

Vol 24
May, 1924

PSYCHIC POWER

—
EVOLUTIONARY
IMMORTALITY.
—

Editorial

Science

Miscellaneous

Character Analysis

Psychics

Astrology

Question Department

*Teach me the POWER of forgiveness and the value
of forgetfulness that I may hold within my vision
only those things which can serve humanity well.*

Ella F. Danielson.

"The Blue Island"

Latest Book Inspired by W. T. STEAD

A RECENT and direct inspiration from Mr. Stead in spirit by automatic writing through the hand of a young gentleman of London in sittings with Miss Stead.

The book, already in its Third English Edition, is an entrancingly interesting account, in Mr. Stead's inimitably clear and cogent style, of the Great Sea Disaster, which closed the earthly career of this great Advocate of Peace and Spiritualism, and of the transition of the many hundreds to spirit, and of the combined efforts of the Spirit World in establishing the throng of newly emancipated souls in the "Blue Island" and the successful work of the Spirit Guardians in relieving Mr. Stead and his fellow sufferers from the excitement, shock, terror, and the abnormal mental and spiritual conditions resulting from the tragedy.

Mr. Stead recounts graphically this benevolent work and tells how, after a period of recuperation, he and the great company with him were led out and up into a higher spiritual sphere and started on their new career. His story of the initiation of the newly-arrived into the methods of communicating with the mortals left behind, particularly his own experiences, is very interesting.

The book is packed full of wise and kindly counsel and suggestions drawn from his own treasury of experiences in both worlds, and will convince all open-minded readers of its genuineness.

It is undoubtedly one of the most interesting, instructive and inspiring books in the field of Spiritualistic literature.

Send in Your Orders

These Books Will Be in Great Demand

Price 60c

PSYCHIC POWER, 1904 North Clark Street, Chicago,

EDITORIAL

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

We read in the daily paper a great deal these days about loyalty and disloyalty to Our Country's Flag. There seem to be two kinds of loyalty and two kinds of disloyalty. "To Arms," is the slogan of those interested in fire arms, ammunition, battle ships and other profitable war business.

Unfortunately, the upholders of this kind of patriotism are in power with the result that young men and women who want to develop a brain faculty and maintain a perfect body are traitors to the Flag of Our Country. One might pause to ask who are the traitors to our country, when we scan the big headlines and peruse the editorials in daily papers, weekly, monthly or semi-monthly publications. Then we are constrained to ask: Have a set of men who have been elected to serve *all* the people of a great Republic a right to brand as traitors those who want to pursue happiness, build homes and advance the status of civilization because they take a stand against war. Can we have *war* and *civilization* at the same time? War converts the home loving men and women into criminals of the worst type. It takes the fairest and best from our land, leaving the criminals and cannibals to propagate the race. There can be no civilization as long as one single statesman profits by war. "Thou shalt not kill" means *you*; it also means States; it also means Nations; it also means the makers of wars. The earth is the footstool and we must begin at the footstool to make peace.

At the present time, peace is a farce. To have peace in the Nation we must have peace in the homes. Make it possible for the people to have homes; make it *impossible* for a father and mother to be robbed of their home. Provide for the expectant mother that every child may be born under home environments. *Peace means homes*. To have homes, we must have peace. Encourage the making of homes if you want to break up wars. *Build your own home propaganda for big real estate deals is not home making but home breaking*. Has it come to the point that being loyal to the flag means to give up all ideals, break the law of nature and disobey in the name of the Lord, God's direct command, "thou shalt not kill"? To be loyal to Our Flag surely does not mean just being loyal to those who worship murderers that devastate our Nation, causing sin, sickness and poverty over all the land?

A Flag of Peace is the only flag to be loyal to and the people want peace that the little children in the

future generations may develop in love, for they are the builders of the world. This peace question is a psychic one and as long as we rob the world of the thinking men and women by robbing them of their flesh bodies, just so long the coming generations will be undeveloped. *Hail, all hail, to the Restoration Flag of Peace*. May it be *Our Flag*; the *Red*, the *White*, the *Blue*; the Stars and Stripes, to unfurl its glorious folds to the breezes; may it be *our boys*, under this great banner of Liberty that march adown the shores of time, heralding Peace and Prosperity that other nations may join with us to drive from the land the makers of war. Loyalty to Life, loyalty to Duty; loyalty to Country has a far greater meaning to the fair youth of our land than the call to arms laying waste the fertile valleys, leaving sin and suffering in their wake. The great eye of Truth is drawing men and women into the light. Amen, amen.

Ouija Will Fill Asylums, Warning

Trenton, N. J.—In a report filed today Dr. Marcus L. Curry, medical director of the State Hospital for the Insane, says the ouija board is a "dangerous factor in unbalancing the mind."

The fad is especially serious, he said, because it is adopted mainly by persons of a "highly strung and neurotic tendency," who become victims of actual illusions of sight, hearing and touch at the seances.

Dr. Curry said state hospitals were destined to receive a new influx of patients if popular taste did not soon swing to "more wholesome diversions."

The above article we reprint in *PSYCHIC POWER* to acquaint our readers with the propaganda being put out to keep the masses of people from thinking. It shows on the face of it how sparse is the knowledge of seances and Ouija boards. Insanity is a sudden climax to a long drawn out condition of toxation or mental strain. If relaxation takes place suddenly, the patient might have a reflex condition of the mind which would bring this climax. The message coming from the Ouija board or in the seance room could be the cause of the relaxation; people have been known to lose their minds from too great joy or sorrow. It is not a rare occurrence for people to lose their minds at revival meetings or any gathering where there is a mixed magnetism. To say the seeking of knowledge in this question of life after death through the Ouija

board or in the seance room is unwholesome, is to brand humanity as being incapable of choosing their channel for seeking knowledge or an attempt to curtail the pursuit of happiness by the individual.

Good, sound, sensible men and women are seeking surcease from the fear and superstition of the teachings which have been handed down to us. Among the adherents of this knowledge which has come to bless mankind we find ministers, doctors, lawyers, scientists, students from every walk of life and if it brings joy too great for some heavily burdened soul to survive, let us not point to it with a warning finger, but rather let us herald the joy of the mourner whose mind could hold firm and re-assemble itself, shaking off the fear, which is the direct cause of insanity, of being condemned for having tried to talk with a loved one whom the world speaks of as being dead. This is very often the case, such as the one the Doctor refers to. If the truth could be known, the cause of insanity is an increasing fear of having disobeyed the laws of the church. We could tell our readers weird tales of rescue which have been accomplished by quelling this fear in the minds of clients.

Some men are by nature beavers, and some are rats. Yet all belong to the human race. The people who came to this country in the early days were of the beaver type. They built up America because it was in their nature to build. Then the rat-people began coming here to house under the roof that others had built. And they try to undermine and destroy it because it is in their nature to destroy.

A civilization rises when the beaver-men outnumber the rat-men. When the rat-men get the upper hand, the civilization falls. Then the rats turn and eat one another, and that is the end. Beware of breeding rats in America!—*Secretary of Labor James J. Davis, in Current Opinion.*

"Were You Ever Arrested?"

It is a question asked in the tone of impugning character. To be arrested is considered a stain, and yet nothing seems to be pushed with so much vigor as the business of getting as many people arrested as possible. It is a serious thing to lay a whole population by the heels, render all classes and conditions imminently subject to the policeman's grasp, register multitudes on the books of police stations—a very serious thing, and some day there will be a giant protest about it, not from the arrested ones but from those who have some sense of what the practice portends.

Only recently a city newspaper wanted people arrested for "jay walking." In New York a raid is conducted against people sitting on newspapers on

the grass. Here, there, everywhere, the most trivial actions are exalted to the sinister importance of crimes, and all sorts of people are taken into custody much after the manner of Russia.

The jail and police contingents of all our states and counties and cities are in consequence unnecessarily large. Police duty has expanded tenfold in ten years, and much of it is not connected with crime at all, but with the administration of the city's life and the promotion of safety. This work, of course, is excellent and is greatly appreciated by the public. The jail and police contingents are not to be blamed—it is the coterie who have succumbed to a passion for rendering the people a mob of lawbreakers by deluging them with laws that they must break if they are to move at all. In all administration of public order police regulation can best be accomplished without arrests, yet the cry goes up for more and more arrests, and as a consequence the cost of jail and police contingents mounts higher and higher.

The cost, however, could be endured. It is the strong tendency toward making us a police-driven people that is to be denounced. Not only denounced, but abolished.—*Dearborn Independent.*

MEDIEVAL ARCH UNEARTHED

A very interesting relic of old London has just come to light—namely, an arch of old London Bridge, which was demolished during the construction of new London Bridge, the first stone of which was laid in 1825. The arch now discovered is the second from the north side of the old bridge, and is close to St. Magnus' Church. It was disclosed during some building operations now in progress.

The first stone bridge over the Thames was built in 1176, but the bridge was constantly repaired and restored, so that there is no evidence of the exact date of this particular arch. It is apparently medieval, and is built of Reigate stone with a very flat trajectory. At the beginning of the eighteenth century, however, three flat wrought-stone supporting ribs were put in, and the middle one of these is dated 1703. The arch is not yet entirely uncovered, but a springer at each side is just being disclosed, and the span is estimated to be about thirty feet. The under-surface of the arch is considerably water-worn between the added ribs. It is one of the arches close to which the millwheel stood for the raising of water into the water-tower that stood alongside the bridge. This arch stood in the river, and is, therefore, an evidence of the limits which, as time has gone on, have been imposed on the Thames, the river being now much narrower than it was in medieval times. It is understood that this relic of old London is to be carefully preserved.—*London Times.*

MIND, THE MASTER-BUILDER

A Treatise on the Philosophy and Practice of Mental Science

By HENRY FRANK

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

Fourth Paper

HOW MIND BEGAN IN NATURE

There are various definitions of mind. We shall here study it as the capacity of discerning logical relations.

This definition is, of course, arbitrary, yet it seems to satisfy the understanding. Mind is the essence of intelligence, or perhaps better said, the expression of intelligence.

Now, intelligence means knowledge; but knowledge must have a predicate. Knowledge of What? We might analyze knowledge in this way: In order to have knowledge of anything, there must be something else, different from the thing we are studying, with which to compare it. There can be no knowledge of anything which is not the opposite of something else. If there were only one thing in the universe there could be no knowledge of anything. If the individual, conceptually, lived alone in the universe, he would be non-existent to himself. If there were only one thing in the universe there could be no knowledge of that thing.

For at least the observer must be opposite to or contrasted with the thing observed. Indeed, the beginning of all knowledge is the apprehension by the observer that the thing observed is other than himself. It is the general apprehension of this fact that slowly builds up knowledge in the infant's mind. Not until the infant learns that the flame is not itself, but something else, perhaps first detected by burning its fingers, does the child begin to have the first glimpse of the world into which it has come.

It has by experience learned to distinguish between the flame and its own finger. For some time, indeed, the child does not realize that its finger is its own; only by experience does it come to realize that the hurt or injured member belongs to its body. Of course, the acquired knowledge is, at first, very vague; nevertheless, in all the future career of that child the same method will be employed to acquire the encyclopedic knowledge it requires for its existence, namely, education resulting from experience.

And the substance of that education will always consist in the experience of contrasting two or more objects with one another in order to discern their opposite qualities or properties.

This is the fundamental method of science. There-

fore what we call the mind is the result of experience which enables a living being to discern and determine the relation which exists between things. This, however, is the lowest form of organic mind; existing, perhaps, even in the lower animals.

It is a question to what extent these beings are able to decide upon the logical relationship existing. They doubtless determine a relationship, but whether logical or not, is left in doubt. The fact that instinct, or the mechanism of logic, is static and universal in the lower animal kingdom, seems to indicate that Nature has worked out some method whereby these animals act as though they understood the logical relations which exist between things, yet apparently have no conscious apprehension of them. This phase of mind will be further reviewed when we discuss the unconscious mind of living bodies, wherein we shall learn to distinguish between the so-called subconscious and the unconscious.

We can appreciate this mechanical instinct in animals when we distinguish between their immediately instinctive habits and their acquired acts which result from imitation. If a monkey, for instance, sees a limb or a bar, without a moment's hesitation it leaps upon it. The act results because of the reflex effect of sight upon the motor centres of the monkey's nervous system. This is an instinctive act. It is the exercise of hereditary memory. But now if a knife and fork and a plate are placed before the monkey, he will merely play with them as a human infant would; there is no reflex effect on his nerve centres which corresponds with an intelligent or logical employment of the implements.

But should his master sit before him and logically employ the implements in eating, the monkey, by mere imitation or by training and education, will intelligently repeat the actions of his master. This performance would be one step higher in intelligence than the reflex action of the nerve centres; for, in a blind way, the monkey's mind is acting logically, it is true, but mechanically.

However, this peculiar fact remains, that the monkey will not permanently retain the memory of the acquired capacity, except through a long process of intensive training, while the instinctive habits natural to him are never lost. The instinctive habits he

delivers to his offspring; but the initiative or trained habits are never received as a heritage by his offspring.

Thus we see, that what we call mind, or the expression of intelligence, develops from the lowest stages, either in the animal or human world by slow degrees as the individual becomes capable of determining the logical relations existing between things, and the relation between those things and himself. From the lowest, instinctive mind in the animal, or the worm, or slug, to the highest intelligence revealed in a Plato or a Shakespeare, the same law prevails. All manifestation of mind is proportionate to the capacity of that mind to apprehend and discern logical relationship established by nature between the facts and phenomena of existence.

However, the presumption that conscious intelligence is the only agency for the apprehension of logical order has caused some thinkers to deduce the theory that there is no Mind in Nature outside the animal and human world. Others, nevertheless, contend that the manifestation of intelligence wherever found is itself evidence presumptive of the existence of mind. But these same philosophers assume, negatively, that the absence of conscious intelligence is itself the presumptive evidence of the absence of mind. Therefore, as conscious intelligence, in the purview of these thinkers, is the only agency expressing mind, wherever conscious intelligence is not manifest there no mind exists.

Manifestly the error of this school of thinkers lies in the traditional bias of a philosophy which refuses to accept as a natural law any evidence of mind in nature save the conscious mind.

But as we study the evolution of mind we are beginning to discern that what we may call primary mind is a wholly unconscious or mechanical process.

