish and human life will be infinitely simpler and happier."—*New York Evening Journal*.

Measure the beauty of the rose in terms of wisdom and you solve existence. Knowledge comes from living and growing as the flower in the still lagoon. The lagoon of life is a mirrored pool of living wonder, cresting and retreating as the student swims in its living waters.

The forces which draw you, draw as well the atom from the molecule, the electron from the atom and set the sun in its course.—*Herald of Light*.

Inspiration

Philip O'Bryen Hoare.

What did you hear in the stillness?

What word brought the gathering calm?

Was it thought that was ill or peace and goodwill

That helped you your fears to disarm?

The troubles and worries of everyday life,

Did they seem all at once to take flight?

You battled along in your business by day,

But what did you hear in the night?

What did you see in the sunset?

What help in the scene did you find?

As the sun sank away to return the next day,

Did it bring to you solace of mind?

What did you find in the garden

As the plants raised their heads after rain?

Did you catch the sweet smell that said, "All is well?"

Did peace rest your soul and not pain?

What did you feel in the forest

From the storm and the whispering breeze?

Did you answer the call of the flowers at all?

Did you catch just a hint from the trees?

What was the message you gathered

From music's most wonderful strain?

That you're part of the plan for the saving of man,

And that life is worth living again.

—Taken from *Mind Power Plus*.

For Peace

By Mary A. Morgan

The world has grown weary of conflict and strife,

From the malice of greed darkened souls;

Of Anger and Hate, the destroyers of life,

And of paying their burdensome tolls.

'Tis seeking for help from despair and remorse,

Through knowledge, through science and law;

And though partial success may reward such a course,

There seems always some hope crushing flaw.

So send out a thought, that Love ever lives,

From a heart that is strong and is true,

'Tis a powerful force, for the one who gives.

'Twill bring blessings of peace back to you.

—Taken from *Psychic Truths*.

What to Believe

"Believe not each accusing tongue,

As most weak people do,

But still believe that story wrong

Which *ought* not to be true!"

—*The Harmonial Thinker*.

INTERESTING PSYCHIC EXPERIENCES AT OUR CENTER

On February 25th, 1924, we were holding a private seance for the workers at our Center. Mrs. York was present. On a large dining room table were placed three trumpets and a basin of water. The room was dark.

Each trumpet had a luminous band on it which softened the darkness. At these seances we visit with each other or discuss some question of importance until the trumpet raises; then we become attentive, the same as we would if the room were lighted and a speaker took his place. Natural law is the slogan of this Educational Center.

On this particular night one trumpet was raised from the center of the table and floated to Mrs. York. I was sitting next to her. She had not been well for several weeks. A voice spoke, seemingly, from the center of the room, quite apart from the trumpet, remarking that the owner had come to heal Mrs. York, at the same time passing the trumpet up and down her back, around her throat and over her head. Mrs. York's illness having affected these parts of her body. This person (called a spirit) was on a horse and was known as Black Horse, which reared and snorted as a high-spirited animal will do. The rider frequently calling "whoa." Those not familiar with the natural law governing all dimensions of life will, as a matter of course, wonder how a horse could come into a room. It is not a matter of space, dear reader. The horse was there; those who could see clairvoyantly could see him, but all present could hear him snorting and striking his hoofs.

Having finished treating Mrs. York, he went to one of the sitters who was not feeling well, and treated her. All present could hear the trumpet as it passed from one portion of her body to another; then he spoke a farewell and was gone. It would take too much space to relate in detail all that occurred. We desire to make mention of this for the purpose of awakening thought in the minds of our readers. We request that you do not pass by these facts lightly, but scientifically probe the matter; accept all grains, be a chemist. Grant yourself the privilege of reasoning out this question of life after death, along educational lines.

To get back to our seance room.

When the horseman left he dropped the trumpet, knocking over the other two. This was quite characteristic of a horseman, riding over everything. After the clatter of hoofs had died away the trumpets were lifted by others and carried around the room, greeting each one as they passed them; the trumpet

touched the writer on her shoulder, then passed down the arm, just in the manner a friend in greeting would use their hand.

After the one, who is the director of the trumpet (Pat Rafferty), greeted us, other voices were heard in various parts of the room.

We will only make mention at this time of a few, although each one present was greeted by some loved one. The first person was a little girl, who died at the age of twelve years; she gave her name, and spoke to Mr. Danelson and gave her mother's name. (Of course, he did not ask her where she lived; that was something he knew.) He greeted her and told her he was glad she was able to come; then he waited for her to speak; this I consider the proper way to receive those who are able to greet you. When at a meeting where you expect to hear from your loved ones, regardless of whether it is a private or public gathering, whether it be trumpet, materialization, or just an oral message service; particularly so if you are visiting a medium in private. This little girl is a woman now, having died in ———. She said to Mr. Danelson, "I am with Grandpa and waiting for Grandma, Uncle." Nothing so wonderful in that message, I hear you say; withhold your criticism. It was not wonderful to anyone except he who received it. He understood it; his relation to this child was not that of an uncle. I asked him how it was the mistake was made in calling him uncle; he answered me that he being much older, all his cousin's children called him "Uncle"; but her message to him: "waiting for Grandma," is more interesting. The child's father was a Catholic; her mother and grandparents were not. She had been raised a Catholic. She loved her grandmother and, knowing that when the latter came to die, she would be buried beside her grandfather (who was at that time dead), the girl insisted on being buried beside him, so she could later be with her grandmother. The grandmother is still living. Therefore, the message: "I am waiting for Grandma."

Another incident of this most interesting seance was the manifestation of K. C. Spencer, who was a dog fancier and had with him three of his best beloved dogs, two of which died before he did.

In the January issue of *PSYCHIC POWER* the readers will remember the illustration with "Essays on Photographing the Unseen." In this illustration you may see the dog fancier in the cloud at the right of the picture, with the two ladies. In the hair of the sitter, which is pulled out, you can locate the dog's head

by turning the magazine upside down. His name was Fascinator, and his master told us he fastened himself in the hair to symbolize his name. The hair was exactly the same in both pictures, but in the one was pulled out by the dog to make his coat. We dislike to call them spirits. Life is real after death; the word "spirit" is misleading. This gentleman owned the Alligator Farm in Hot Springs, Ark., and this dog took a great fancy to the writer while she was on a visit there one winter. Any of our readers who have visited the Farm will doubtless remember the dog "Klinker," who used to sing for the entertainment of the guests. He was one of the three who came that evening and he sang for us in his high pitched voice. We asked him to sing louder, just as his mistress used to do, and he repeated the performance.

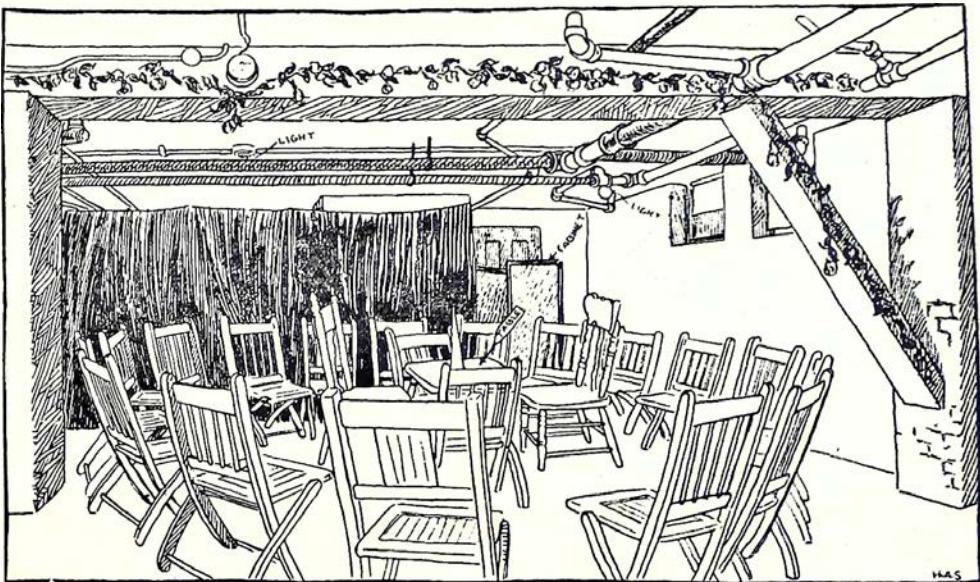
To tell you there is no death is an old story. While

he recognized the perfume as that used in the Palm Olive soap, and he was seeking a high position with this company.