Primary mind is that mind represented in the action and re-action of natural forces. This is the phase that first appears in the evolution of the phenomena of existence. It is illogical to assume for instance that the relation which exists between the heavenly bodies is not an evidence of the existence of logical mind, merely because we find that such a mind acts in a manner different from the conscious mind.

The energy which prevails among the heavenly bodies has brought about the most perfect and uninterrupted manifestation of logical intelligence that can be conceived of. The mutual associations of the heavenly bodies are so mathematically exact and precise that the human mind is incapable of conceiving a more intelligent or logical relationship. Surely, whatever works out intelligent results must be operated by intelligent agencies. If the heavenly bodies are operated and sustained by the operation of the forces of electricity or magnetism, by gyratory or

equilibrating vibrations, the operating forces of that relation, admittedly the most logical conceivable, must themselves be intelligent instrumentalities.

That is to say there is no compulsory reason for the assertion that the forces of electricity, magnetism, heat, or any other phase of natural energy, are unintelligent, and therefore void of the presence of mind, merely because they act mechanically. But, per contra, we perceive no situation in nature that reveals an evidence of the exercise of conscious intelligence among the operating forces. Such a deduction is merely the result of a theological or teleological bias, which insists upon reading into natural processes a human or anthropomorphic interpretation. Nevertheless, as we cannot deny the intelligent functioning of these forces, we are compelled to conclude that their intelligence lies beyond or outside of consciousness, and must rather be defined as mechanical or dynamic intelligence.

A machine, constructed by human genius, confessedly works according to laws intelligently conceived and utilized by the inventor. The conscious intelligence of the inventor is translated into the mechanical or dynamic action of the machine. His actual consciousness does not stay in the machine howbeit his intelligence does. For all the functions of the machine act to a logical or purposeful end. Therefore, so much of the intelligence of the inventor as remains in the machine, separated from his conscious intelligence, constitutes the mind or intelligence of the machine. Of course, such intelligence is unconscious, mechanical or dynamic. Now, by the same analogy, all the operations of nature outside the domain of man, are moved by an intelligence of which no phase of mind can be affirmed but that of the primary or mechanical type, hence unconscious.

There is one point of the analogy, however, that may cause some to be troubled. In studying the activity of the human mind, we assume the impact of that mind upon external matter, to effect results. Hence some insist that we must so construe nature; and where we see a mental impact on a mechanical phenomenon, we must assume the pre-existence of a conscious mind. That is merely a theological way of reasoning. For, as we have argued above, intelligence does not pre-sue consciousness. The law of adaptation and survival of the fittest in nature explains away the necessity of a pre-existing conscious mind, which is regarded as the cause of natural phenomena.

Until living beings came into existence, with an incipient developing brain, there could be nothing else than this primal, mechanic, dynamic mind operating in nature. The mechanical, unconscious mind existed before the reflex or instinctive mind was developed. For the latter form of mind is evinced only in complex, organic beings; whereas the mechanical or

dynamic mind already existed in the evolution of material phenomena, before man or animals came into being. Here, again, we trace the thread that binds the unity of the universe. There is no break either in logic or in process of development. The various orders of mind came about apparently in the following procedure:

First, the Mechanical or Dynamic Mind; second, the Instinctive Mind; third, the Unconscious, Organic Mind; fourth, the Pre-Conscious Mind, or the plane where unconsciousness is struggling into consciousness; fifth, the Conscious Mind, or personal intelligence; sixth, the Marginal Mind, called by some the sub-consciousness, or the plane of intelligence that lingers after consciousness has passed dimly into oblivion, but which may be easily recalled; seventh, the Mind of Supereconsciousness, or that phase of mental activity which seems to act instinctively, but is surcharged with the highest forms of wisdom and intelligence and prexional intuition, such as genius exhibits in all its phases.

(To be continued)

Scientist Asserts We Have 25 Senses

Says We Can Learn to Feel Colors in the Dark

We have not five senses, but twenty-five, including six senses of touch alone. Moreover, it is possible to develop the senses to a point where we can feel colors in the dark.

Dr. James J. Walsh, psychologist, makes these statements in the *Popular Science Monthly*.

"Have you ever taken your watch from your pocket, glanced at it, and then, a few seconds later, found yourself unable to tell another person the time?" he asks. "Do you know the color of the eyes of the person who sits beside you in your office or stands next to you in your shop? Can you tell with what words the Government marks the value of a twenty-five cent piece, or on which side of the coin they appear?"

These, he says, are the tests of the use you make of your senses, which he calls the "gateways of knowledge." Contrary to popular belief, he asserts, blind men have no keener sense of touch and hearing than ordinary persons. They have merely, through necessity, cultivated the habit of concentration, as have tea tasters, textile experts and other persons who make extraordinary use of their senses.

"Ninety-nine men in a hundred," writes Dr. Walsh, "feeling a piece of cloth and receiving just as many touch impressions from its temperature, texture, roughness, or smoothness as a textile expert would receive, would pay no attention to these impressions. And those 99 men would remain in the crowded ranks of poorly paid routine workers, while the hundredth man became a highly paid specialist.

"I might multiply examples of the sort without

number—ordinary persons who excel their fellows by no natural equipment of talent, but who have acquired a high degree of useful skill simply through practice and the use of their senses. Touch, eyesight, and hearing probably are the senses most generally employed in the more familiar forms of human endeavor. These can be trained only by concentration.

"If you will concentrate your senses will train themselves. Your eyes are eager to see, your ears to hear, your other senses—25 or more—to perform their functions. They will develop if you will give them free rein by cultivating the habit of attention, a thing that, because it offers so many advantages and so much profit to you, you should be prompted to do through the exercise of that greatest sense of all—common sense."

Edison Gives Views on Life After Death

Inventor Says He Is Seeking After the Truth

Marion, Ohio, Aug. 10 (Associated Press).—Thomas A. Edison, here to attend the funeral of Warren G. Harding, in talking to the Associated Press today said that he was "seeking after the truth" and had made much progress in regard to the great beyond and life after death.

"The soul after death takes flight," Mr. Edison said, "but in what form and manner is unknown."

Regarding spiritualism as it is commonly known, Mr. Edison said he did not believe that the spirit returned to earth and communed with those living, but he added: "We know that the soul does exist after death."

"I have not found it possible to demonstrate the existence of the life beyond the grave and I cannot say that men, including the beloved President Harding, live after death," he said. "There is a great directing head of things and people—a Supreme Being who looks after the destinies of the world. I have faith in a Supreme Being and all my thoughts are regarding the life after death—where the soul goes, what form it takes and its relations to those now living.

"I am convinced that the body is made up of entities which are intelligent. When one cuts his finger I believe it is the intelligence of these entities that heals the wound. When one is sick it is the intelligence of these entities that brings convalescence.

"You know there are living cells in the body so tiny that the microscope cannot show them at all. The entity that gives life and motion to the human body is finer still and lies infinitely beyond the reach of our finest scientific instruments."—*New York Herald*.

Give me knowledge and understanding that I may seek association with the great minds of the Universe.

Portrays Hamlet as Spirit Medium

Seibel Says Shakespeare Made Prince Act Just Like Eusapia Palladino

Was Shakespeare a spiritualist like Sir Arthur Conan Doyle, and was Hamlet his stage delineation of a trance medium?

These two new hypotheses were added last night to the mass of Shakespearean criticism and conjecture by George Seibel, literary critic, playwright and editor of the *Volkesblatt-Freiheits Freund*, a German daily paper in Pittsburgh.

Mr. Seibel has been lecturing for the Board of Education here several days. His subject last evening at Public School No. 157, St. Nicholas Avenue and 126th Street, was "What We Know About Shakespeare."

After calling to attention that the ghost in Hamlet never appears except when Hamlet is on the stage or near, Mr. Seibel pointed out several much disputed lines in the play that he said could be explained on the theory that the young Prince was a medium, and materialized the spirit of his father.

As in Medium Cabinet.

"Most convincing of all," said he, "is the scene in the Queen's closet, where the Ghost appears the last time. This room is enclosed with curtains like the cabinet of a modern medium. The entire demeanor of Hamlet, as described by the Queen, is that of a trance medium.

You do bend your eye on vacancy,
And with the incorporeal air do hold discourse,
Forth at your eyes your spirits wildly peep,
And, as the sleeping soldiers in the alarm,
Your bedded hairs, like life in excrements,
Start up and stand on end.

"Hamlet acted the same way on the platform—each 'petty artery' in his body, he declares, is 'hardy as the Nemean lion's nerve.' This recalls the muscular contractions that accompanied the manifestations of Eusapia Palladino, the currents of air that lifted her hair, her glassy look and wild stare," deduced the lecturer.

On the mooted question of Hamlet's sanity, Mr. Seibel observed:

"If Hamlet is a medium, he is mad to the extent that all mediums are mad. As a class they have that peculiar trait of brilliant, eccentric and disjointed utterance. They are irresolute and wavering, lack execution, seem never to accomplish any useful purpose. They are at times abnormally sensitive, melancholy and morbid; again unnaturally and aggressively gay. More often than not they are lovable and weak. All these traits characterize Hamlet as Shakespeare portrayed him."

Shakespeare Delved in Psychic

Shakespeare had opportunity to become acquainted with psychic phenomena, according to Mr. Seibel. The

first of modern mediums, John Dee, flourished in England during Shakespeare's young manhood, and was often at Queen Elizabeth's court, where the poet might have met him.

Also, Shakespeare's colleague, Thomas Nash, was a student of the occult. In Nash's "Terrors of the Night, a Discourse of Apparitions," published in 1594, he told how Cornelius Agrippa, at the court of Saxony, raised the spirit of Cicero. Hamlet appeared in 1602, eight years after Nash's books.

The sleep-walking scene from Macbeth, according to Mr. Seibel, "affords a perfect illustration of mediumistic trance."—*New York World*.

The Power of Suggestion

By Anna Maud Hallam

The history of disease has become a positive suggestion to the cell consciousness of the body. Symptoms have scared and worried the mind into definite action to produce conditions. Pain is nature's alarm announcing something wrong—never determining future conditions. It has been man's inability to handle a condition which has sentenced any case as incurable. But this human ignorance or inability has not made the condition incurable; only as we have accepted the opinion and suggestion of its incurability, and in such case the history of an incurable case lends power of suggestion to its very name. For example, tuberculosis and cancer, two of the most dreaded physical ailments, carry with them in name and history, a positive suggestion for succumbing to death. Just so with failure and discouragement in business; the very thought and fear of failure become auto-suggestions to the creative forces of the mind. I am convinced that in the near future suggestion will not only repair the physical body, but will constantly rejuvenate it. And since it is suggestion that sets into action the powers of the subconscious mind, then it shall be suggestion that untangles the life and builds success. Scientists, investigators and students are filing evidence on every hand to the establishment of this fact, that the law of Health, Power and Plenty is none other than the law of suggestion. It is intelligent, conscious suggestion, which reflects the suggestion into the creative machine that is known as the subconscious or unconscious mind. The realization of a suggestion in the subconscious mind is subconscious expectation, of Faith. Many are transforming their lives, physically, mentally, financially, through suggestion. Go thou and do likewise. —*Golden Rule Magazine*.

Affirmation

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

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.

(Continued from last month.)

The Mount of Mercury

When the "Mount of Mercury" is absent, it denotes absolute inaptitude for the sciences. When normal, commercial aptitude, taste for travel and occult sciences, or brilliant oratory. If the mount leans toward the Mount of Sun it shows artistic appreciation.

The Mount of Venus

The "Mount of Venus" covers the great palmar arch, the most important blood vessel in the hand. When the mount is well developed, it indicates robust health; when small, it denotes poor health. This mount signifies love, affection, sympathy and attraction for the opposite sex. According to its development, so are its characteristics marked. This mount is said to be the woman's mount.

The Mount of Luna

When the "Mount of Luna" is well developed, it indicates a love for romance; if absent, it denotes the possessor is cold and material in thought.

The Mount of Mars

The upper "Mount of Mars" denotes resignation, quiet courage and resistance; the lower Mount of Mars shows very active courage, great bravery and a combative disposition.

Part III

The Lines of the Hand and What They Indicate

The lines of the hand are very important in reading Palmistry. When perfect, they are clear and well marked, neither broad nor pale and free from all breaks, islands and irregularities.

The more important are:

- 1st. The line of Life (see plate I).
- 2nd. The line of Head (see plate I).
- 3rd. The line of Heart (see plate I).
- 4th. The line of Health (see plate I).
- 5th. The line of Fate (see plate I).
- 6th. The line of Sun (see plate I).
- 7th. The ring of Venus (see plate I).

The less important lines:

- 1st. The line of Marriage (see plate I).
- 2nd. The line of Intuition (see plate I).
- 3rd. The Three Bracelets (see plate I).
- 4th. The Via Lasciva (see plate I).
- 5th. The line of Mars (see plate I).

The Line of Life

Volumes could be written upon the Line of Life, but we have space only to consider the most salient points. By referring to Plate I, it will be seen that it girdles the Mount of Venus. The longer the line, the longer the life. Sometimes, however, it appears short when really it is sustained and strengthened by the Line of the Head and by the Line of Mars. The accompanying lines must always be taken into consideration when reading the hand.

According to the color, breadth and depth of the line, so is the length of life indicated. If long, deep and regular without crosses, a peaceful life is promised. If broken here and there, it denotes poor health. This line, however, becomes again unbroken when the health becomes normal. If the line is broken near the Mount of Jupiter, the indications are that ill-health was caused in early youth; if near the Mount of Mars then the indications are that the trouble took place or is to take place at about twenty years of age and it suggests that the struggle to maintain life was or will be the cause; if near the Mount of Venus, then about the middle of life, and might it not indicate that the weakness will be due to some unfortunate love affair?

If the Line of Life ceases abruptly, it indicates sudden death. If the three lines, Line of Life, the Line of Head and the Line of Heart all join, at the commencement, the sign is bad; it denotes disaster. When the Line of Life divides, it indicates a change of living or locality. If well up toward the "Mount of Mars" the change takes place in youth; if opposite Venus, then in middle life, and so on.

Generally speaking, all lines emerging from the Life Line, with one exception, denote an increase in power; this exception, is when the line is broken and turns toward the thumb, it then denotes fatality, provided all other indications point the same way.