An Indian girl came and sang. She was recognized by a gentleman who told us that he had gone west when a young man and married her, but she had lived only a few months. He had been everywhere trying to hear from her and he recognized the call and her voice.

One man came, gave his name and said, "Tell mother my death was an accident. I was not killed, and I did not commit suicide. I was struck by an automobile because I was not looking."

Children come to their mothers and comfort them. Those who have learned how to receive messages from their loved ones get the best results. It is a study to listen to the different ones as they manifest, each



Temporary Seance Room at the Center

man is grudgingly giving in to the fact, as far as he is concerned, he still thinks he is the only being that survives. But man is mistaken; all life is preserved. When the human race becomes enlightened sufficiently to understand this law of survival, then indeed, we shall become a civilized people. The following incidents are a few experiences of the sitters at a public trumpet seance at our Center.

A gentleman, whose name we did not get, reached his turn to be spoken to. The room filled with perfume and a voice spoke to him. At first he was unable to catch the message; then Pat took the trumpet and said, "You, sir, must be working in a soap factory, for I have a bar of soap here." The gentleman said

one depicting their own character by little things known only to them and to those with whom they are speaking.

The power and intelligence with which the manifesting entity works causes one to think more seriously and scientifically along lines leading to the question of life after death.

The accompanying cut shows the seance room at our Center and its equipment. Position of chairs and table with trumpet upon it. The reader will see at a glance how impossible it would be for a human hand in a pitch dark room to float the trumpet without entangling it at some point or other.

Sometimes the trumpet strikes the ceiling above

the pipes, then again it taps on the pipes; but it has always been observed that it did so intelligently and in answer to a remark from a sitter.

We do not ask you to investigate spiritualism, to test out the medium; neither do we ask you to become spiritualists; but we do ask you, for the sake of those who are called dead, to awaken to the reality of life after death and help those who are so earnestly striving to express the knowledge of their life to you.

When Spiritualism is wrested from the hands of the fortune-tellers, the fakirs—Knowledge and understanding may be given to the children of the earth. Let the Spiritualists build schools if they really want to serve the cause of their loved ones.

WE LIVE, because nature's law has provided that we do so and the dispensers of Heaven and Hell had better wake up, take off their night-caps and put on their thinking caps. The scientists better make up their minds on which shoulder to carry water and the night riders better dismount, join the ranks of the progressives before 1928 or they will all be snowed under for the dead have come to life and know more than they are given credit for.

It is not what you *believe*; it is what *is* that's true.

Experiences During Development of a Trumpet Psychic

(Second Paper)

So I have just accepted the great revelation of sunshine and kept on. The writer never sat for development of mediumship. It has just been a perfectly natural thing to me ever since I was old enough to remember. I have been told by my foster parents of manifestations taking place through me from earliest childhood. One of the first manifestations which I recollect occurred in my eighth year. I was playing on the lawn where my foster father was doing some work. I arrested his attention by telling him I saw a man riding a big black horse, coming to our house to get some money for which I was chastised as not knowing what I was talking about. I insisted the man was coming and that he had lost his pocket-book and sure enough, in about an hour, the man with the black horse rode up the driveway leading to our home. When he dismounted, after greeting my foster father, the first thing he said was, "Metzger, I came to borrow some money; I drew my payroll at the bank this morning and in some way have lost it. Monday is a Holiday and the bank is closed; my men are expecting their pay, so I have come to see if you will help me out until I can get into the bank on Tuesday." (The man was a saw-mill and lumber man. This incident occurred on Saturday.)

My foster father said he did not have much money in the house at the time but agreed to let him have what he had. I told the man if he would go to the lumber pile, the *new* one, and throw off the boards down to the ninth row he would find his pocket book. He wanted to know of my foster father what I knew about lumber piles or pocket books to which he replied, "she seems to know such things." However, before twenty-four hours elapsed the man returned the borrowed money and said he had found his purse containing the payroll exactly where I had told him, under the ninth tier of boards. As I look back over my life, all conditions of importance have been shown me in pictures and I know only the power of sight and hearing; the Law governing it being perfectly natural to me.

At the age of 15 years I visited a spiritualist meeting in Grand Rapids, Michigan, where the speaker of the evening was unable to come and the chairman asked if some one in the audience would volunteer to make some remarks. No one responded. At once, a force seemed to take hold of me and lead me up to the platform where between a conscious and unconscious state of mind, I began a lecture covering a period of forty-five minutes after which, when I came to the conscious realization of what I had done, I was very much frightened, it being my first public appearance. So mediumship has just unfolded to me perfectly naturally, step by step. To me it is a perfectly natural Law of Life; always and ever bringing more and more wonderful things.

Myrtle York.

It Isn't the Town, It's You

If you want to live in the kind of a town

Like the kind of a town you like,

You needn't slip your clothes in a grip

And start on a long, long hike.

You'll only find what you left behind,

For there's nothing that's really new,

It's a knock at yourself when you knock your town,

It isn't the town—it's you.

Real towns are not made by men afraid

Let somebody else gets ahead,

When everyone works and nobody shirks

You can raise a town from the dead.

And if while you make your personal stake,

Your neighbors can make one, too,

Your town will be what you want to see,

It isn't the town—it's you!

—The Harmonial Thinker.

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

A SCIENTIFIC ESSAY ON PHOTOGRAPHING THE UNSEEN

By Dr. W. K. DUNMORE

Every medium who has established a reputation is frequently confronted with a demand for proof of the genuineness of the phenomenon which they demonstrate. Most mediums are so desirous of convincing the skeptical that they are willing to comply with these requests if possible. It is seldom that the effort produces the desired result and the skeptic is very rarely convinced. As an example of this an investigation was made by a gentleman who was a member of a circle during a seance at which twenty men and women were present. The seance was conducted under test conditions and all precaution possible taken to prevent deception.

that they were negligent and would like to try again.

A man cannot establish an alibi by the sworn statements of witnesses nor any other evidence of his absence, except by proving where he was at the time of the occurrence. Likewise a medium who had been gagged, bound and secured to a chair might become free and demonstrate some apparent phenomenon without the deception being detected, the seance being conducted in the dark and the medium being found secured when the lights were turned on. If, on the other hand, a medium demonstrating trumpet voices is left free and is conversing with members of the circle at the same time voices are coming thru the



Photo of Stepmother before death

A request was made for a report as to the previous attitude and the opinion formed. Eighteen responded with the following information. One gentleman who declared that he was previously favorable to the possibility of the phenomenon stated that it was convincing. Another who had been doubtful but admitted the possibility of it, that it genuine. A lady who appeared interested that it genuine. Of the other fifteen, four declared it a fraud, one was unable to form a conclusion and ten were not convinced of the genuineness of it.

It is evident that nothing had been proven notwithstanding the fact that ten of these people had declared themselves open minded. Skeptics who demand test conditions are seldom ready to be convinced. Generally the object is to secure evidence of fraud and failing to do so they are only convinced that the medium was more clever than they. Later they decide



Son-in-law surrounded by spirits
Photo by W. K. Dunmore

trumpet it is a self evident fact that the medium is not speaking thru the trumpet.

The only evidence worth considering in any kind of demonstration of spirit return is the disclosure of facts which could not by any possibility be known to the medium. So in spirit photography, test conditions do not convince the skeptic. They seldom recognize the faces on their photos because they do not create conditions which are an incentive to relatives and friends to appear. Real proof of genuineness lies in the photos themselves. When faces of persons unknown to the photographer and of whom he could have had no previous knowledge appear on a photo and are recognized as relatives or friends and can be identified by characteristics which they possessed in life which correspond in minute detail, such evidence is conclusive. The illustration accompanying this

article is an example of undisputable evidence of the genuineness of spirit return and the possibility of photographing them.

In the upper left corner of the spirit photo is the step mother of the gentleman who sat for the picture. She passed out of the body in 1916 and about two weeks previous to her death sent him the photo of herself which is shown for comparison. The central figure above is Dr. Foutz (a guide) who was during his life a family physician. Dr. Foutz passed out about ten years ago. The lady in the upper right corner is a step sister, Bertha, who passed out about 1905. Just below this is his grandfather and the lower one is a cousin Alice whose demise occurred in 1904. The cousin Alice has appeared twice on his photos, both times in a different pose.

Occasionally one might be mistaken as to the identity of a single face, especially if it resembled some one they were anxious to see on a photo; but no intelligent person would deceive themselves into believing that five faces were those of persons so well known and as easily identified as these. On another occasion this gentleman called attention to the face of his daughter which appeared on one of his photos. The bobbed hair fell apart in the center of the forehead which he stated was always the case in life and showed that way in all her photos. Trifling as such details may seem parents are not unmindful of them and readily discover a discrepancy in appearance.

The face of a gentleman with a defective eye appeared on the photo of a lady sitter. The likeness she states is perfect and the same defect appears on a photo which was taken before he passed out of the body and which is in her possession. Had the defect not been evident on the spirit photo there might have been a question in her mind as to the identity even though the likeness was perfect otherwise.

In several instances faces have appeared on spirit photos of persons who were never photographed before death. The likenesses and resemblance to the sitter frequently dispelling any doubt of the relationship. Likenesses also appear of those who passed out before the discovery of photography. Of some of these there are drawings, paintings or photographs of statues erected to their memory from which a comparison may be made. On one photo there appeared a face said to be one of the old masters who passed out in 1564. A gentleman who had seen several likenesses of him did not concur in the opinion that it was he. The photographer recognizing in the proportions of the head a man of unusual character started an investigation of his own and the evidence is strongly in favor of it being the person said to be.

The original information came through a man hav-

ing highly developed psychic power and information obtained from him has always been found reliable. The fact that this or any other face appears under similar circumstances is not in itself conclusive evidence of spirit return unless it possesses the lifelike appearance which cannot be found in even the most excellent paintings.

Not every one is fortunate enough to recognize the faces on spirit photos but a very large per cent do. Most of us forget that we were not as attentive to our loved ones as we should have been while they were with us in the body and that we should not expect more from them because they are in spirit. If some people showed more devotion to their families and less to outsiders, perhaps they would receive more from them when they have passed to the spirit world.

Note—In the March number paragraphs five, six and seven have been intercalated in the midst of the article, thus disturbing the sense sequence. They should be omitted from their present position and read at the end of the article.

Making the Best of Things

Making the best of things that are bad is a destructive motto and should be relegated to the rubbish heap. Arise, shake off the shackles of this sweet narcotic refrain. Making the best of things is a loafer's slogan. Turn on the searchlight and find your way; let the blind man's faith forever stay in the alley of yesterday. Arise, with mind alert and travel on. Opportunity sits on every hand. Making the best of things locks the door and muffles the sound of the heavy tread of the feet of time and robs you of all that is precious and dear and leaves you waiting, your hands filled with the fossils of the years of yesterdays.

Brighten your eyes; quicken your step; today is the gateway of old Father Time. Know there is something for you to do if you would possess the things worth while.

Search and find the open door; opportunity does not knock for you. You must go out to meet this star of destiny. Making the best of things has brought death to the promise of youth.

"Jail Drinking Drivers"

That is the slogan that is working out in London and in some of our own large cities. More dangerous are the streets of our great centers than the tiger jungles of India. A toll of two to four fatalities a day is the average, and this takes no account of an incomparable host who are otherwise wrecked in mind or body by the reckless or tipsy driver. Jails may help make our streets at least as safe as India's jungles.

—Osteopathic Magazine.

Why Are Mediums Branded as Fakes?

By EFFA DANELSON

Second Paper

The medium's messages are not as unreliable as people try to make out. A message must at all times be taken at its face value, treated with good, sound, common sense by the recipient and the fulfillment must also be waited for. The message comes to you, so to speak, step by step or like a boat passing through the locks; that is, there is the condition of the sitter's mind and the mind of the medium to reckon with; then the vibration coming from the opposing forces. This latter always exists. Example: you go to a medium to receive a message from some one who is dead, expecting them to give you advice. There is the condition of the problem, negative and positive. Take a case where other people are involved. Their forces sometimes conflicting with yours or those you seek counsel with. The complication of the interpreter's position in a court of law, can hardly be used as a comparison. Those whose counsel you seek must first overcome outer conditions; interferences, doubts, skepticism, etc., which hinder the conveying of the message through the medium. Then they must master the inner obstructions, those interferences coming from others than the one you seek, who are also anxious to greet you from the spirit side of life; and the opposing forces who are desirous of confusing the message or who would give you a false message. Their interest being for the opponents in your case. They, being stronger, unless the medium understands all these conditions, are very apt to create a confusion which causes the sitter to condemn the medium. We could not go into details in regard to these minor things. A ground out message is rarely to be depended upon and the medium is branded as a fake.

A fakir is a person who perpetrates fraud supplying himself or herself with material to perpetrate the fraud beforehand. A medium may give a false message although she is not faking, and, I would say, would not be responsible. The sitter may be the guilty one; the spirits who come may be guilty or some one who is concentrating on the medium or on the sitter; or the difficulty may be caused by a spirit who does not want the sitter to get good advice. For instance: the sitter is concerned in a law suit. There are spirits present at the sitting who would advise him that he might win; but there can also be those present who want his opponent to win. They come to misinform the medium and if he or she can not detect fraud, it is a case of the stronger influence. The medium is honest, you are honest but your friends can not get the message across. Whose

fault is it? I answer, the public's, who have made it necessary for the medium to tell you something or be branded as a fake. You have made laws which she is compelled to break or give up her work. She has given her life's blood to your problem; it means her bread and butter; she strains every nerve and muscle to get satisfaction for you. You suggest (perhaps unconsciously) what you want her to say. Your suggestion may be stronger than the impression of those whose counsel you seek. We would have you remember it is not the medium whom you interview but those individuals who are dead, whom you call father, mother, etc.

The medium is an instrument and the careless or ignorant use of the instrument by the sitter reflects on the message.

The average medium is in constant fear of 95% of her sitters. Her own mind can not be sure you are not an impostor. Isn't it a wonder to those who understand the law, that there are any true messages brought through? A medium is the most delicate piece of machinery in the world today. A human brain that can decipher a message is a radio broadcasting station; but if the transmitter is out of order or the person receiving the message is hard of hearing or lacking in perception, the message is lost. Your spirit friends are talking to you through such a brain but somewhere along the line there is a false note and the world is ready to smash up the broadcasting station. Remember, we are not including the trickster in our talk; always keep him in a class by himself. We are talking about the scientific mind of the medium which receives and broadcasts the message for the now unseen and unheard world, as Shakespeare says: "that bourne from which no traveler returns."

Philadelphia, Feb. 4.—There was a stormy weekly meeting of Baptist ministers today when Edward Chiera, professor of archaeology at the University of Pennsylvania, attacked the beliefs of fundamentalists.

Professor Chiera dwelt upon the Old Testament and Babylonian research.

He said:

"I would not worship a God who drowned and murdered thousands of people. If you don't soon change religion it will become only a superstition. The young men and the young women are going away from the church which has become archaic.

"William Jennings Bryan would like to add an amendment to the Constitution which would virtually take our brains away by destroying the progress of science, in order to satisfy the traditions of the Bible so long out of date that it has outlived its usefulness."—*Herald and Examiner*.

Evolution and Spiritualism

By Wm. J. Bryan M. D.