The more lines following the Life Line the happier are the conditions. If a line ascends to the Mount of Jupiter, crossing the Line of the Head, it foreshadows a life of prominence. Hair-lines clinging to the Line of Life, denote weakness.

Sterility is generally denoted when the Life Line lies close to the thumb and when at the same time the Mount of Venus is poorly developed.

An island on the Line of Life signifies trouble. If at the beginning, it indicates some mystery of birth. Found opposite the Mount of Venus, it denotes sorrow and the indications point to misplaced affection as the cause of the trouble.

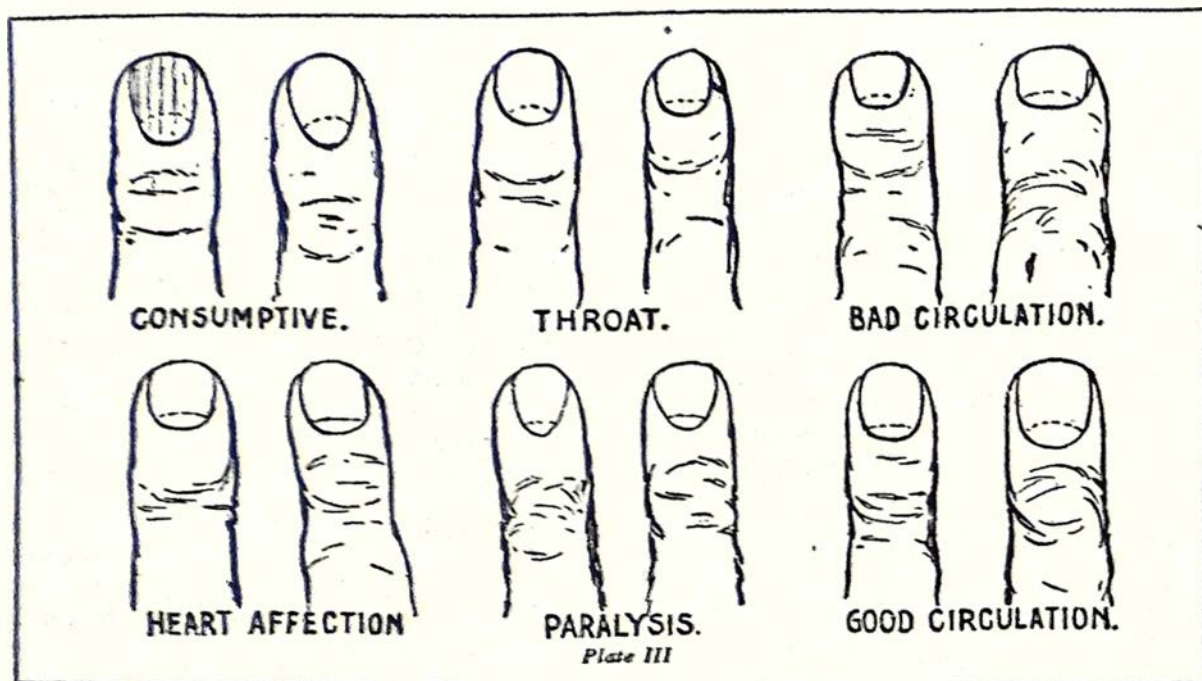
The Line of Head

The "Line of Head" relates principally to the intellectual side of man. When this line rises from the center of the Mount of Jupiter, it points to the individual as having boundless ambition, talent and purpose. If, in addition to the above, the Line of Head touches the Life Line, the possessor will have the added power of controlling others with great diplomacy. If commencing in the Mount of Mars, it denotes a fretful, fluid and inconstant nature.

When the Line of Head runs evenly and uninterrupted, it denotes a love for material affairs; when sloping at the middle, it denotes a blending of the

Mount of Jupiter. When rising here, the noblest type of affection is indicated. The possessor's love is firm and strong, and he desires that the person whom he loves shall be noble, virtuous and gifted. If the line rises higher still, toward the base of the finger, the lover will love like an enthusiast and can see no faults in the person of his choice.

The second best place for the Line of Heart to rise, is between the index and second fingers. When it rises here, the individual is selfish in his love. When it rises well up on the "Mount of Saturn," then the love will be passionate and selfish. When chained and broad, it denotes indifference to the opposite sex.



practical and the imaginative; when sloping the entire length, a natural inclination toward ideality—painting, music, literature and invention; when very sloping, ending in a small fork, it denotes great literary talent. If, on the contrary, the "Head Line" curves upward, it denotes a very keen instinct for money-making and money-saving propensities.

When the Line of Head is short, it denotes early death; when linked like a chain, it denotes indecision; when broken, it denotes death by accident or by disease of the head.

The Line of Heart

The "Line of Heart," which runs across the upper part of the hand and along the base of the Mount of Jupiter, Saturn, Sun and Mercury, is an important factor in the study of the hand.

The "Line of Heart" may rise in three different places. The most desirable is from the center of the

The least desirable is when the "Line of Heart" lies directly across the hand; this denotes jealousy.

Inconstancy and flirtations are probable in all cases when the "Line of Heart" is fringed by little lines rising from it. Broken lines indicate disappointment in affection.

The Line of Health

The point where the "Line of Health" rises, has never been definitely fixed, but the best authorities give it as rising either on the face or at the base of the Mount of Mercury. From here it runs down toward the Line of Life, and when it meets that line death is the result. This is true even though the Line of Life may appear good from natural tendencies. When the "Line of Health" is absent, it denotes a good constitution.

The Line of Fate

The "Line of Fate" (sometimes called the Line

of Saturn or the Line of Luck; when perfect, commences close to the wrist and ascends in a vertical line to the base of the Mount of Saturn or even higher up on the mount.

If the line in both hands is unbroken, well defined and of good color, untold blessing and happiness are denoted. If absent in one hand and perfect in the other, prosperity will come, but only by effort and hard work.

If a series of crosses are shown on the "Line of Fate" near the wrist a miserable childhood is denoted. If chained when crossing the Line of Heart a love trouble is foretold; if the line penetrates the third phalange of Saturn an extraordinary destiny is foreshadowed. If it runs through a square the possessor's life will be saved from danger. This is true in the case of youth, middle or old age, according to the distance on the line at which it occurs; if near the wrist, then he will be saved early in life; if at the center, then at middle life and if near the Mount of Saturn, then late in life.

If the Line of Fate be absent in early life, but starts later on in the Plain of Mars, it denotes a hard and troubled life, but if it continues unbrokenly, happiness and success will be the possessor's fortune—due to the surmounting of obstacles.

If the Line of Fate joins the Line of Heart, and they become one and run upon the Mount of Jupiter, the individual will rise to influence and power.

If the Fate Line is stopped and replaced by a cross, no matter where it occurs—whether at a quarter of its natural length or otherwise, it denotes sudden death.

The Line of Sun

The "Line of Sun" frequently called the "Line of Apollo" generally denotes success, although it must be considered with other features.

It may rise from the Line of Life, the Line of Head, the Line of Heart, the Mount of Luna, or the Mount of Mars. If it rises from the Line of Life and all other features are normal, it denotes worship of the beautiful; if from the Line of Head it denotes success in literature; if from the Line of Heart, it denotes influence in the world; if from the Mount of Luna it denotes distinction through the help of others; if from the Mount of Mars it denotes success after repeated trials. Its chief individuality, when deeply marked, is its tendency to sensitiveness.

The Ring of Venus

The Ring of Venus is a semi-circle rising between the index and second finger, and ending between the third and little finger. This circle denotes a highly strung and sensitive nature. When unbroken, it tends to make all miserable who are associated with the possessor.

The Line of Marriage

The Line of Marriage is a line of considerable importance when we consider the results. The lines of marriage generally rise on the side of the hand; sometimes, however, they are only marked across the face of the Mount of Mercury. When the line lies close to the Line of Heart the marriage will be in early life, at about eighteen years of age; when near the center of the Mount of Mercury, at about twenty-five years of age; three-fourths up the Mount of Mercury at about thirty-eight years of age; if still higher up marriage will occur still later in life.

If the line curves upward, the individual is pretty sure to remain single. If the line curves downward, the companion to whom one is married will die first. If the drooping line is crossed by small line or lines, sudden death is indicated. When the line ends with a fork, sloping towards the center of the palm, it denotes divorce. If the line has one or more islands it denotes unhappiness; if full of islands and drooping lines it is best not to marry. If two lines are marked two marriages are indicated; if three lines are registered, three marriages are indicated.

The Number of Children

The upright lines at the end of the line of marriage denotes the number of children. Narrow lines denote girls, broad lines denote boys. If clear and distinct, the children will be healthy; if faint, delicate.

The Line of Intuition

The "Line of Intuition" is almost a semi-circle extending from the Mount of Luna to the Mount of Mercury. If clearly defined it denotes sensitiveness to every influence. The possession of this line is a person of presentiments, and dreams are every-day occurrences. This line is especially found in the psychic hand.

The Three Bracelets

Not much importance is attached to the bracelets or lines at the wrist, yet some claim that they indicate the number of years one is to live. If but one line, and that near the wrist, it is called the thirty year line, and denotes death at thirty; two lines denote death at sixty years; three lines at eighty-five or ninety years.

Whether these lines indicate length of life or not, there is one important feature connected with the three bracelets and it deserves attention. This is the line nearest the hand; if arched and high up, it denotes pelvic troubles, and the warning given should receive special attention at the child-bearing period.

The Via Lasciva

The Via Lasciva is one of the unimportant lines—not generally found. It is a sister health line and adds force to the passions, when it runs off the palm at the wrist. If run into the Mount of Venus it denotes a shortening of life by indulgences.

The Line of Mars

The Line of Mars is known as the inner life line. It rises on the Mount of Mars and runs down along the side of the Life Line, but separate from it. When well-developed, especially on broad hands, it indicates a robust health and a fighting tendency—a good sign on the hand of a military man. Even on small hands where the Life Line is delicate, this line, if deep, denotes strength, and one may be sure it will carry a delicate constitution over many breakers.

Part IV

Signs and What They Signify

The star (see Plate II) found on the hand denotes either good fortune or danger, according to the place it is located.

When found on the highest point of the Mount of Jupiter it is a sign of honor and gratified ambition; when found very low on the base of the Mount of Jupiter, or on the side toward the back of the hand, the same promise as above holds good, with the added advantage of association with distinguished people.

The "star" on the Mount of Saturn denotes distinction in the possessor, but a dramatic end. The star on the Mount of Sun denotes riches, but not happiness. The star on the Mount of Mercury denotes great brilliancy as an orator and success along all scientific lines. The star on the upper Mount of Mars denotes unrivaled honors, but patience must stand at the helm. The star on the lower Mount of Mars denotes unusual distinction as a soldier. The star on the Mount of Luna is generally considered unfortunate; more frequently fatal than good. The star on the Mount of Venus denotes the attainment of one's object in love. The star on any of the fingers denotes unusual good luck.

The Cross

The "cross," as its name signifies, generally mean trouble and suffering. Palmists see only one exception to this rule in reading the hand. They claim that when the cross is on the Mount of Jupiter it shows that one great love will come into the individual's life.

On the Mount of Saturn a cross is a danger sign. On the Mount of the Sun it signifies disappointment in art or wealth. On the Mount of Mercury it indicates dishonesty; on the Mount of Venus it denotes fatality in love; on the Line of the Heart the death of a dear friend.

The Circle and Square

The sign of the "circle" is indicative of its possessor's character. If one gets into trouble he goes round and round never getting out. It is an unfortunate sign in all cases, except on the Mount of the Sun.

The "square," contrary to the circle, shows a probability of overcoming misfortune—a sign of preserva-

tion. If on the Line of Health, it is a sign that the health will be preserved—the same is true on all lines or mounts.

The Island and Triangle

The "Island" is a bad sign, but not necessarily fatal. It indicates interference with the characteristic designated by the line on which it is found. If on the Life Line one's life is threatened, the island disappearing when the danger is removed. Sometimes it is permanent, then it denotes continued trouble. When it grows faint it shows the trouble is passing and will disappear.

All "triangles" are good signs wherever found. The tripod is a most excellent sign, success being the main indication.

The Ring of Solomon

The "Ring of Solomon," more properly known as a sign, indicates spiritual power, love of visions and deep mystic power.

The above guide of How to Read the Hand, though brief, I have endeavored to make thoroughly reliable, and only ask that all who make it a study will take no one feature, line or mark as wholly significant, but consider the hand in its entirety.

The information gathered here has been deduced from experience, the knowledge having been brought from the four corners of the earth, and I trust that all who study palmistry, whether for research or amusement, will do it earnestly and conscientiously. As no two trees made by nature are alike, so are no two hands alike. The study is arduous but fascinating in the extreme.

Ancient Massacre in Cave Revealed

Reno, Nev.—An Indian tradition that an old Payute chief, centuries ago, drove the Saitekare tribe into a cave near Humboldt Lake, Nevada, and there mercilessly exterminated all of them has just been confirmed by John P. Harrington, Smithsonian institute archaeologist.

Harrington found in the cave quantities of bones and objects of Indian manufacture showing that the tribe had died fighting with their belongings piled about them.

As the result of this and other finds Harrington expressed the belief that the Indians were the earliest men on this continent and that there was no such race as the Mound Builders, as believed by our early scientists.

He has uncovered evidence that the Indians really built these mounds. He says the Indians are a single people, of the Mongolian race, which held those parts of the old world adjacent to the great island of America.—*The Milwaukee Sunday Sentinel*.

Psychotherapy

Dr. Sheldon Leavitt

WELL-DIRECTED ENERGY.—I have seen men of talent struggle all their lives against what to them was fate, but which to observers was plainly misdirected energy. Such men are continually set in opposition to the prevailing powers, endeavoring with pigmy strength to withstand the energy of a tide sweeping resistlessly onwards. How could they succeed? It is foolish to butt one's head against a stone wall, for the harder one butts the more one is hurt and the wall remains unmoved. If we want the wall broken down, let us first diplomatically get authority to raze it and then proceed to do the work with sledge and bar.

To move with the tide rather than against it is not necessarily to "run with the crowd to do evil." When a movement is at the height of its power it is not evil, but good for it is working out a purpose. It is only when its power has been spent and it remains to weakly harass and impede that it becomes an evil.