Impressional Writer and Author, New York City

In older time, the primitive people were like the people of today, and they went along through mortal life very much as we do, attending to our daily duties of production, manufacture, transportation and food requirements, but of course with different conditions of civilization. This present age is one of machinery and wonderful inventions, and the modern factors of civilization (such as it is) are varied, multiple and complex. Still, human nature is nearly the same as it was many centuries ago, and we have not changed very materially in any way. Only surrounding conditions have changed.

I mention this because some persons erroneously believe that human beings have descended (or ascended) from inferior animals; and they then point, with (false) pride, to humanity and claim that it has reached its some of perfection.

Such false reasoning, of course leads to false deductions. And, while theories do not amount to facts, one can make from theory nothing more than conjecture. So theories are not facts of provable knowledge.

We spiritualists do not start with a theory in order to build up our statements, but we do start with actual occurrences or experiences, and our statements are then known as declarations of facts.

We claim that there is no death. We make this positive assertion. We can prove our declaration to be scientific, because it is a known and demonstrable fact that a *spiritual body is encased in every mortal physical body*. The spiritual body eventually is released, at time of so-called death, and it goes outward from the earth, through ethereal space and finds its destination in the spirit-world.

Under suitable conditions, a spirit can return to earth. A mortal who is attuned to spiritual vibration may readily receive the spirit message; or the medium may be used as an instrument by spirits, for other spirit phenomena.

On these declarations of spirit-life and spirit-return, we bring our case to the court of reason, logic and scientific proof, and it remains for every honest investigator to look, listen, and hear the approach of our psychical demonstrations and thus to receive the great benefit from the peace teachings of Spiritualism.

Affirmation

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

Be Your Own Easter!

By Richard Le Gallienne

Be your own Easter, by your own will rise,
Wait not on hope, fair winds or April skies;
But in the darkest hour
Begin to flower.

Tarry not for chance,
Nor watch for circumstance,
Nor on some turn of Fortune's wheel depend;
A man has but one friend—
None else avail—
'Tis by ourselves we conquer or we fail:
Our own to bend
The stubborn fact to our purposed end,
Transform our winter into flowering spring,
And make disaster laugh and ruin sing.

Learn from the earth herself: when all is dark
Under the clods and clouds of stern December,
With what slow patience blows she on the spark
Of the dry seed, till glows the tiny ember
That soon shall set the woodland all ablaze
With leaping green, and essets of perfume:
Man's resurrection mounts the self-same ways,
Even as the wild-rose triumphs back to bloom,
So from the wrath and wreck of winter days
He rises from the tomb.

Purpose is prayer, and to ourselves we pray,
There are no hands to help us but our own,
The world of power we of ourselves must say,
'Tis our own courage rolls away the stone;
He sleeps not long who bids himself "Arise!"
Dashing the sloth of dreams from his strong eyes.

Fear not, or nothing fear save only fear,
The world is for the stout of heart to mould,
All lead turns gold,
The unachieved draws near
To the firm eye, seas shrink and rocks are rent
By an unmoved intent,
The very stars obey
The will that strides upon its purposed way.

Each day that from the pit of night is born
Is for the soul a resurrection morn;
Shall man be weaker than the meadow flower
That fronts grim winter with its gentle breath,
Rising betimes at its appointed hour
Up through the iron gates of seeming death?
Nay! To the strong soul mounting on its way
Himself is Resurrection, Himself is Easter Day.

—*The American Legion Weekly.*

ASTROLOGICAL DEPARTMENT

H. Ayres Langston, Editor



Fifth Article

Conducted in the interests of, and solely for the benefit of, those who are seeking a little wider knowledge of the cause and effect of natural law. It is not our intention to go into this age old science in any more technical manner than is absolutely necessary, but to print from time to time a series of articles such as will be of interest to the beginner, or may be the means of inducing others to take up this work. It is not for him who is an advanced student, and well

along the Path, nor do we wish to engage in controversy with any such, though we will at all times welcome communications from them. There are plenty of good technical articles to be obtained elsewhere on the subject, so our message, such as it is, is primarily for the layman. We will be glad to receive any suggestions from any of our readers, and will answer such questions as may be of general interest through the columns of The Astrological Question Box.

The Houses

As stated previously the apparent revolutions of the Zodiac about the Earth bring up to the Eastern horizon approximately every two hours a new sign of the Zodiac, and it is this point, called the Ascendant, at the time of birth of any one which determines The Houses. There are twelve of these divisions, which unlike the Signs of the Zodiac are of unequal size, and it is the relative position of these twelve divisions or Houses to the original Zodiac, and the positions of the planets as they fall within the various cusps (i.e., the first degree of a sign or house) on the hour of birth which determines each one's relation to earthly things. Thus, is the personality of that particular soul differentiated from those others born on that day. The latitude and longitude, of course, must be taken into consideration, as these have a vital bearing on the exact degree rising. The Signs then are Celestial or Heavenly and the Houses are Mundane or Earthly.

The Houses correspond in exact order to the signs; they govern similar sections of the body; their rulers are identical. Their influence and characteristics with which the Student should familiarize himself as rapidly as possible, are as follows:

First House

Fiery; Corresponds to Aries, and is descriptive of the character and mind of the native, his personal appearance, features, complexion, his emotions, desires, impulses and his powers. It has also to do

with the head and face, any peculiar marks there, and accidents affecting that section. Delineate this house by the characteristics of the Zodiacal sign it happens to occupy, the planet ruling this sign, any planets posited therein, and the ruler of the sign to which the house corresponds. Follow the same method with each house. Any planet found in this house will have a modifying effect upon the personal appearance and mentality from that which would be determined from the sign alone.

Second House

Is earthy, corresponds to Taurus, to earthy things, and to the accumulation of property and wealth mainly through personal effort. Rules the throat, neck and back brain.

Third House

Relates to short journeys, and to matters pertaining to home and to private life. Relates to Gemini and is airy in nature. Governs lungs, shoulders and arms.

Fourth House

Watery in nature and corresponds to Cancer. It has to do with the relations existing between the native and father, to inheritances and legacies, to education, and to the nature of death. Rules the breasts and the chest.

Fifth House

Is of the nature of Leo, fiery, and rules the heart. This house deals with the emotions, love affairs, the children, and with speculations.

Sixth House

Corresponds to Virgo, is earthy, and governs the health through the digestive organs. Has also to do with production, manufacturing, and servants.

Seventh House

Corresponds to Libra, is airy, and rules the bowels. It relates to marriage, partnership, trade, exchange, business generally, and legal proceedings.

Eighth House

Deals with death, new life, legacies, and occult interests particularly. It is watery and bears a relation to Scorpio and to the generative organs.

Ninth House

Relates to traveling, to philosophy and religion, and to the development of the higher mind; also to explosions and to war. Is fiery, corresponds to Sagittarius, and denotes the hips and thighs.

Tenth House

The Mid-Heaven. This house determines the fame and power of the native, his profession or occupation, his honor and glory. It is the house upon which depends worldly success, social standing, and business ability. It is earthy and relates to Capricorn, governing the knees and bony framework of the body.

Eleventh House

Deals with friends and acquaintances, politics in a minor way, and with hopes and aspirations. It is airy, scientific and mechanical, corresponding to Aquarius and having to do with the section from the knees to the ankles.

Twelfth House

Is related to Pisces and the feet. Deals with secret societies, enemies, prisons, hospitals, psychic tendencies, self-destruction, mining, excavating and underground operations. Watery in nature.

Any cusp of a house which falls within the 25th to the 30th degree of a sign will partake mainly of the nature of the following sign. Likewise a planet falling within 5 degrees of the cusp of the next house should be translated as having a strong influence upon that house immediately following, as well as the house within which it is posited.

Just as we have in the grouping of the Signs into quadrates, the Cardinal or Mental consisting of the 1st, 4th, 7th and 10th; the Fixed or Vital consisting of the 2nd, 5th, 8th and 11th; and the Common or Neutral of the 3rd, 6th, 9th and 12th; so we have a similar arrangement of the Houses. Here the groups are known as the Angular, comprising the 1st, 4th, 7th and 10th Houses; the Succedent, comprising the 2nd, 5th, 8th and 11th; and the Cadent or the 3rd, 6th, 9th and 12th. Of these groups the Angular should be given first attention.

There is yet another division of the Houses which corresponds to that of the Signs into Triplicities.

Individual (Fiery) — 1st, Body; 5th, Soul; 9th, Spirit.

Temporal (Earthy) — 2nd, Possessions; 6th, Comforts; 10th, Honor.

Relative (Airy) — 3rd, Relatives; 7th, Partners; 11th, Friends.

Terminal (Watery) — 4th, End of Man; 8th, Death; 12th, Bondage.

An horizontal line drawn from the cusp of the 1st House to the cusp of the 7th will represent the horizon, and those houses above this line are the day houses while those below are the night houses. The Mid-Heaven or cusp of the 10th House represents Noon, and the point directly below is the Nadir, the midnight point. The line drawn between these two points divides the houses into halves, those houses falling to the Eastern half being the Oriental Houses, while those to the West are the Occidental Houses. A study of the chart will show that the 10th, 11th and 12th, and the first, 2nd, and 3rd Houses are Oriental; the 9th, 8th, 7th, 4th, 5th, and 6th are Occidental.

A Simple Method of Finding the Rising Sign

Assume the point of the Zodiac at which the Sun is placed to be 12 o'clock noon. (This point can be very closely figured from the date of birth.) Then if the birth hour is in the forenoon count backwards on the Zodiac at the rate of 30 degrees or one sign for every two hours the birth occurred prior to noon. If the birth took place in the afternoon or evening count forwards at the same rate. From this point, which is either ahead or behind the Noon Point, according to whether the birth is P. M. or A. M., count forwards a distance of three signs or 90 degrees. This point on the Zodiac is the Ascendant, and will be found to differ at the most but a small number of degrees from the exact point as arrived at by a more laborious method.

Example: Data; Hour of Birth 7:00 A. M. Apr. 7, 1910. The Earth on that date was about 15 degrees of Libra, Sun 15 degrees Aries (actually 16 d. at noon G.). Counting backwards from 15 degrees Aries 5 hours or $2\frac{1}{2}$ signs (the difference between noon and 7 A. M.) brings us to about 0 degrees of Aquarius. Then counting forwards from this point 90 degrees or three signs we get 0 degrees of Taurus. Somewhere in Taurus is therefore our Ascendant and we would be able to give a fairly accurate reading of this boy's mind and characteristics, and his appearance also from the information given as the salient features of the combination of Libra as birth sign (see March number of *Psychic Power* for Heliocentric reading of Libra, or, if you wish to read it Geocentrically, take Aries as birth sign) and Taurus as Rising Sign.

ated as a rapid method where no atlas or Ephemeris is handy, and you are called upon for a brief demonstration of your skill. Naturally the further from Greenwich the birth occurs the greater will be the variation from the correct degree of rising sign. A little practice will enable the student to determine from the personal appearance of the native whose character he is reading, to which side of the point he has picked out as Ascendant the correct point lies. In the example given above the actual point was somewhat further along in Taurus. Try this out on some one you know; you will be surprised at its practicality.

The next article in the series will begin with the Planets, their properties and their influence. Future articles will take up the Aspects, the Noon-Mark, Finding the Sidereal Time at Birth, Using the Tables of Houses, and such other points as may be of general interest to the student. This series began in the December number, and those wishing to keep a complete file may secure back numbers from the publishers of *Psychic Power*, 1904 North Clark St., 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.

Question: I have one or two little pamphlets which give a list of what are supposed to be good days and adverse days according to the position of the MOON. Why is it that in my case these do not very often agree with the actual facts? On some of my worst business days the conditions are marked "good", and some days marked "adverse" are very favorable to me. These lists are supposed to be reliable, so I can't understand it.—Mrs. H.

Answer: The facts as you give them are quite true to most people and have been the cause of making many feel rather disgusted with Astrology. It is a case of where a little knowledge is a dangerous thing to rely on implicitly. In most cases these lists are absolutely reliable, having been compiled with the greatest care. It is you who are at fault in your appli-

cation of the facts. The Moon's position on these lists should be used with regard to the aspects it forms with the planets as they are in your own horoscope. The aspects as given either good or adverse are given with regard to the planets on the day indicated, and can consequently be only regarded as general. If on a day marked "good" the Moon is actually in a position where it forms an adverse aspect with planets as they are on *your* radical or progressed horoscope, the conditions or results as you feel them will be adverse to you, though not so much so as if the list had been marked "adverse". On the other hand were the list to state "adverse" and the Moon be in a favorable aspect on your chart the result would be beneficial to you though not so much as had the list been marked "good." In other words the aspects as they actually apply in your case will be dominating influences, modified by the general aspects as given in any list. Consequently to use such lists intelligently you should have some knowledge of Astrology and use the lists in connection with your own horoscope always. Read this over carefully.

Question: Why are some children so very much like their parents and others so totally different?—Mrs. J. R.

Answer: A comparison of the charts of the children with those of their parents will show at once the points of similarity and the differences. Where they look alike you will find a marked similarity in their rising signs and the relative positions of the planets. Where they are unlike you will find very little in common between the charts. The rising sign is perhaps the greatest factor in the case. Where it was meant for the child to resemble the parents that soul was born at such a time as the planetary conditions would indicate a similarity. Every soul enters such a family as will permit it to carry out its destiny in the way best suited to the needs of its own peculiar evolutionary status.

Thoughtlessness

They say the world is round, and yet

I often think it square,

So many little hurts we get

From corners here and there.

But one sad truth in life I've found

While journeying east and west,

The only folks we really wound

Are those we love the best.

We flatter those we scarcely know,

We please the fleeting guest,

And deal full many a thoughtless blow

To those who love us best.

—Ella Wheeler Wilcox.

WHO WAS ABRAHAM?

By Catherine Howard Thompson

There occurs a very curious but important change, in the name of this distinguished person, known as Abram, the son of Torah of Ur of the Chaldees. In the 17th chapter of Genesis, God changed his name from Ab-ram to Abraham giving as his reason, "For a father of many nations have I made thee." This passage then, is fatal to the pretensions of the Jews, calling themselves the descendants of Abraham or his children, since Abraham was not the founder of a nation of any peculiar people, but a father of many nations, or the common progenitor of the families of the earth.

A similar change of names for the same reason, is announced with respect to Sarah his wife, in the 15th verse, "As for Sarai thy wife, thou shalt not call her Sarai, but Sarah shall her name be, and she shall be a mother of nations: Kings of people shall be of her." The name Sair afterwards erroneously written Shari or Shira was the name which the Arabians gave to the star Sirius, according to William Drummond, and literally signifies a star; and from Sirius we get the word "Sir," as a mark of respect.

There is not a single passage in the Old or New Testaments, that recognizes the claim of any race to be related to these persons, but the relation to Abraham and Sarah is spoken of as a moral and not a national one. No one is descended from them in a literal sense, they had no children any more than there were sons of Belial or children of the Devil.

In all Oriental languages owing to their having no adjectives, anything which bore a resemblance to some other thing, was called the son or daughter of that thing. A righteous man, was called the son of someone who possessed a character similar to that which they would ascribe to him. "The generation of the faithful," and "The children of the wicked one," expressed the characters of persons who were faithful or wicked; for we read, "The sons of Eli were sons of Belial," that is, they were bad men and not that Belial really existed, but they were like to what was adverse or opposite. Saul said, "Thou son of the perverse, rebellious woman," but not meaning that a woman having such a character really existed.