There is a tide in the affairs of both individuals and nations which should be taken at its flood if one would ride to success. The time to butt hard against a thing is when it has done its work and it remains in the way of something better. At such a time it is already tottering to a fall, anyhow, and your efforts will somewhat and somehow avail to hasten the process.

Look out for things that are moving resistlessly onwards. Don't get in their way. Don't put yourself in direct opposition to them, for to do so is to get crushed. Follow a wiser course. In the wake of a movement there is always a succeeding wave of energy, varying in particulars and thus constituting a modification of the first one. It is the next step in the onward movement. It may not rise to the dignity of your idea, and yet it embodies some of your opinions. Then get into the tide of its energies—get in early. Your influence will grow with its on-sweep and you will be borne by it to a height of power that may enable you vastly to modify succeeding phenomena.

It is thus that we may become the arbiters of our own fate and at the same time become important factors in determining helpful effects for many.

"He that hath ears to hear, let him hear."

EARLY TRAINING.—Early in life children are taught that danger lurks in darkness, in solitude, in wind, in wave, in food, in heat and in cold. They are taught to distrust their own forces and to rely on aid outside themselves. Many of them are told that all things good are a gift from the bountiful hand of God and that all things evil proceed from the Powers of Darkness. They are told that their natural impulses are evil and that true goodness of heart and life comes from a successful contest with foes within, in

which warfare their own powers of resistance count for little.

Now, this is all wrong. They should be given to know that they have no real enemy anywhere, but that the problems of health, happiness and success are to be solved only by maintaining an even balance between the attributes of will, intellect and emotion. Children, like adults, go wrong because they allow emotion the ascendancy. They think they are compelled by an indescribable something, which in reality is feeling, to certain acts, not knowing that abundant powers of resistance reside in them and are always available.

The hour before sleep is favorable for mental suggestion; but better effect can be obtained from suggestions made to a child during ordinary sleep. After a little practice parents will find that they can talk to their children without arousing them, and by suitable suggestions can thus profoundly influence their emotions and propensities.

Let homes be conducted along the lines supplied by psycho-physiology and they will become what they ought to be, approved training schools for those whom we would have attain to a high order of living.

Exaggeration of Evil

The ruins of anything make upon the mind more of an impression of largeness, of grandeur and sublimity, than the thing itself. It is because our imagination is more powerful to awaken sentiments of wonder in us than is our vision. To paraphrase Maud Muller, "Of all deceptive words of tongue or pen, the most so are these: It might have been."

We hear of a drunkard—"What a gifted fellow he was! If it had not been for drink, he might have been president." Ten to one had he stayed sober he would have been as commonplace as you or I. The fact that he is a wreck gives our imaginations a chance.

So of an old woman we exclaim, "What a beauty she must have been in her youth!" Yet, doubtless all around us are girls more charming than she ever was, but we only see them with the eye, while we see the old woman's gone beauty with the mind's eye.

Horace Bushnell has a sermon on "The Dignity of Humanity as Shown by Its Ruins," in which he strikingly shows the divine nature of man by his devilishness, such as his wars, tortures, monster passions and perversions; the argument being that none but a divine-size creature could fall so low. But it seems to me the reasoning is tainted with error; for we should beware of the estimate made by the fancy.

The temples of Karnak and Luxor, I dare say, seem more impressive to our imagination, stirred by their awful remnants, than they would have seemed to us had we lived then. We cannot possibly see anything so tremendous as what we can fancy we might see.

We are prone to magnify evil and minimize good. The one wrong thing we did during the day—our outburst of passion, or instance of bad judgment—occupies our mind at evening more than all the good things we did.

Newspapers think that the horrible and criminal and scandalous make better news than the normal and sane and gentle.

The oath attracts more attention than a good word.

The woman with a "past" is fascinating.

Somehow or other we have linked evil and greatness together. But we are wrong.

Emerson says: "Fools wonder at the extraordinary, while wise men wonder at the ordinary."—*Frank Crane, in Chicago Daily News.*

TREE RINGS TELL HISTORY OF ANCIENT INDIAN RUINS

Giant trees of the Southwestern plateaus are a time link between the civilization of today and the ages when prehistoric Indians erected stone and timber temples in the canyons of what is now Arizona and New Mexico. Dr. A. E. Douglass of the University of Arizona at Tucson, Ariz., has discovered. He has found that the beams used in the construction of these ancient houses contain the same annual rings of growth that are present in trees that are now alive and growing on the Colorado plateau, and he is making these records of nature bring to life long-buried historic facts about the ruins.

"In the dry regions of the Southwest pine trees are strongly affected by climatic conditions, putting on larger rings when the rainfall is abundant and forming very thin rings when the season is dry," Dr. Douglass explains. "These characteristics may be found in practically all the trees in the forests on the Colorado plateau in northern Arizona and New Mexico, and it is possible to identify the same rings in nearly all the trees."

In the hundreds of tree trunks which the Indians used in constructing the great building at Aztec, N. M., he has found it easy to trace identical rings, and by assigning a number to certain ones a simple counting of the rings to the outside gave the relative dates at which all the different timbers were cut.

By this method he has ascertained that the great building of 450 rooms at Aztec took only about ten years to build, and that the structure was begun at the east end and finished at the west; that in one case of three stories they must have been built in immediate succession.

Still more interesting was the discovery that the tree rings in the timbers in the great ruin of Pueblo Bonito in Chaco Canyon, fifty miles south of Aztec, not only show that they were cut within a very few

years of each other, but also show that they were cut from forty to forty-five years before the timbers at Aztec. This gives then the actual number of years between the construction of two great Pueblo buildings, and opens up the way for a definite chronology of the various ruins of the Southwest.

The trees that were cut down ages ago by the Indians, and that now share equally with the living trees of today in the honor of being the most authentic pages of earliest history, were transported many miles to the building sites. The Indians used their trunks as beams to make the ceilings for their larger rooms. Across these beams they laid small, straight poles, and on the poles they placed brush and a thick earthen floor. Some of the ruins contain 400 or 500 rooms.

Farmer Who Removed Cow from Pound Alternative Penalty, Under Canadian Law, Is Cutting Off Ears and Deportation

Winnipeg, Man., Nov. 30.—Hanging, or cutting off the ears of the accused and deporting him to the penal colony of Australia are the only penalties under existing legislation for the offense of which Angus McDonald is accused. McDonald, thrifty dairyman, took a cow from the public pound, despite the protests of the pound keeper, and led it back to his herd, from which it had strayed.

A charge of pound-breach was laid before the courts. When the evidence had been presented and a verdict reached, it was found that the Canadian criminal code applied no penalty for pound-breach. Reference was made to the English common law.

An enactment of more than 150 years ago, it was found, provides that the person guilty of such an offense shall be executed or have his ears removed and be deported to the penal colony of Australia, which was taken from the category of criminal colonies years ago.

Meantime, McDonald's sentence has been held in Canadian House of Commons, the only legislative body in Canada empowered to deal with the criminal code, probably will be called to the need for a misdemeanor statute to take the place of the present cavalier code. abeyance.—*Post-Dispatch.*

Rum runners along the Jersey coast will be chased by speed boats driven by twin airplane motors, capable of forty miles an hour. These boats can race to the twelve-mile limit and back in forty minutes. They have no masts, cabins or side lights, and travel like hydroplanes.

EVOLUTIONARY IMMORTALITY

By Alfred Gould

(Continued from last month)

The reason why we have adopted this enumeration will be increasingly apparent as we advance.

(1) FOOD.

What is food for the human being on this earth during his mortal activity?

It is the introduction into and the elimination from this physical body of all those earth chemical ingredients which go to build up its tissues, lay the foundation for its functions and thus create for it the possibility of ever higher expression. This makes our physical body completely of the earth earthy. It is an integral part of the planet which supports it. We refer the student to the latest standard works on hygiene and physiology for further detailed information.

The wonderful powers of assimilation and transformation shown by the human body are but the result of millions of years of previous evolutionary life-form experience which has culminated in the present wonderful machine for further progress we are privileged to use. With the rapid increase in numbers in the human species since modern science opened, just for a narrow crack, the door of objective knowledge, the increased demand for food has continuously been met with ease.

The fury of self-immolation men have ever evinced has thus been somewhat mitigated, with the result that the stream of human energy using the earth as a way station in its progress, is being dammed up to an ever higher level unless adequate spillways are opened to give it further freedom. The application of eugenics would simply build this dam still higher.

When we have learned to forge ahead after death and take our seat in the next forward class instead of repeatedly returning to this low station, the pressure of population on earth will never increase beyond the limit of physical subsistence no matter how many may crowd the roadway of life at any given moment, in spite of all narrow mindedness of doctrines such as that expressed by Malthus, over a century ago, to soothe the troubled conscience of an erring master class.

We have as yet to properly systematize and popularly disseminate our present knowledge concerning kinds and amounts of foods which are needed by the body in its varied activities. This should be one of the first and most essential courses of instruction in our schools for the young. Properly studied out standard schedules of kind, quality and weight of food

suited to different occupations and ages, would be one of the principal means for easily eliminating a main cause of sickness, conducing thus to greater longevity and vigor throughout life.

Our first consideration then, should be proper and sufficient food for ourselves and those dependent upon us.

(2) CLOTHING.

In all parts of the world, man needs protection, either for all or some parts of the body, for his own health and convenience and, ultimately, to help bring on a situation wherein he is not necessarily conscious of the existence of his physical body.

The problem of clothing, being much simpler than that of food, has been far more successfully solved although, here too, neither this knowledge, nor the possible acquisition of it, has been popularly enough disseminated. Heat, cold, infectious disease, war, adornment, materials at hand, etc., all influence the clothing of man, not to mention wealth. Just as food must be taken to insure a constant and consistent maximum of strength, so also must *clothing* be arranged so as to insure an even bodily temperature under all conditions.

(3) LODGING.

Leaving out all esthetic possibilities, in a physical sense, lodging is a problem still more easily solved than clothing. It arises from a development of the same urge for physical protection and helps likewise, in great part, by increasing comfort, to eliminate consciousness of man's surroundings in his mind; at least for those of us who are scanning the path ahead. From the mere cave-dweller to him who requires a many columned stone temple or a modern complicated skyscraper for a palace, the difference is only of degree, not of kind.

(4) SCULPTURE.

The artist of touch models and draws.

After having his physical cravings satisfied, as above, man seeks to understand what is going on about him. His first natural impulse is to imitate what he sees around him in form. He thus begins collecting data for future generalizations through the two most important of his five doorways to outer nature, touch and sight. As he does so, numberless questions arise in his mind as to construction, function and mode of life of whatever he is portraying. He chooses what interests him most: either man himself or the correlated animals and lower plant life. He is gaining *experi-*

ence. He begins to be conscious of relations which did not exist for him before. Every thought is a question mark which must be solved as soon as possible and leads him ever further along the path of Science.

(5) PAINTING.

Man's sense of imitation soon leads him on to adding color to the form he has produced. Thus arises an entirely new and most absorbing series of experiences which carry him along a road lined on both sides with wonderful flowery growths, each one of which is a volume of nature open to whomsoever knows how to read. He tries it valiantly but success comes to him but slowly. He finds this new series of experiences helping to confirm and to complete those which the pursuit of form imitation had furnished him. He begins to grow, to think in terms outside of himself and revels in his progress. His sense of harmony has increased many fold. He has become the artist of sight and color.

(6) MUSIC.

In those men whose faculties lead them to notice sound inflections and gradations, will arise the mental necessity of finding out what this sound world means. They will begin by imitating the wind, the babbling brook, the song of the meadow lark and the surge of the ocean surf. In this imitation, rhythm, due to repetition will unconsciously creep in. From rhythm, cadence will arise and the clear whistling notes through the enthusiastic lips will soon rival the best production of our winged songsters. Man's personal powers will soon be amplified by wondrous musical instruments of all kinds, leading to a series of musical expressions which admit of minute and intensified analysis. Here again, man finds another world of experiences in which to develop his growing power of analysis and generalization.

The harmony of the human soul which is thus trying to show itself in objective grandeur, limps visibly. True music has not yet been developed in this physical earth phase. Man will soon accomplish more along this line.

(7) POETRY AND SONG.

The effect on human progress of these arts of Sculpture, Painting and Music, is most profound. They carry the use of the senses of touch, sight and hearing to a much higher pitch than the ordinary, preceding necessities of physical life involved. The human brain truly begins to awaken, through them, to Life's infinite possibilities and finds itself carried onward to express its generalizations both in poetry and song.

Thus the progressing human soul gives free vent to its rapture at experiencing the new sensations these initial and tentative steps into Nature around it have furnished for it.

It is the beginning of *true progress*.

(8) SCIENCE.

Poetry and Song thus typify the joy of man in registering the first advance in knowledge of surrounding nature. As he tries further to advance, he finds greater precision in collating facts most necessary to greater precision in analysis and generalization.

He bends to the arduous task. He has done it in every clime, along every possible avenue, and has ever reaped the reward according to his perseverance and intelligence.

So he pierces one successive veil after another of the shrouds which surround us on every side; he establishes, so to speak, a psychic clearing in the forest of ignorance around about which gives him freedom of movement and possibility of impetus in action, sure harbinger of ever greater things to come.

(9) PHILOSOPHY.

He uncovers the progressive *Truth* of Human Development. From considering each branch of knowledge by itself, his power of analysis soon reduces its apparent complex forms to the kernel of its harmony with all the rest. He soon recognizes that, having reached this height, the vista of far off peaks and mountain chains still stretches on indefinitely, beckoning him endlessly forward. Philosophy has simplified *all questions of Life* for him. He has attained the fullest wisdom possible to earth and is ready for true freedom further on!

Philosophy of Life

One philosopher of today, Dr. B. A. G. Fuller, who does know how to write as well as how to philosophize, is not in the least guilty of exaggeration when he says:

"Philosophy can argue with considerable force that the habits of mind which it tends to inculcate are of practical assistance in the making of a living for one's self, and in contributing to the welfare of society as a whole," . . . and also in the unfoldment one's self, and in contributing to the welfare of so-

Most important of all is the assistance philosophy renders in prompting a fine appreciation of the intellectual and *spiritual values of life*.

Lacking such an appreciation, even the most successful of men, in a material way, are hampered in self-expression and self-realization, without which there can be no truly joyous living.