The children of Abraham were those who resembled the character of Abraham, viz: those who studied or understood Astronomical science, veiled under the allegorical names of Abraham and Sarah, as is shown in that notable challenge, "Hearken to me ye that follow after righteousness, ye that seek the Lord, look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham

your father and unto Sarah that bare you." Just as St. Paul in his Epistle to the Romans, 4:17, who certainly were not Jews, calls Abraham "The Father of us all," as it is written, "I have made thee a Father of many nations;" and in his Epistle to the Greeks of Galatia he calls Sarah "The mother of us all."

But who was Abraham? He is called the Son of Torah of Ur of the Chaldees. His story then is not Jewish, nor Hebrew, and not belonging to Palestine or Egypt, but to Chaldea; therefore, not composed by Moses, but is derived through the Hebrew, Syriac, Phoenician or Greek versions from its native Chaldea. To Chaldaic records then we must turn and our knowledge comes from such fragments, as the Greek writers have preserved of the writings of Berossus of Babylon, the capital of the Chaldean empire, who was a priest of the God Belus and contemporary with Alexander the Great, 330 B. C.

Learning and science in that country was of a great antiquity, for Abydenus and Berossus speak of regularly reigning sovereigns through a period of ten Sars, which is 35,000 years and Apollodorus of dynasties continued through four times that period, which is 144,000 years. And it was not until after the return of the Jews from Babylon, that the name Abraham was found in books claiming a Jewish origin. It is therefore, a plagiarism, the Jews borrowed it from their masters into the Astronomical significance, adopted the veil of an occult science as real history and pretended that it was their own history.

But as Abraham signifies a Father, we must look for the meaning of his history, in a sense that shall be common to the understanding of many nations; and to do that, he must be restored to his proper place in the kingdom of heaven. The Chaldeans, the most skillful in Astronomy of all the nations, veiled their science under types of imagined histories. Abraham could never have been taken for a real personage who existed in a by-gone era, as he is spoken of in the New Testament, as being as much alive then as he had ever been; for the rich man in Hell lifted up his eyes and sees Abraham afar off. St. Paul in his Epistle to the Galatians, refers to an allegorical significance, for he says: "Abraham had two sons, the one by a bond-maid, the other by a free-woman, which things are an allegory."

Fiction always formed a part of the sublime system of occult science, which can be traced through the mythology of the Pagan world. As Abraham was a native of Ur of the Chaldees, it therefore is a Chaldaic story. Now the Chaldeans are admitted to have ar-

ried the science of Astronomy to the highest perfection and to have veiled their Astronomical science under just such allegorical personifications and histories as Abraham's appears to be.

The name Abram is an Astronomical term composed of two syllables, Ab and Ram, signifying "Father of Elevation," which is the Astronomical characteristic of the planet Saturn, at that time the highest known of all the heavenly bodies; but today we have added two more planets, Uranus and Neptune.

But not only does the name Ab-Ram indicate that Abraham never existed, any more than Orion, Arcturus, Aldebaran or any other stars exist as real persons, but the place of his nativity, Ur of the Chaldees is also Astronomical; and no such place existed, for it means "The Light of the Chædim." Chædim translated Chaldees was not a national but a professional name, such as magician, Astronomer, Astrologer and the phrase "I am the Lord who brought thee out of Ur of the Chaldees," means in the language of an Astronomical priest, "I, the Master, evolved and laid down this allegorical picture of the phenomena of the planet Saturn, out of the light or theory of the heavenly bodies, of the college of Astronomers." For the text says, "The word of the Lord came to Abram in a vision." "The word," that is, the science, the Logos "of the Lord," of "the Sun" came in a vision, or in a solar observation taken by a quadrant at noon. "In a vision," meaning, not in a dream but in a glance, such as can be taken through a telescope, which is the only way the science of the heavenly bodies has ever been taken, for telescopes were found in the ruins Babylon.

And when God changed the name Ab-Ram or Father of Elevation into Abraham by adding the Hebrew letter which is a part of the divine name, it was to pay divine honor to that star. Sarai also signifies a star, and by adding the same part of the divine name, changed it into Sarah to pay divine honors also to her.

No wonder then prayers are addressed to Father Abraham. The Lord's Prayer is addressed to him and not to God, for though his name is not used, his Astronomical attribute is. The faithful were taught to say, "Our Father which art in Heaven," because they believed Abraham was their Father, and that Father was in Heaven, whereas God, I hope is everywhere present; and they said, "Thy Kingdom come," because the planet Saturn being at that time the most remote of all the known planetary bodies, his Kingdom was the farthest off and the longest in coming round, whereas God's Kingdom is not a Kingdom to come, nor a remote Golden Age, as Saturn's was supposed to be, but is present in all places and exists through all ages. And they further prayed to Saturn, "Give us this day our daily bread," because the word

Saturn was derived from Satu "to sow," as corn is sown, and Sator "the sower," and it was Saturn who was believed in that happy Golden Age, to have taught mankind the art of agriculture, and so he is represented with a sickle or scythe to cut down the corn, and his followers were satisfied to live on that vegetable diet.

And it was quotidian or daily bread, because it was the gift of Saturn, the Seventh of the planets, the seventh of the days of the week, and the genius of Time. And as Saturn was the Deity addressed in that prayer called "the Lord's Prayer," though neither the name Lord or God occurs in it, so his worshippers in all ages, have continued to keep their weekly Sabbath, on the day over which the planet Saturn Astrologically presides, which is Saturn's day or Saturday, and so named, because the first hour at sunrise on Saturday is ruled by Saturn, just as the first hour at sunrise on Sunday is ruled by the Sun. And a certain peculiar custom is followed, to commemorate the fabulous suicide of Saturn and of the real phenomena of Saturn's belt, the starry ring, which appears to be cut off from the body of that planet in the visible heavens.

Thus, the Astronomical phenomena of the planet Saturn, the mythological story of the God Saturnus, and the sacred or secret history of the patriarch Abraham are almost identical.

St. Paul, who forsook the faith of his father, upon passing over from Judaism to Christianity, that is, from the worship of Saturn to the worship of the Sun, exclaims, "I bear in my body the marks of the Lord Jesus." What those marks are we know not, but the marks of the planet Saturn you will understand, when you go to church on the 1st of January, that is, the day of Janus who is the same as Saturn the genius of Time, whose festival marks the first day of the New Year and is called "THE CIRCUMCISION."

And as Abraham is called the father of many nations, so his sacrament is observed among many nations. He is the original Abram Esrael or Angel of Death of the Chaldeans. He is the Israel of the Phœnicians, and Israel and Abraham are names constantly confounded in the Old and New Testaments. The God of Israel and the God of Abraham, the children of Israel and the children of the stock of Abraham, are poetical variations of the same idea. So he is the same Abraham in the Brahma, which is last of the Hindoos, and the Ibrahim softened of the Arabs, the Abram Zerman of the Magi, the Abram Zerman of the Persians, the Kronos of the Greeks, the planet Saturn of Astronomy, the God Saturnus of the Pagan world and the personified Genius of Time, sitting upon the clock in our Christian Temples; for it is really to his honor that we say: "As it was in the beginning, is now, and ever shall be, world without end."

Notice also the hieroglyphical identity of Abraham

offering up his only son, with Time who offers up all his children to heaven, who puts to death all whom he brings to life, and before the sweep of whose scythe "all flesh is as grass."

Where is the difference between the Patriarch Abraham and the God Saturn? Saturn was the Son of Terra, and Abraham was the Son of Terah. Saturn married his sister who was a star, and Abraham married his sister whose name signifies a star. The name of the planet Saturn is called Israel by the Phoenicians, the name of the Patriarch Abraham is also synonymous with Israel. Saturn had a great many sons, and yet had one particular son called Jeoud, from whence comes the name Jew. Abraham had a great many sons, and had also an only son whom he loved. Saturn also offered up his only son Jeoud as Abraham did, proving these two stories are really one and the same fable.

The planet Saturn being the highest, and most remote of all the planets then known, and measuring time by the highest career and slowest motion, his mean distance from the Sun being as is supposed about 906,000,000 miles, he would justly be entitled to the distinction of being called "the Father of Heaven."

God's oath to Abraham was: "I will multiply thy seed as the stars of heaven." And the rich man in Adees, that is, in the first degree of the Sun, as he drops below the equator which is termed Hades or Hell fire, would, with Astronomical accuracy, see Abraham afar off, that is, 906,000,000 of miles away.

Throughout the New Testament, which is but a new version of Pagan mythology, Abraham is the same hieroglyph for Time that Saturn was in the old system. His metaphor for external duration is, "Abraham and his seed forever." To express an eternity gone by we say, "Before Abraham was," that is, "Before Time was," and "When time shall be no more," that is, when Abraham shall be no more, expresses an eternity to come.

The hieroglyphical office of Abraham as of Saturn to measure time and to observe the day and the hour, is emphatically expressed in the words, "Your Father Abraham rejoiced to see my day, and he saw it and was glad." And all interference of any other Deity, even of Christ and his apostles with that peculiar office, is excluded when he says, "It is not for you to know the times and the seasons, which the Father hath put in his own power." Acts 1:7. Again, "Of that day and hour knoweth no man; no, not the angels which are in heaven, neither the son, but the Father." Mark 13:32.

Our English word "Father" is not derived from the classical language, but directly from Egypt, which was the great cradle of Astronomical science and of all these religions which have grown upon Astronomical observations, and this name Father retains even

today, its affinity to remoteness of space and distance of situation, as being the furthest or farther off, which applies to Saturn in relation to celestial bodies; just as the male is the father or more distant relation to the offspring, the mother being the immediate parent.

In the Latin word *Pater*, we have *patrician*, *paternal*, *patrimony*, *patriotic*, from the idea of a father which was the peculiar title of the planet Saturn. In studying the sacred Scriptures, you will notice that whenever a divine personage is referred to as the father, or the Father of Heaven or Heavenly Father it is never God, Jesus Christ, or the Holy Ghost that is meant, but someone distinct and superior to the Trinity; viz, the Father of God Himself, and the Grand father of Jesus Christ; as the Apostle says: "He exalteth himself above all that is called God," for the Father is distinguished from God as a wholly distinct and superior person.

Jesus Christ, who is called the Son of Abraham, and the Son of the Father, always prayed to Abraham. None of his prayers commenced "O God, O Jesus, or O Holy Ghost," but it was: "O Righteous Father, Abraham," and when the Holy Ghost is poured into our hearts we cry, "Abba" (which is the short for Abraham), "Abba Father," and because we pray to this Genius of Time, we say our prayers with the regularity of clockwork, to mark off our days and nights; when we get up in the morning we repeat, Abba Father or "Our Father which art in heaven" and again on retiring at night.

The prophet Daniel has described Saturn's hieroglyphical attributes. "His garment was white as snow" (as Saturn rules the winter months), "his throne like the fiery flame, his wheels as burning fire;" and through a telescope can be seen the double wheel of burning fire that surrounds the cold body of the planet Saturn. "Thousands, thousands ministered unto him, and ten thousand times ten thousand stood before him." Numbers whose Astronomical accuracy can be proved by referring to books on Astronomy.

Amongst all Oriental nations, fiction was the organ of philosophy; notice the occult truths veiled in the thousand and one stories of the "Arabian Nights." The Astronomical priests, the Chaldeans, the Astrologers, the soothsayers, the magicians, the wise men spoken of in Daniel, delighted in veiling their science of the phenomena of the universe, and their Astronomical observations under the guise of fictitious histories, imaginary personages, and marvellous adventures; and when curiosity called on them to give some account of their early history, finding if they spoke the truth they would disappoint expectation, they substituted fables for facts under the veil of allegory, but secretly instructed those who would care to unravel their metaphorical language. Christ always explained

his parables in private to his disciples, but never to the multitudes, "and without a parable spake he not unto them." This deceit once given out spread abroad, and the mischief that was done, could never be repaired as we unfortunately realize today. It has warped the human mind and kept it in the age of childhood. To attempt to teach truth today is fatal to the popularity of the teacher.

The human mind being naturally lazy, the people hate innovations, and don't want their gods of wood and stone, and their Noah's Arks taken away from them; they are still satisfied in this twentieth century to believe their priests, when they teach them and assure them that Eve ate an apple on the advice of a serpent crawling along on the ground, and that Balaam's ass taught his master ethics, and the whale swallowed Jonah to punish him for disobedience, when all these allegories represent constellations in the heavens, and can be seen every night in the stars, or on any celestial globe or planisphere.

The children of Israel were none other than the stars of summer, or those constellations of stars called Aries, Taurus, Gemini, Cancer, Leo, Virgo and Libra, that the Sun passes through during the warm months of the year, or the bow in the heavens, and the Royal Arch of the Masons. "Is" means fire or heat, "ra" means Lord or ruler, and "el" the Sun. Is-ra-el being nothing more than the Lord Sun ruling with his heat. The hymn, Holy, Holy, Holy Lord God Almighty, that we sing on Trinity Sunday, is nothing more than giving praise to the rising Sun, the Noon-day Sun and the Setting Sun, three Gods, but one God. Holy coming from the Greek "Helios" the Sun. The history of the contests between the Israelites and Philistines that the Jews so carefully preserve and hand down from father to son, is nothing more than the struggle that annually takes place in nature, between the solar hosts of light and life in the summer sky, with the hosts of darkness and death that succeed them during the winter months. If the Sun does not prevail, we know we will starve to death, for it must return to this Northern Hemisphere with its warmth and heat, or our crops will not ripen. We rejoice therefore at Christmas, because we know that the Sun has touched its lowest point of Southern Declination and will rise again and return to this northern hemisphere. Christ said, "If I go away I will come again unto you."

Dupuis says in his "Origin of all Religions," nothing attracted such universal attention and was longer believed in than Astrology, which is another word for Astronomy. It has put its seal on all the monuments of antiquity, and the oldest monument we have outside of the Great Pyramid and the Sphinx is the Bible, which teaches in the XIXth Psalm, the universal religion of Sun worship, of which the ancient and hon-

orable science of Astrology is the basis. Examine the beautiful golden rays of the Sun embroidered on our exquisite altar cloths and note how we always turn to the East in adoration and our churches face the east, the place of the rising Sun.

The object of this paper and others that will follow is to save the Bible from oblivion. It is the oldest and most valuable book on Astronomy that we possess, but a sealed book to modern science; and until it is unsealed it is buried and lost to the world as the Egyptian Kings have been, for the learned priests having lost the key, and the people not being able to find it, they discard the Holy Bible or Book of the Sun as foolish and useless, and have accepted its fictitious stories of the phenomena of nature as real histories and actual facts; just as Little Red Riding Hood being swallowed by the wolf, is the red setting Sun being swallowed by the darkness; the grandmother being the earth, that comes to life again the next day.

We offer you this valuable key to the Sacred or Secret Scriptures, which are writings veiled and hidden for their better preservation and so old that we know not how old they are, but certainly older than the Great Pyramid or the Sphinx.—*The American Astrological Student and Adept.*

Nothing Lasts

By P. A. Jensen

Nothing in this world can last;
All our gladness ends in tears;
Days of youth move quickly past;
Sorrows come with future years.
Seek the joy that may be had,
Better smile than to be sad.

Nothing in this world can last;
Vain ambitions, sordid schemes
Quickly perish, and when past
Haunt the mind like troubled dreams.
Truth and honor let abide,
They will stem the fruitless tide.

Nothing in this world can last;
Death and change all life enfold;
Earthly life is quickly past;
Naught endures save mind and soul.
Live for what has lasting worth,
Things that can not fade with earth.

—Reason.

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Hearing the Inaudible

By Henry Smith Williams

A whimsical indictment, yet not without its element of seriousness, might be found against radio on the ground that it is robbing us of our capacity for wonderment. The very simplest radio phenomenon seems miraculous; and as every user of a receiving set is a constant witness of the happening of the impossible, how can he marvel at any new development? The accomplishment of a new miracle becomes merely the happening of the expected.