In fact, spiritual philosophy of life, as applied in one's *spiritual development toward mediumship*, is of primary importance to everyone of intellect and comprehension.

This is true because spiritual unfoldment brings material success. It is the law. W. J. B.

The Acts of the Eastern Adepts

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

"A Saint is aware of every thought of the King's heart, and of every secret on earth or in heaven."—Saying of JELALU-'D-DIN.

The mental and physical condition necessary for the manifestation of their abnormal powers is termed by the Dervishes *Hal*, a word simply signifying "state." There appear, however, to be two distinct descriptions of *Hal*, induced by methods of a totally opposite character, and resulting in powers which differ in a corresponding degree.

The first appears to be of a merely temporary nature, and is found only among certain Orders such as the *Rufa'i* (Howling Dervishes) during their religious exercises performed collectively in the hall of their *Tekkch*. The devotees, by a contagious emulation, work themselves and each other into an abnormal state of agitation, both mental and physical, during which they inflict upon themselves injuries which, under ordinary conditions, would be dangerous, if not fatal, but which, when inflicted while they are in this strange state of excitement, are, in many cases, not even followed by the loss of a drop of blood, and are mysteriously and speedily healed by the breath and spittle of the Sheikh. Many of our readers have personally seen such phenomena performed in my studio in Chicago.

That mental states are contagious we have, I think, abundant evidence in cases of panic, when persons, without having the faintest idea of the cause, will excitedly join in the general rush; and also in so-called Christian "Revivals"—instances of which are, perhaps, more common in America than elsewhere, when, during an enthusiastic "camp meeting" many persons become perfectly frenzied with religious excitement.

The dance (*Devr*) of the *Mevlevi* Dervishes also produces a species of *Hal*. It would indeed be difficult to account otherwise for the ability of some twenty men and youths to spin around with closed eyes and outstretched arms within a limited circle for the space of from ten to fifteen minutes without either coming into collision with each other, or showing any signs of giddiness—a scarcely possible feat under ordinary conditions.

The second description of *Hal*, which appears to be permanent, or, at least, assumable at will, is attained only by those Dervishes who, through long and fervent contemplation of the Deity, have arrived at the Fourth, or highest degree, that of "Union with Allah." **Sheikhs and Dervishes of superior grade, be-**

longing to all Orders, whether Vocative or Contemplative, are equally credited with ability to acquire this degree of sanctity; and on attaining it they become endowed with various spiritual and superhuman powers. Among these may be named what is termed the "Power of the Will," thought-reading, the gift of prophecy, knowledge of what is happening afar off, and power to influence the event, as also ability to appear in person at great distances for the help of friends or the confusion of enemies, and miracle-working generally. These wonderful gifts can, it is believed, be transmitted by a Sheikh, with his mantle of office, to the disciple who shall prove himself by his rapid advance on the Mystic Path to be a worthy recipient of them, even as Elijah bestowed his mantle on Elisha and endowed him with his own miraculous powers. Instances of the exercise of the Power of the Will are to be found in the biography of every Dervish of renown. In some cases the subject is conscious of the influence under which he is acting, in others he is quite unaware of it, as in the following incident related by the learned Sufi, Mohammed Baha'd-Din, of his spiritual Master:

"In my youth I was ever with Our Lord (*Mevlana*) *Sn'ed ed Din* of *Kashgar* at *Dereed*. It happened one day, as we were walking out together, that we came upon a number of the people of the place who were engaged in the exercise of wrestling. We agreed together to aid one of the wrestlers so that he might throw his opponent, and afterwards to change our design in favor of the discomfited one. So we stopped as if to look on, and as we looked, gave the full influence of our united wills to one individual, and he was immediately able to vanquish the other. Each person we chose in turn vanquished his opponent, and the power of our wills was thus clearly manifested."

This Sheikh also took an active part in the wars of his time between the Sultans of *Bokhara* and *Samar-cand*; and by means of his wonderful powers is held to have greatly influenced their history. The monarch who took the precaution of securing his goodwill was invariably victorious; while those who disclaimed his assistance met with loss and disaster; and many persons who had wronged the Sheikh or his friends in the troubled times in which he lived felt the weight of his spiritual displeasure. Some even fell sick and died, or recovered only after making full confession and restitution, and obtaining his pardon and intercession with Allah on their behalf. It was said that he could hold converse with his disciples and friends

some one compelled me to do so. I maintained my feet for some days, after which a person brought me a little meal, just to reduce me and wear away. My life was nearly expiring out of me at the sight of the tortoise, but I refrained, and I heard a voice from within me and said, "I am hungry, I am hungry." At that moment a chicken came before me, and I ate it, and passed, and leaving the voice exclaimed, "What a man!" It is my mortal part," I replied, "but the soul is yet firm and awaits the result." "Come to my house," he said, and went away. I resolved, however, to fulfill my vow, and remained where I was, but Elias came and told me to follow the serpent, whom I found at his door awaiting me. "I will come simply with my wish," said he, "and I was induced by Elias." After this he gave me meat and drink in plenty, and then presented me with a female servant, and I became his confirmed friend and companion."

Many and wonderful are the legends which have gathered round the name of the great mystic poet, Jalal-i-Din. The *ACTS OF THE ADEPTS*, compiled by Ebn-i in the fourteenth century, contains some hundreds of anecdotes concerning Jalal, his family, friends and followers, most of which are narratives of supernatural actions performed by living or dead persons, male or female, or of some remarkable event connected with them.

Baha-i-Din Veli, the father of Jalal-i-Din, was hardly less famous during the Mystics of the thirteenth century than was his illustrious son; and besides being closely related to the reigning dynasty of Khwarezm, was able to trace his descent to Abu Bakr, the "Commander of the Faithful," and uncle of the Prophet. In virtue of his learning and mystic poetry, Baha-i-Din was held in such high estimation by the inhabitants of the capital, Balkh, as to excite the jealous animosity of the Sultan's courtiers, who accused him of aspiring to the throne. He accordingly quitted the city with a following of about fifty monks, after delivering in the great mosque a public address in which he foretold the advent of the Moguls and the subversion of the country. Arrived at Bagdad, he was received with great honor by the Khalif, but refused the costly gifts he would have bestowed upon him. Preaching in the mosque, he dared to reprove the monarch to his face for his evil course of life, and foretold that he would be slain by the Moguls under circumstances of great ignominy and cruelty. During Baha-i-Din's sojourn at Bagdad news came of the conquest of Balkh; he again set out on his travels, and, after various wanderings, was finally invited to Konia by the Seljuk Sultan, Ala-i-Din, who warmly welcomed and liberally entertained by this prince, under whose auspices he established a college, and

received from him the honorable title of "Sultan of Learned Men." Sultan-i-Masani.

Numerous stories are related of the wonderful spiritual gifts possessed by this illustrious Sufi, and of the great influence he exercised over others, not only during his lifetime, but also after death. One of these stories is that when Sultan Ala-i-Din had invited Jalal to attend Baha Veli to remain in the innermost part of the palace, there to survey the walls and towers. After this inspection Baha remarked to the Sultan, "Against myriads and against the host of the enemy, thou hast raised a goodly defence. But what protection hast thou built against those unseen arrows the sight and means of the oppressed, which overthrow a thousand walls and sweep wide wastes in destruction? Oh, my son, strive to acquire the blessings of thy subjects. These are a stronghold compared to which the walls and towers of the strongest castles are as nothing."

Another anecdote says that shortly after the death of Baha-i-Din, the Sultan of Khwarezm, Jalal-i-Din, had arrived on the borders of Asia Minor with a great army. On hearing this alarming news, the Sultan of Khwarezm went to pay at the tomb of the deceased Sheikh, and then prepared to meet the army who were encamped in the neighborhood of Esmahan. Disguising himself, he set out with a few followers to reconnoitre, and actually entered the enemy's camp. At midnight the sainted Sheikh appeared to him in a dream and warned him to fly. The Sultan awoke, but regarding as important to the warning, fell asleep again. The Saint now appeared a second time. Ala-i-Din saw himself seated on his throne, and the Saint approaching him came him on the breast with his staff, saying angrily, "Why sleepest thou? Arise!" So the Sultan arose, got together his people and horses, and stole from the camp. Not long afterwards the two armies engaged; the Sultan of Khwarezm came off victorious; and in all subsequent difficulties had recourse to the powerful aid of the Saint whom he had in life honored and befriended.

Jalal-i-Din, who had studied under the most eminent teachers of Aleppo and Damascus, succeeded his father as Director of the College at Konia, and also in the title of "Sultan of Learned Men." The high reputation for piety and learning that the young scholar had already acquired gained for him the devotion of his father's disciples; and in addition to these he soon gathered around him four hundred enthusiastic students by whom he was designated *Mevlana* (Our Lord), a title from which, as above mentioned, the Order founded by him took its name.

Ebn-i relates the following incident as illustrative of the close friendship and devotion to each other of these Sufi Saints. An eminent Sheikh, the Serridi

Burha-nu-'d-Din had been a pupil of the Baha-'d-Din during his residence at Balkh. On his master's departure from that city, the Seyyid went to Termiz, and, after living some time there as a recluse, he began to lecture publicly. During one of his discourses he suddenly stopped and cried out in a tone of anguish, accompanied by floods of tears: "Alas! my Master has passed away from this Tabernacle of Dust to the Abode of Sincerity!" His words and the time of their utterance were noted down, and were subsequently found to correspond exactly with the moment of Baha Vele'd's death. When the disciples at Termiz had mourned forty days for the great Teacher, the Seyyid said to them, "The son of my master, Jelalu-'d-Din Mohammed, is left alone and is wishing to see me. I must go to the land of Rum, and deliver over to him the trust which my Teacher confided to my safe keeping."

On arriving at Konieh, the Seyyid was so much delighted with the discourse of Jelal, that he kissed the soles of his feet, exclaiming, "A hundred fold hast thou surpassed thy father in all knowledge of the Humanities; but he was versed also in that spiritual knowledge which is attained only through silent contemplation and through ecstasy. From this day forward my aim shall be to instruct thee in that knowledge—the knowledge possessed by the Prophets and Saints and which we term The Science of Divine Intuition. This is the science spoken of by Allah: 'We have taught him a science from within Us.' This knowledge did I acquire from my Teacher; do thou receive it from me, and thus become the heir of thy father in things spiritual as well as in things temporal." Jelal took the Seyyid to his College, and for nine years was his pupil in mystic lore.

The following story is told of Jelal's student days. While he was pursuing his studies at Aleppo, the superior treatment he received from the professor roused the jealousy of some of his fellow students, who complained to the governor that Jelal was immoral, as he was in the habit of quitting his cell at midnight for some unknown purpose. The governor resolved to see and judge for himself; he therefore hid himself in the college porter's lodge.

At midnight Jelal came forth, and went straight to the locked gate of the college, watched by the governor. The gate flew open; and Jelal, followed at a distance by the governor, went through the streets to the locked city gate. This, too, opened of itself; and again both passed through. They went on, and came to the tomb of Abraham (at Hebron, about 350 miles distant). There a domed edifice was seen, filled with a large company of forms in green raiment, who came forth to meet Jelal, and conducted him into the building. The governor hereupon lost his senses

through fright, and did not recover until after the sun had risen. He could now see neither edifice nor human being. He wandered about on a trackless waste for three days and nights, and at length sank under his sufferings.

Meanwhile the porter of the college had given intelligence of the governor's pursuit after Jelal. When his officers found that he did not return, they sent a company of soldiers to seek him. These, on the second day, were met by Jelal, who told them where they would find their master. Late on the next day they came up with the governor, found him nearly dead, and brought him home. This dignity was so impressed by the event that he became a sincere admirer and devoted disciple of Jelal.

The two following anecdotes also illustrate the faculty ascribed to the higher Mystics of transporting themselves at will to great distances.

A certain rich merchant of Konieh, a disciple, as was also his wife, of Jelal, went to Mekka one year for the pilgrimage. On the day when the victims were slaughtered, the lady had a dish of sweetmeat prepared, and sent some of it in a china bowl to Jelal, to be eaten at dinner. She made the request that, when he partook of the food, he would favor her absent husband with his remembrance, his prayers and his blessing. Jelal invited his disciples to the feast, and all ate of the lady's sweetmeat to repletion. But the bowl still remained full. Jelal then said, "O, he, too must partake of it." He took the bowl, ascended to the terraced roof of the college with it, returning immediately empty handed. His friends asked him what he had done with the bowl and the food. "I have handed them," said Jelal, "to the lady's husband, whose property they are." The company were puzzled by his words and conduct. In due course of time, when the pilgrims returned to Konieh, out of the baggage of the merchant the china bowl was produced, and sent in to the astonished lady, who inquired of her husband how he had become possessed of that identical dish. He replied, "Ah! I am also at a loss to know how it happened. But on the eve of the slaughter of the victims, I was seated in my tent, at Arafat, with a company of other pilgrims, when an arm was projected into the tent, and placed this dish before me, filled with sweetmeat. I sent out servants to see who had brought it to me, but no one was found."

A company of pilgrims arrived one year at Konieh on the return journey from Mekka, and after visiting all the famous men of the city they were conducted to Jelal's College. On seeing him seated there, they all exclaimed and fainted away. When they were recovered, Jelal began to offer excuses, saying to them, "I fear you have been deceived, either by an impostor

or by some person resembling me in feature." The pilgrims, however, one and all objected. "Why talks he thus?" they said to one another. "Why strive to make us doubt our eyes? By the God of heaven and earth, he was with us in person, habited in the very dress he now wears, when we assumed the pilgrim garb at Mekka. He performed with us all the ceremonies of the pilgrimage there, and at Arafat. He visited with us the tomb of the Prophet at Medina, though he never once ate or drank with us."

For further examples of the marvelous acts of Jelalu'd-Din as recorded by Effaki, I must refer the curious reader to the work itself.

Perhaps one of the most famous of the Saints was Hadji Bektash—"Bektash the Pilgrim." He was a man of noble birth and great learning, his father having been the Seyyid Ibrahim Mokerrem of Khorassan. While yet a boy, he is said to have been distinguished for his devotion, never mixing with companions of his own age; and evinced in early youth an aversion to all worldly pursuits. His education was entrusted to the Sage, Lokman, one of the disciples of Achmet Youssouf, the Chief of the Sheikhs of Turkestan, and by him Hadji Bektash was "instructed in all the exoteric and esoteric sciences." Lokman bestowed on this favorite pupil the mantle of the Imam Jafer, which he had himself received from Achmet Youssouf. According to his biographers, Hadji Bektash declined all the dignities offered him by his father, "who died a prince in Khorassan," and devoted himself to a life of seclusion. Forty years were passed by this saintly man in study, fasting, and prayer, until he at length arrived at such a degree of perfection that his soul during sleep, left his body and entered the World of Spirits, and he became "filled with Mystic Science and Divine Knowledge." In obedience to the spiritually received command of Achmet Youssouf he went with Mohammed Bokhara and seven hundred Dervishes and other pious men and saints into Asia Minor in the train of the conquering Orchan.

It appears to be a point of honor with a Dervish to maintain that the Order of which he is a member is the most important of all the religious sects of Islam, and that its founder is the greatest and holiest of all *Pirs*. The legends related to Hadji Bektash by his followers, however, go far to establish his supremacy over all rival Saints. Of these the following may serve as a specimen.

Hadji Bektash was one day sitting with some of his followers on a wall, when they saw a rival Dervish advancing toward them, mounted on a roaring lion, and holding in his hand as a whip, a writhing serpent with which he chastised his steed. The disciples, who had never before beheld such a sight, marveled

greatly; but their Sheikh calmly observed, "My brethren, there is little merit in being able to ride upon a lion; I will show you a more wonderful thing. This wall on which we are sitting shall advance and bar the further progress of you wild beast and his rider." The Dervishes immediately found that they were being carried forward by the wall toward the lion, whose rider was compelled to acknowledge the superior spiritual rank of Hadji Bektash. This wall is still pointed out to travelers.

Michelet has remarked, with reference to the legends which have collected round the Saints of the Christian Calendar, that "the monks wrote them, but the people were their authors." And the same may be said of some of the extravagant stories related of Dervish Saints. In the following story, for instance, the Moslem Saint, Mohammed Bokhara, is made the hero of adventures evidently borrowed from a widespread Eastern folktale.

This Mohammed Bokhara, also called Sari Saltik and Kilgra Sultan, was one of the fighting saints of the Ottoman conquest, and a favorite disciple of Hadji Bektash. After the conquest of Broussa by Sultan Orchan (1326), the Master bestowed on his disciple the insignia of the Order—a wooden sword, a sheepskin mat, a banner, drum and horn—and dispatched him on a mission to the Unbelievers. The Saint and his seventy followers spread their sheepskins on the sea and sailed away, "with drums beating and banners flying, from Roumelia to the Crimea, from Muscovy to Poland." At Dantzic, Sari Saltik had an interview with Saint Nikola the Patriarch, whom he slew. Then, adopting his name and dress, he, as the Patriarch, traveled about Europe for some years, during which time he converted many thousands to the faith of Islam. The King of the Dobrudja, after listening to the preaching of the Saint, desired of him a miracle in confirmation of his mission. There happened to be then in the Dobrudja a terrible seven-headed Dragon, and the King's two daughters were doomed to be devoured by him. Sari Saltik agreed to slay the monster and deliver the princesses on condition that they became Moslems.

Accompanied by his seventy Dervishes, beating their drums and waving their banners, he proceeded to the column to which the doomed maidens were bound, drew his wooden sword, and waited. The Dragon soon appeared, and the Saint, addressing him with the passage from the Koran beginning "Greetings to Noah in Both Worlds," cut off three of his heads so that he fled away with the remaining four. The Dervish pursued him to his den, at the entrance to which he cut off the remaining heads, and then followed the monster into the cave, where a frightful struggle took place. The Dragon pressed the Saint so

hard against the rock that the impression of his hands and feet remained visible. At last Sari Saltik slew the monster, and, with his bloody breast and bloody sword, he led the maidens back to their father, the king.

In the meantime, however, a "cursed (Christian) monk," who had shown Saltik the way to the column, had picked up the three tongues and the ears of the three heads first cut off and carried them to the king, boasting that he had killed the Dragon. The princesses bore out the testimony of the Saint; but the monk persisted in his statement, Sari Saltik proposed as a test that they should both be broiled together in a cauldron. The monk did not approve of this trial by ordeal; but, by command of the King, he was obliged to undergo it. Sari Saltik was tied up by his Dervishes, and the monk by his companions, and both were put into a large cauldron heated by an immense fire. It was at this hour that Hadji Bektash, who was then at Kir Shehir in Asia Minor, swept with a handkerchief a dripping rock, exclaiming, "My Saltik, Mohammed is now in great distress, may Allah assist him!" Ever since that day, salt instead of, as before, fresh water, has dripped from that rock, and from it the kind of salt called "Hadji Bektash" is produced. The cauldron being opened, Sari Saltik was found perspiring and ejaculating, "O All Vivifying! (Ya Hayi)." But of the monk nothing was left but blackened cinders and burnt bones. The King of the Dobrudja, moved by this miracle, instantly, together with seven hundred thousand of his subjects, embraced the faith of Islam. He also sent ambassadors to Sultan Orchan, who bestowed upon him the title of Kadi, a horse-tail standard, a banner, and the Moslem name of Ali Mukhtar.

In the same year Sari Saltik made his will, wherein he commanded seven coffins to be made, because seven Kings were to contend for his body after death. And so it fell out. After his corpse had been washed and laid in one of the coffins, seven kings demanded the privilege of burying it. A coffin was given to all the seven, who were "the Kings of Muscovy, Poland, Bohemia, Sweden, Adrianople, Moldavia, and the Dobrudja." The last buried the coffin that fell to him in the Cave of the Dragon at Kilgra on the Black Sea, and built a Tekkah close by, where the Saint's wooden sword, drum and banner were treasured as relics.

Of the many Dervish saints whose *turbes* or mausoleums are to be found in that picturesque old capital of the Ottoman Sultans, Broussa, one of the most famous was Shemsu'd-Din Mohammed Ben Ali, a Seyyid, or descendant of the Prophet, who also bore the honorable title of Emir Sultan, bestowed on him on account of his learning. When performing his pilgrimage to the holy cities, the Sherifs, his fellow descendants, refused him the portion to which he was

entitled by his descent. The Saint accordingly decided to refer the matter to the decision of the Prophet himself, and, going to his tomb accompanied by the other Seyyids, they heard a voice from within cry "Health to thee, my son, Mohammed Ben Ali! Go to Rum with the lamp!" Upon hearing this, the Sherifs threw themselves at Shemsu'd-Din's feet, and acknowledged their fault. He shortly afterwards set out for Anatolia, whereupon a lamp suspended from heaven became his guide on the way, and disappeared only when he entered the gates of Broussa. Emir Sultan accepted this as a sign that he was to take up his abode in this city, where he found awaiting him four hundred thousand disciples. For the inhabitants had seen the lamp hanging from heaven for three days, and knew by that wonder that they might expect the advent of a Saint. Under his direction they all became Dervishes. Sultan Bayazid not only walked on foot by his stirrup, but gave him his daughter, Nature Hanum, in marriage. When this Sultan had completed the building of the Oulou Jami, or "Great Mosque," he asked Emir Sultan if it were not a perfect mosque. "Yes," replied the Saint, "it is a very elegant mosque, but some cups of wine for the refreshment of the pious are wanting in the middle." The Sultan exclaimed with surprise, "How could it be possible to stain the house of Allah with the liquor forbidden by the law?" "Well," replied the Saint, "thou hast built a mosque, Bayazid, and findest it strange to put a cup of wine therein, but thy body, which is a house of Allah more excellent than a talisman composed of the Divine Names, or the throne of Allah Himself—how is it that thou dost not fear to stain the purity of *this* godlike house with wine, day and night?" From that moment, adds the narrator, "Bayazid repented, and left off drinking wine."

Among the number of holy men who favored Evliya Effendi with their friendship, was the Sheikh Abdi Dedeh, who built the Mevlevi Monastery at Kassim Pasha, on the outskirts of the capital. According to this author, Sheikh Abdi was "in mystic lore, a second Jelalu'd-Din. He knew by their names all those who came to the convent, though he had never seen them before. When he sang, "he intoxicated all Dervishes." Evliya Effendi also narrates that, as Sultan Murad was on one occasion returning from Broussa to Constantinople by sea, he was in danger of being drowned near Cape Bozbournou, when he "saw at the ship's head by the Sheikh, who calmed the waves."

* Of the Saints canonized in our own days I may mention a Sheikh of Cavalla, whose gift of prophecy had enabled him to predict the day and hour of his departure from the world. This holy man caused his tomb to be prepared in the hall of the *Tekkeh*; and, though apparently in his usual health, he, on the eve of the appointed day, announced to his wife and his

disciples that he must now take leave of them, as that day would be his last. These farewells taken, he calmly proceeded alone to the hall and lay down in the tomb that was to be his last resting-place. When, on the following morning, the disciples arrived at the *Takkeh*, they found their revered master had indeed, according to his prediction, breathed his last. The fame of his holy life and the circumstances of his death soon became widely known in the neighborhood; the devout watchers did not fail to see supernatural lights hovering over his grave; and before long miracles of healing were reported to have been performed at the shrine of the Sheikh of Cavalla.

What Is a Sufi?

Strictly speaking, every seeker after the ultimate truth is really a Sufi, whether he calls himself that or not. The word "Sufi" means Wisdom. The Sufi has a point of view which differs from others only in its constant endeavors to comprehend all others within itself. The Sufi seeks to appreciate as true the fact that every person, following his own particular line in life, nevertheless fits into the scheme of the Whole and finally attains not only his own goal, but the one final Goal of all. Hence every person, though obviously not a member of the Sufi Order, is a Sufi as long as he is seeking to understand life, or as soon as he is willing to believe that every other human being will also find and touch that same ideal.

All beliefs are simply degrees of clearness of vision. All are drops in the one ocean of truth. The more this is realized, the easier it is to see the true relationship between all beliefs, and the wider does the range of vision of the one Great Ocean become.

The Sufi Order was first introduced into the Western world in 1910 by Inayat Khan, who came from India bringing its message, viz., that in spite of our having been born in different regions of the earth, and having had different religions, customs, manners and different ideals in life, in the Sufi Order we can all unite in the Great Limitless Truth, beyond the narrow boundaries of caste, creed, nations or religion.

That which the Illuminated souls of all times have uttered, whatever faith they have exhibited, whatever language they have used, has always been SUFISM; for the Wisdom underlying all different faiths is that which unites them all, despite their external difference of aspect.—*Herald of Light*.

TO DRIVE A NAIL INTO PLASTER

Before trying to drive a nail into a plastered wall, first put the nail in boiling water until it is thoroughly heated. You can then drive it in clean without breaking or chipping any of the surrounding plaster.

QUESTIONS TO AROUSE THOUGHT

Man being a planet, is it not reasonable to think that lesser forms of life have involuted from man rather than that man has evolved from the lesser forms of life? Man survives his generation while lower forms of life become absorbed into other forms of life. Assemble and disassemble, some being regenerated in one body, still other forms are not creative, one might say, are dependent on existing vibrations of involuntary motion.

It is a recorded fact that many animals have lived out their generation. The extinction of phases of life akin to man might raise the question of the law of involution rather than evolution being the distinguishing characteristic between man and all other forms of life on the earth planet.

Eight Simple Rules for Good-Cheer

"I will talk health instead of sickness.

"I will talk prosperity instead of failure.

"I will talk good news instead of bad news.

"I will tell the cheerful tale instead of the sad tale.

"I will mention my blessings instead of my burdens.

"I will speak of the sunshine of yesterday and tomorrow instead of the clouds of today.

"I will encourage instead of criticize.

"I will be a friend to everyone."

*"Let us not say an unkind word today,
And weep for it tomorrow.*

*Let us not sow such seed around our way
As soon would yield us sorrow,*

*But, as we pass with busy haste along,
Let us a moment tarry.*

*There must be someone in the restless throng
Whose burden we might carry!"*

PSYCHIC POWER

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

Your Writing Reveals You

By Edna Purdy Walsh

There are many authorities who claim that the handwriting of a person is the best way to read him quickly. Banks and business houses, at any event, use this method extensively, and many skeptics about clairvoyance and character analysis from other methods will be convinced about the handwriting of a person because it is used in the business world as a guide.

Every part of us, however, reveals our character. Our handwriting is just as much a picture of ourselves in the eyes of the handwriting expert as a photograph is to the eyes of the average person.

The cautious man reveals himself in his writing as easily as he does in his dress. If he is extremely cautious he is very careful to have his coat buttoned up tight at the neck. We seldom see him with an open vest or coat. Even his hands are clinched much of the time. He holds himself in, literally. His writing also reveals his cautiousness in the very careful crossing of the t's and the dotting of the i's. The letters are carefully and evenly written, and the ends of the words have a tendency to turn up.

The man who is fond of holding money to himself—who loves money for its own sake takes up very little space in his writing. Economy in the space between the letters is plainly seen.

Praise Me

The decorative faculties in a human being when strong, cause him to make many flourishing letters, especially with the capitals, and to spread them all about the signature. These flourishes mean "praise me" to the character analyst. Love of approval in a person shows itself in many flourishes. He is subject to flattery, and will often be found condemning himself, just to hear his friend contradict him. He will say, "I am not a very good actor" because he wants to hear from the listener, "Oh, you are a marvelous actor."

The person who is ruled by too much approbation and love of praise will go far to receive that praise. On the other hand, approbation causes us to worry so much about what people will say that we fail to carry out our ideas, fear to stand up for what we know is true.

Gas generated by the submerged grain cargo of the steamer *Hivos*, sunk by a German submarine in 1916, on the coast of Algeria, raised the vessel to the surface. When the water pressure was removed the vessel promptly blew up.

Twilight Hour

Just a thought at twilight,
When the sun is low
A Prayer of love and healing
From a heart you know.

Just to touch your spirit,
Before the lights begin
To banish the pain of parting
And let the love-light in.

Just a sigh of blessing,
Without the organ's roll,—
Making dull days brighter
And drawing soul to soul.

Just a precious mem'ry
Of your dear hand, on mine,
And facing each tomorrow
With your smile, benign.

Just a wish, at twilight
In the after-glow,—
For God's choicest blessing
From a heart you know!
—By Forad.