• • •

It should not be forgotten, however, that the phenomena of radio occupy this seemingly unique position in the present day estimate only because of their newness. The world is full of marvelous happenings, some of them closely akin to the happenings of radio, which we quite disregard because of their age-long familiarity. For example, hearing is accomplished with the aid of an ear drum that is certainly not less wonderful than the diaphragm of a telephone receiver; seeing is accomplished by an interpretation of electromagnetic waves precisely like those interpreted by the radio receiver, except that they are almost infinitely smaller; and you have only to stand in the sunlight to be made conscious that your own body is performing the miracle of transforming ether waves of yet another length into the kind of molecular motion that our sensory nerves interpret as heat.

• • •

But these and such like miracles seem simply "natural," and it is only when apparatus is devised that deals with manifestations of energy being beyond the range of our unaided senses that we begin to be even mildly interested. And now, as I said, we are becoming so accustomed to developments of this type that our minds register scarcely more than a lukewarm "of course" when we are told of a new discovery.

Nevertheless, it must be admitted that rather exceptional interest attaches to the "ultra-audible microphone," invented and very recently perfected by Dr. Phillips Thomas, research engineer of the Westinghouse Electric & Manufacturing Company, because it deals with air vibrations that are too rapid to be interpreted by our eardrums, and hence seems to offer possibilities of opening fields of the inaudible comparable to the fields of the invisible that the microscope has permitted us to enter.

• • •

It is well known that some persons can hear sounds that are nonexistent for other persons of duller ears. Certain bird songs—notably, in my experience, that of the white-throated sparrow—and insect chirpings demonstrate this very tangibly; also the vocalizing of

the "singing" mouse. It is reasonable to assume that there are multitudes of air vibrations that would constitute sounds for yet more sensitive ears, of which no one at present has the slightest knowledge, because no human ear can hear them, and because no apparatus hitherto available could bring them within the range of audibility. It has been suggested that Dr. Thomas' new microphone may find an early use in the exploration of this field, notably in the hands of entomologists, who are naturally eager to find out, if possible, whether insects communicate with one another in tones so high pitched that hitherto we have had no way of testing them.

The supersensitiveness of the new instrument depends on the response of a high frequency electric current causing a "glow light" in a vacuum tube to the minutest variations of sound producing airwaves. Practical use will be made of it in bettering radio broadcasting, particularly when high notes are in question.—*Herald and Examiner*.

Promise Yourself

By Christian Larson

To be so strong, that nothing can disturb your peace of mind.

To talk health, happiness and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look at the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best and to expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and give every living creature you meet a smile.

To give so much time to improvement of yourself that you have no time to criticise others.

To be too large for worry, too noble for anger, too strong for fear; and too happy to permit the presence of trouble.

To think well of yourself and to proclaim this fact to the world, not in loud words but in great deeds.

To live in the faith that the whole world is on your side so long as you are true to the best that is in you.

Opportunity in Overalls?

The reason most people do not recognize an opportunity when they meet it is because it usually goes around wearing overalls and looking like hard work—*Henry Dodd*.

ANSWERS To Questions

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

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

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.

Jacob H., Idaho—(1) Put in a claim to the Government and you will get justice. (2) Not before the middle of the summer; July. (3) It will be well for you to marry.

H. H.—Results are good. The country is not going to the dogs as the calamity howlers would have us think.

L. G., Tomah, Wis.—My Dear Sister: Your letter of encouragement made the recipient very happy; write again.

For B.—The light enters the dark portals and rest comes. I will assist the healing forces.

For K.—Things will brighten, the load lighten and all will be happy together. Have hope, patience and love.

For R.—Deep breathing, sunshine and plenty of fruit; fresh eggs, vegetables, but no meat or milk will bring him out all right.

P. R. B., Eberhart—The mail order business is a dangerous business unless you have a full understanding of the law. You could start a mail order business if you have a good mailing list of people who are interested in what you have to sell; it is a hard business to build up but once it starts to grow there is no end to it. You would be successful and could continue at work while building up the other.

E. B. W.—1. Doubtful if you sell. 2. You will go to California but not soon. 3. Your husband will be promoted, which will be a change for him.

Mrs. F. C. G.—Questions must have been overlooked. 1. You can not bring harmony. Harmony is produced by eliminating inharmonious things; watch your speech, is a harmony slogan but if you watch your thoughts, your speech creates harmony.

Do not desire to kill your interest in the things of the spirit; this would bring inharmony within your own being which would be far worse than inharmony in the home.

Ida L. C.—Continue plans as they are at present.

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

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

They were discussing that ever vexing question—the question of getting up in the morning.

"I don't think," said Frederick Wiste, "that an alarm clock is any good at all, I hear the bell of my alarm clock go off every morning. I simply lay my hand on the nearest thing that I can pick up and hurl something or other at the clock. I am constantly paying for new alarm clocks, but they only rouse me for a minute and I go to sleep again."

"I've got a new kind of alarm clock," reported Charlie Smile. "I don't know how long it will last, but it is simply doing fine work at present."

"How does it differ from others?"

"It toots just like a motor horn. As soon as I hear it I jump out of bed to avoid being run over by a three-ton truck."

Next Year—Maybe

"Look here!" bellowed an irate customer in the general store of Four Corners. "You say you won't sell me a shovel unless I get a permit from the authorities and sign my name in that book. What's the big idea?"

"We ain't takin' chances," answered Proprietor Hoskins firmly. "Gov'ment's mighty keeful these days. You fellers buy a shovel, dig up the ground, plant barley, make it into malt, and there you are. No sir-ree!"—*American Legion Weekly*.

Needed Embellishment

"Does it make you nervous to see a reporter taking down one of your speeches in shorthand?"

"Yes," said Senator Snortsworthy.

"But that insures strict accuracy."

"That's why it makes me nervous. An orator never knows how good he is until a smart reporter has dressed up his speech a little before it appears in print."—*Birmingham Age-Herald*.

Questions to Arouse Thought

Don't brand Spiritualism. Brand those who wear it as a cloak to cover their misdoings. You do not brand the Catholic Church because a priest, now and then goes wrong.

You do not brand the Great Masonic Order because a Mason is found guilty of fraud or treason. You do not brand our universities because a professor is caught red handed in a game for gain.

You do not condemn and destroy the medical fraternity even when it is proven again and again that its ranks are full of quacks and frauds.

You do not invent and pass laws to prevent lawyers practicing law or brand the bar association as corrupt because of the thieving and grafting carried on by the unscrupulous in their ranks.

Why, then must Spiritualism be branded because of the tricksters who ply their arts under its cloak?

Men and women in every profession and walk of life are robbing, thieving and destroying life and property leaving their victims broken and helpless in their path; but no cry is raised, no law is enacted against them; they are allowed to continue on their way unhampered, destroying youth, day after day.

Why is it that these hounders of both Spiritualism and those who are trying to solve the question of Life after death, are not willing the dead should live? Why are they not willing the Truth about Life should be told?

Illusion

Lovetime is moonlight,

And marriage is daylight,

And none of us stands the exposure too well,
And most of us long to go back to the moonlight—
Dear nights of moonlight that cast such a spell.

Lovetime is starlight,

And marriage is sunlight,

Hurting our eyes with the glare and the heat,
And most of us long to go back to the starlight—
Dear silver starlight when love was so sweet.

Lovetime is dreaming,

But marriage is living,

And tolerance teaches a way to be blind,
And daylight and sunlight seem moonlight and starlight

After the years teach us how to be kind.

—*Nan Terrell Reed in New York Times.*

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Today

By Abigail W. Cresson
Tomorrow is not here,
And yesterday
With all its sad mistakes
Is far away—
I think I shall be busy
With today.

Why look for coming trouble
Or regret?

Better to smile although
My eyes are wet—
Today is mine, and I
Shall conquer yet!

—*The Harmonial Thinker.*

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Mental Scientist

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"The Return of Oscar Wilde," a communication on an Ouija board.

"The Story of Three Men Who Spoke at Their Own Funerals."

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