A Symphony

M. E. G.

PUT yourself in harmony with the vast current of energy that flows through every atom of the universe. Learn to allow all things to develop in their own way and in their own time. Live as naturally and in as close touch with life as a flower; it creeps, or clings, or stands upright, according to its nature, and, offering no resistance to inherent forces and inclinations, grows upward toward the sunlight.

Seek the complete and balanced life; work and play with hands, head, and heart in close sympathy with the unlimited energy of which you are an infinitesimal, but a necessary part. Give up your isolated, antagonistic independence; it produces friction, and friction is waste. Harmony is the source of health, happiness, and success. Let go. Feel yourself in the current of the Primal Energy that lies beyond the beginning of all life, yet flows through every atom of the universe merging all into a perfect whole. And, living in harmony with the life force, all things will be possible and all that is most worth while will come to you without fear, without worry, and without needless haste or striving.

—Osteopathic Magazine.

TWENTIETH CENTURY FULFILLMENTS

A Discourse Given Through the Mediumship of Cora L. V.
Richmond, Before the Church of the Soul, Chicago, Illinois



Cora L. V. Richmond, Pioneer Worker in the Cause of Spiritualism

The 20th century fulfillments forms the theme around which our remarks will cluster this morning.

"Whether there shall be prophecies," it is said, "they shall fail;" yet ultimately all prophecies come true.

Cyclic fulfillments are just as certain as the recurrence of the seasons and the revolutions of the planets, and their conjunctions, and the reappearance of comets. It only remains for one to have knowledge of the great spiritual forces of the universe to understand that spiritual life contains all these prophecies and their fulfillments. A fact which you think is to be upon the earth, really is; and therefore it only needs the spirit vision, penetration and prescience to understand that which is to come to the earth already somewhere abides.

The 20th century has not only been the subject of great hopes, but is a century around which many prophecies have clustered; and it is really to be a

century of great fulfillments. These prophecies that have come in the guise of scientific predictions of various things that are to set the world in greater commotion; of that which is to supersede the noisy steam engine, and even the fairy and swift-winged electric appliances; these like many other things are in their turn to entirely pass out of use in the world and be superseded by still greater inventions. From day to day you have indications of this. Of course it will not be very distant that the navigation of the air will be a fixed possibility in the earth's atmosphere. Already its success is assured as a fact, it only remains to be appropriated as a means of transportation. There is much more prospect of it now than there was in the first years of the steam railroad, that that would become the universal means of land transportation; or that electricity, when the telegraph was introduced in a hall in a little country town and it was actually found that a person could telegraph from one end of the room to the other, would reach such proportions that ultimately the earth would be too small for it to attain to its greatest possibilities. Now you are expecting wireless telegraphy; but this is only the precursor to that added telegraphy that will unite the earth with other planets. This has already been talked of. But electricity may not be the means of communication, nor even electrical "vibrations." There is a system of more subtle vibration between world's, and when you discover and avail yourselves of that, as you have of the vibrations of electricity within the earth's atmosphere, you will have found the means of communicating with other planets.

Besides you have knowledge of communication with the minds of others; telepathy is no longer doubted, consequently there will be intercommunication between minds and minds upon the different planets as there now is communication between minds and minds upon the earth.

The solar engine is in the imminent future and is to supersede steam and electricity as well. Those rays of light that now seem to be squandered, or are held in solution somewhere, will be made available. Science has gone far to prove what John Ericson dreamed of many years ago. This solar light and heat will be conserved and used in the winter time, so you will have solar light and heat for your dwellings; and you will be able to temper the rays of the sun in the summer time, by having large reservoirs or receptacles to take the surplus light and heat from your streets and dwellings and thus make a suitable temp-

erature during the entire year. The solar heat will be made available for the new motor power. The electric light, which you now consider so resplendent, will be superseded by this great solar light, which in many respects resembles the electrical vibrations.

All this will come in the early part of the 20th century. As the means of transportation increases in rapidity, communication with nations will increase in facility, and this will be one of the means for the obliteration of war. For, as we have many times said, with air-ships throwing bombs into fortifications there will be little possibility of resisting the encroachments of an approaching enemy. Human intellect is using all of its force and power to concentrate and utilize the destructive substances of nature. So it will come to be a fact, that war will be such a dangerous experiment that nations will hesitate to resort to it. This, perhaps, more than any sense of brotherly love, will prevent nations from warring. Then, naturally, will follow courts of arbitration, and international congresses of arbitration, and at last the world will cease to see these formidable preparations for war.

In Psychical directions in the past century, especially the latter half of the past century, such manifestations have occurred as to induce many people to believe that, externally (in the phenomenal sense), you are to have greater manifestations of psychic power than in the past. We venture to differ with these. We think that the increase in psychic power will be with individuals; that perception of psychical principles will be to the unfoldment of the race. The race is to come into the heritage of those spiritual forces that have been denied you through superstition on the one hand and materialism on the other. Material religion and material science have both combined to deprive the human race of the legitimate exercise of spiritual power. Where known they have been appropriated by those who were supposed to be spiritually endowed as spiritual teachers and guides, who have been enrolled under some denominational sect. Religion has closed the door to individual spiritual experiences and made the race dependent for spiritual teaching upon external forms and theological training. All this has been interfered with, and much of it has been set aside in the last fifty years by the advent of Modern Spiritualism.

Of course, just as soon as human lives become aware that religion is a spiritual expression, and that each one is entitled to exercise any of the spiritual gifts that are in the universe; as soon as people become aware that prophets and seers and those endowed with spiritual gifts were human beings; that these gifts, according to the growth and needs of the human race, will become more and more the possession of humanity, that, in other words, all that realm that has been clouded by ignorance, superstition and bigotry is

being opened as a portion of the legitimate possession of the human race; the psychic growth of the world will be wonderful; instead of little children being punished and treated by physicians because they have psychic power, it will be encouraged and strengthened, and people will gradually learn that the possession of psychic gifts is not a weakness but a strength, and that they only require recognition and the surrounding of the sensitive with as careful conditions as those with which you surround your chronometer or your compass to make you aware that they are among the rarest and best possessions of the human race.

Finally, as the world has entered upon a new psychic era, that psychic era is to culminate in a great degree in the 20th century. We mean to say, that a larger number of people upon the earth's surface will enter into the knowledge of spiritual things and possess psychic power; will understand psychic subjects; will know that these are a legitimate source of inquiry, and that the human mind may intuitively be opened to receive influences, impressions and teachings from those who have passed from human life; that this will be no longer sacrilegious, nor sinful, nor forbidden, but it will be one of the great strides in human recognition. It is even so today. You cannot take up a magazine, scarcely a daily paper, without finding one or more articles impinging upon or actually treating of these subjects. All this open recognition of the spirit realm, instead of being a hindrance to humanity is a great help, a luminous background to human endeavor.

Edison and every great inventor admits freely that the inventions do not emanate from his own mind; that he is aware of receiving help; that behind him is some one who gives the impressions; that these impressions usually came, either in visions of the night or when the active duties of daily life are hushed and shut out; that all unexpectedly the point which he had been struggling for is at once revealed to the mind. Every great discoverer, like Herschell, in the discovery of the planet that formerly bore his name, freely admits that there is some a priori knowledge or vision from the realm invisible. This knowledge is forced upon the outward consciousness. All the realm of discovery, so-called, must be in the realm of That which you invent or discover today, somewhere is actual knowledge—of those who are higher and wiser, an actual and practical reality. Whatever planet is beyond yours in unfoldment must have already in operation those forces and motors which you are striving for; and, no doubt, visitants from those worlds, either from the spirit realms surrounding them, or actual inhabitants, do approach the earth and give these impressions to those ready to receive them.

You cannot limit the powers of mind, you cannot

restrain the intelligence that will speak, even across the spaces. Neither can human beings, unaided, claim to gather these truths from the great reservoir of unthinking invention. There never was a thought in the universe that was not thought by some intelligence. Neither was there an invention that was not perceived by some intelligence. The primal source of every invention must be the Great Creative Intelligence; as intelligence is the only power that can discover, so intelligence is the only power that can impart discoveries. The steam engine did not go prancing around in the universe for some inventor to find it. It was the result of this great thought motor that is so much greater than the force of steam that in its presence steam becomes but a toy, a bauble merely. There are no great thoughts floating around for you to think them, but thought responds to thought by intelligence, personal and individual.

Those souls that are alive and are freighted with knowledge do not think their knowledge far away from earth and dole it out in parcels. Just as fast as human lives are ready they are ready to impart it. The teacher does not withhold knowledge from the little child through any selfishness or miserly instinct of keeping the knowledge to himself, but according to the growth and ability of the child imparts the lesson that is needed. So as human lives grow these lessons are waiting in the minds and thoughts of the higher intelligences for human beings to possess them.

The forces of nature, so-called, do not communicate themselves directly to intelligence without an intervening intelligence. These forces themselves you think unintelligent, but behind each pulsing orb, behind each manifestation of nature the great power of deific intelligence is manifest, and there man must find the secret source of his knowledge.

This 20th century is expected to wipe out war; that is, largely to bring about the reign of peace; that is to see international arbitration; that is to witness the interchange of human commodities without commercial greed, with nothing of the spirit of barter will not bring the millennium; human brotherhood on earth is to come to its fulfillment by better spiritual understanding.

Religion, when crystallized in any form, in any given theology, has not been able to bring this about in any general way, although it is quite certain that the early disciples lived together in a sort of fraternity. It is quite certain that the Quakers and the Shakers and many isolated religious bodies have at first illustrated that fraternal spirit; but it is usually at the sacrifice of some material or other law. The usual form has been too great asceticism, something that is not grounded in the usual needs and requirements of the human race. The monastic life of many religious bodies; the seclusion of the adepts in the East; the

separation from their kind of many orders of Brotherhoods, have made possible these ascetic and exalted lives, nevertheless they do not illustrate the general progress of the race. The Christ that ate and talked with publicans and sinners; the Christ that visited all classes of people, from the palace to the cottage; the Christ that found humanity where it was, this is the Spirit of that Truth that was to reach and renovate the world.

Of course there must be prophets and teachers, those who point the way and declare the truth, but the growth must be by the molding of the individual lives that make up the communities, the societies and nations. When these nations have outgrown war there can be no war; when they have outgrown certain kinds of selfishness in the lines of commercial dealing, there can be no such methods as prevail today. These methods are not to blame. People talk about certain conditions in life as if the methods themselves were responsible. Creeds have been blamed by the materialists and the agnostics for the ignorance of the human race. You might as well blame the shell in which the young bird is incubating, and say, "the bird could fly if it were not for the shell." Of course when the bird is ready to fly the shell will break. So there never was a creed strong enough to hold a person who had outgrown it. When you see multitudes flocking to the Romish church and to other churches, you may know it is their place of incubation; you may know that it is just the place adapted to their needs. That all attempts that seem to outsiders to keep people from thinking are really their shelter. It is very difficult for people to think when, they are not able to think, they do not know how. The methods of knowing how to think and of growing toward it are not prevented by creed and dogma or a prison cell. Perhaps you could not write as Pascal did if you were in prison. Neither can you out of prison write as he did. The restraining walls would not cause you not to write, but you have not grown to those heights, you have not conquered in those spiritual ways. Those "mute inglorious Miltons" that we have read about so many times, those "flowers that are born to blush unseen and waste their sweetness on the desert air," are largely in the poet's imagination. If there is a Milton, even though blind, he will have visions of Paradise; and if there are blossoms they bloom, not for eyes to see, but because to bloom is the loveliest and sweetest thing they can do. All this talk about genius being hidden away in some dark corner of the earth is a mistake. The New England rocks could not hold the genius of Webster, could not fetter the songs of Longfellow, nor could the rules and severe asceticism of Quakerism prevent Whittier from singing the songs of the people. Nowhere upon the earth is there a rocky cave in mountain or valley that can hide the

people that it is ready to come forth. So when the people are ready the great thing will be done.

There are great indications which show us well aware of that the earth is making ready for one of these great cyclic changes, in which we have believed. You are aware that not only in the explanation of the planets and other great astronomical facts there are natural influences that planets exert over our world, but there is that in astronomy called the "precession of equinoxes." You understand that the poles of the earth are gradually, gradually, gradually changing; that there must come a time when there will be a reaction and with this change there must come that which is known as one of the great glacial periods, where continents are destroyed, where the whole earth undergoes a geographical change, where, perhaps, only the Noaks, the precursors of the future generations will be preserved. Of course, there must always be left the seed of the human race, and of the animal kingdom, the germs of the plants, that which is to bring forth the future results. If people were not so anxious to find faults in the Old Testament instead of finding the inner, esoteric meaning, they would know that the great Noachian deluge is but one of the traditions or records of a certain period of time, of a cycle in which there was a glacial deluge. We compute the time to be about 25,000 years between each of these great cyclic changes. We consider that the time since the last glacial deluge time is nearly passed, but it will not probably come to the climax in the 20th century. The precursors, however, are already here: in certain lines of prophecy, in the appearance of many religious seers who see the "end of the world" every few minutes and try to make ready for it; and among scientific people, as well as among those who have studied these great cycles and their spiritual meaning; and we claim to be among those who have announced this great cyclic change. The precursors are already here: in the greater agitation and variation atmospherically; in the greater disturbances by land and sea; in the effect upon human lives, causing many mistakes to be made; more accidents upon railroads, and street cars, and accidents upon the oceans, in the great physical epidemics, and moral epidemics. These great crimes are precursors of this change. These are days of excommunications. There are just as great geniuses in crime as there are in inventions, and people also discover new ways of torturing their criminals; new ways of putting the criminals out of the way instead of teaching them how to do better. Electro-cution is one of these discoveries that enable people to demonstrate (as they suppose in the interest of the law) the best method to torture each other, whether a matter of, so-called, or mis-called, justice, or whether as a matter of revenge, which finds culmination in such a period as this.

Human lives will also seek to find many palliatives for existing wrongs. But palliatives are not cure. Social reforms are usually moral anesthetics. The science of materia medica has discovered a great many anesthetics, and it is the present form of practice in materia medica to soothe the pain more frequently than to cure disease. It is left for the Christian Science, the Spiritual and Magnetic healer and that sort of people to cure the patients. Doctors are glib in surgery and anesthetics, and that means that the cause of human ailments have not been removed, but palliatives are used.

Of course attention to the sanitary conditions of the crowded cities makes a good beginning. It is quite a discovery in the right direction when men and women of eminence are seeking today the knowledge of how you house your people, not your wretched poor, but your laboring people, your mechanics, your day laborers. To find in many instances in the densely populated portion of your city that there are more than one thousand people crowded into one block. Not where the buildings are the highest, but where they are so close together that at best they offer small chance for sanitary conditions. These houses are a much better solution than those discovered by the science of medicine, of that which has caused scarlet fever and typhoid fever to crop out in such places.

Scarlet fever and typhoid fever are sounds of alarm they call upon you to cleanse the streets and clear out the places of filth. We propose to make it a part of our business to teach the necessity of letting in the light, the daily light, the sunlight, materially as well as spiritually, to clear out the "slums" and "leaves" in fact the entire city of Chicago, and make it clean. It will be a glorious century if this can be done. London and New York have but partially solved the problem. It was a part of the genius of Napoleon the Great to make Paris a beautiful city. He did it at the expense of the whole country, but he succeeded. If your city can be beautiful without injustice, try to make it so.

With added facilities of transportation you would be surprised if cities, in the sense they now exist, shall have no existence in another century. People will not then stay in cities unless they are obliged to, and nobody will be obliged to from lack of being able to see fields and have fresh air, cottages and homes, not houses and tenements.

What will it be then? It will be a race of people growing up in the midst of the beautiful scenes of nature, appreciating the blue sky, the starry vault, the sunrises and the sunsets, the flower gardens, the fields and meadows. The whole country has room for homes for all the people. How beautiful it would be. Then the cities would only be occupied by shipping interests, railroads and commerce as distributing centers.

We see that rapid means of transportation and changes in the methods of human life may bring this about.

Of course people swarm together for the experiences they get. It is only after the experiences that they want to be isolated. The refuse of refined taste is the man or woman who has met the world and has been polished. They are great lapidaries, these cities of today, they rub off the refuse of ages. People rush together because they think they are lonesome, only to find there is no greater lonesomeness or barren desert than the crowded city. But people become humanized in that way. There are few that can appreciate the lonely grandeur of the Rocky Mountains, or the Alps. The vast prairies do not appeal to people until they have been ground out in the mill of humanity.

Consequently the next aim will be to civilize the cities, to make them tolerable places of abode, instead of intolerable. To make it possible for this aggregation of human beings to dwell together in a little better sort of way. Yet these people that are hived in so closely together are marvelously kind to one another. You turn a man away from your residence whom perhaps they would feed. There is fraternity and sympathy among them. Sometimes this is a great lesson to you. And, possibly, you will ascertain when you cast your ballot for the one that is to see to it that there are better means of housing these people, that it is not simply that they wish to be there, but because the grinding poverty and the treadmill of daily toil does not offer any better place for them to live in.

You have a limited income, you live where you must. If your income were less you would have to live where they do.

Now the great problem is to have the income and the home combined for a place of comfort, fresh air and sunshine.

Spiritually there is a great deal of light being let in upon the earth. The upper lights have been turned on for more than half a century: the hadesian darkness has been dispersed, the great gaunt vaults of fear and the horrible thoughts concerning death have been scattered. Yet there is still much to do.

Your cemeteries are places of disease; your crowded cities grow and include them. When the vaults of your spirits are opened you will understand that your friend is no more in the ground than enclosed by the garments they have worn when on earth, and you will have changed the whole aspect of that which relates to, so-called, funerals.

The 20th century will note, not only a marked change in this respect, but you will perhaps be surprised when you see that not only flowers for the wealthy but for all classes will come, blossoms of hope and joy, with the transition of the spirit from the

body, and there will be no more this terrible form of grief and mourning.

Spiritual illumination has done much; spiritual communication has done much; the opening of the avenues of thought between the two worlds has done much; but more and more will be accomplished in the gradual growth of the people away from the thought of death. Life is continuous, changing, yet everlasting, and the transition of human beings from the earth to the future state will be accounted as a great occasion of rejoicing. It was our privilege to officiate just a few days ago after the transition of a young girl from human life, when she went singing songs of praise, and calling her loved ones about her, she told them not to mourn, that she would still be with them. Her vision was opened, she beheld those who came to her, and up to the last moment was talking cheerfully to those who were in human life.

There is to be a great reformation in Death. More people will have visions; more people will understand that it is but another step in life; mourning shadows will grow less and less and the darkened pall will give place to rejoicing. The opening of the vision to the immortal world of those who are passing away is not new in the world, but it will be more and more recognized. This taking of the next step will neither be dreaded before it comes, nor mourned as annihilation after it comes. Such will be the illumination that will spread abroad almost imperceptibly over the world, as it has spread in the last fifty years. The hanging of flowers on the doors, the draping of the casket and room with blossoms, has done much to express this thought.

But really, dear friends, the best thing you could do for people is to give some blossoms while they stay with you, instead of spending a vast amount to make yourself believe that death is beautiful. Let their lives be adorned with flowers; let the good things you say about them be said while they are here. Tell them how much you love them every day instead of keeping it stored away until their forms are silent; it will help them as well as you. It is a great deal better to do this while they are in human life than when the change comes. Then there is no lack of blossoms when they enter spirit life. The spirit of life is this blossoming.

Ah! it is the tombs and sepulchers that you find in daily life that makes you so full of grief when the loved are gone. But they do not go, they do not pass from you, they are in your midst, and whatever blossoms you bind their lives with, of hope and love and joy, these they possess when the time of transition comes.

Yes, Satan has been reformed in the last half century. Now the old-time enemy of the world, Death, is to be reformed, and Death as a reformer will take

the right place in your thoughts and in your lives.

Flowers pass and fade, corn-fields stand stark and bare, you have the harvest stored away carefully in the granaries, at least the farmers should have. But you do not house your treasures of love, nor harvest your fruits of kindness, therefore, when the change comes you feel the loss. But in the great storehouse of the spirit, in that which makes the fruitage and final triumph of life, you only cast aside the stalks, the leaves, the outward covering, the husks, the grain is yours.

This great treasure-house of the spirit lies all about you, environs and girds you round about with its ministering presences and powers, and all the great and wise and true who have passed on are helpers. Those who were not enlightened, who were unfortunate, who have not conquered, are in their own shadows. But the great burdens of the world you are continually aided and strengthened to bear.

The 20th century marks the death-knell of Death in the old-time theological sense. Churchyards and all their belongings will give place to knowledge of the realm of the spirit, of the light that is beyond, of the strength and beauty and greatness that abide there.

The 20th century is the precursor of the great cataclysm, for the glacial deluge and all the forces of mind and spirit mark the epoch faster than matter does. Therefore, there are culminations inwardly which will bring about a culmination in ways for devising peace; culminations in religion that will bring about a great deal of sectarian struggle to the new enlightenment of the race; culminations in commercial relations that will bring about a general readjustment, since nations will be so girdled around that they will be checkmated by other nations through the interchange of commerce. There will be great changes in the relation of capital and labor, since now they are divided. But a man will stand for more than a dollar, and humanity will stand for more than money. The time is coming when these forces will be allied of necessity, and necessity will bring about equalization and growth.

Fraternity cannot be compelled, but fraternity will gradually take the place of selfish aggregation. As soon as people understand that each is included as a part of the whole. You fight the world now, the "I" being against all the rest. It was a great proposition in science when the sun was made the center of the solar system, instead of the earth. It left the earth because science found it was too small to be the center of so much magnificence. When the center found its own place the universe seemed to be better adjusted. Now the "I" is supposed to be the center of the universe in every human mind. Just as soon as that is changed and the "I" is relegated to its own

place, as a part of the whole—the soul preserving its identity—the universe will run smoother with you. The whole human family will not be against you, you will be one with it.

There is a vast reciprocity of souls, a mighty community of eternal intelligences, of which you, as a soul, are a part, no smaller, no greater than any other soul. Your interests are no more important and no less important than others. And you, as one of that immense number of souls, move in response to Infinite law. Nations, communities, personal interests, all are governed by this great purpose.

When you understand it; when you know this, all this rebellion and warfare and striving against the Infinite purpose and against the small petty personal experiences will vanish. If you walk the thorn-path, others have walked and are walking it. If you have a hard task to perform, others have hard tasks. If you have great grief, others have grief also. There is no isolation in sorrow or in joy. A common pulsation runs throughout the universe and through the races for the mighty purpose of human experience.

This 20th century, releasing many things that have been chained in the past, will yield greater beginnings than you suppose; will teach each human life that he or she is no better, no worse in the great economy of souls than demons or archangels; each is only a state of growth and expression.

When James Phillip Bailey made Lucifer at last to be restored as an angel of light, it was a great spiritual lesson. When Sir Edwin Arnold makes the Magdalen the principal expounder of the teachings of the Master, it is a great spiritual lesson. No one is higher or lower, ultimately, primarily; and the various conditions of human life are but that you may find expression in some century like the 20th century and see how you long have moved with one mighty purpose toward that event, that in itself is no greater than thousands of events that have preceded it, or will follow it; that all culminating periods have nations of people like yours.

At some time in the garden of earth the lily blossoms; but for that lily there is the darkness that hides the germ, the bursting forth of the shoot, the transmutation and transfiguration toward the flower, then finally the opening of the blossom, the one supreme event of that lily's life. Yet to those who gaze on fields of lilies miles and miles in extent that one lily means little or nothing, yet it is the one event.

Somewhere in the Garden of Life the great immortal Lily of Love has its hiding place in the darkness, in the midst of rocks and thorns and briars, possibly hidden away, and no one suspects that it is there. There is struggle and there is growth; the stalk comes forth, then the leaves, and finally, for that life the supreme moment arrives, the white Lily of

Love has awakened, has blossomed. Yet to those who watch thousands and millions of completions of souls this is but an event, usual and common, but it is the supreme moment for that life: not an angel would turn away, nor an eye be filled with scorn in all the heavenly company to see the blossoms of immortal love in any and every human life.

So, beloved friends, this century will shape itself to great fulfillments; but there were other ages and will be more of equal importance. And as you are standing upon the threshold now beholding the mighty mysteries of the past, remember it may be that this immortal Lily of Fraternal Love will blossom upon the Earth, and human life will reveal it in the gardens of earth, and that angels will bend and at last behold it.

*Editor's note:

The Church of the Soul was organized by Cora L. V. Richmond, May 1st, 1896. The prophecy was given that same year. Mrs. Richmond entered spirit life in the first faint dawn of 1923, having lived to a ripe age. She began her activities for the cause of spiritualism in 1851 at the age of 11 years and remained active until the day of her death which occurred Jan. 2nd, 1923.

The preceding pages were procured through the courtesy of the executors of her estate.

The Awakening Voice

By Katharine Hillwood Poor

Out from the turbulence and the conflict, cleaving its way through the maelstrom of human life, a Voice shall arise. Softly, almost imperceptibly at first, as from a far, far distance, its gentle toning falls upon the ear. It rises and falls, ebbs and flows, recedes and advances, pulsates and is silent, until the hearing strains to catch its rhythm which once heard and felt can never be forgotten.

Slowly, irresistibly, it makes its way into the longing human heart, impinges upon the human consciousness until its presence becomes known and its melody permeates the entire being, stimulating the dormant tones and imperfect chords within until they are stirred into sentient life and spring forth in weak and faint attempts at harmony.

Ever the Voice persists, pushing resistlessly its toning into the deep recesses, the darksome void, and lifting its joyous cadence unto the heights. Ever and anon, a long low swelling note beats and throbs, and presses against the self made barriers within the earth born ones, until they can no longer hold and are broken down, admitting the glorious music of the vibrant, insistent Voice which peals its Love Rhythm forth until its echoes resound against the distant hills and fill all space with its melodic toning.

Upon the wings of light it comes, in the glowing

sunlight no less than in the waves of dusk, the moonlit radiance or upon the starbeam of the softly falling night, the shimmering ripple of the brooklet or the mighty pulse beat of the Ocean's swelling tide.

The Voice rings forth from upon the Mountain Top and through the valley's depths; o'er the flashing sweep of many waters and in the desert's burning wastes: in the vast solitudes and in the rushing turmoil of the motley warts of men.

And the human maelstrom, its component parts rushing heedlessly hither and yon seeming at the bidding of some gigantic idol which demands incessant tribute and beckons to its ravenous maw its human victims, ceaselessly heaves and strains drawing into its vortex those who in their mad rush and thoughtless haste pause not to listen to the Calling Voice, whose insistent silver tones even in the whirling vortex, may be heard by the listening ear.

In the vast silent reaches of the soul sounds forth that Voice: a single low pitched note perhaps or a low rippling chord; the deep toned moan of anguish or the rising peal of joy. Even through the bewildering clouds of passion it pierces the mirages of the little self until at last the true keynote is touched and all the being responds, turns about and listens.

When this occurs, this holy moment of response, of recognition, the earth stands silent and all heaven awaits: for lo! a soul awakes from its age long slumber, arises from its swathing veils and tries its fluttering wings; turns its vision upward to the Light.

Ceases not the rhythmic Voice. Ceaselessly it swells and pulsates covering the entire gamut of tone in its effort to bring forth from the new born struggling soul, the perfect chord to make the Song complete. And at great length after eons of such effort, dawns the day of sweet fruition when the gentle, all-compelling Voice shall claim Its own and man perfected and engloried shall stand arisen, Lord of his Kingdom, sending forth into the Cosmic Spaces his own completed harmonic tone to blend into the Cosmic Chord of Love Redemption, the Music of the Universal Deep, of the Celestial Spheres, the glorious paeans of soul victory ringing forth from the Great Star Depths of man at last made God!

When we advance beyond the limitation of our physical sight we can hope for better things for the world. We will learn that all needs create their own balm the same as every poison has its antidote, every thought its created image. Vibration and reflection follow each other as the day follows the night. Be courageous; raise your standard of thinking, if you would be lifted to omniscience.

That good which we would see in another we must first reflect from ourselves.

Our Guiding Teachers

I have been a medium since the year 1879 and I date my public work from the year 1890. At that time I conducted a monument works in Omro, Wisconsin, a town of 1,500 inhabitants and a spiritualist center, and we owned a fine brick temple in which we held service and conducted seances and message circles. On that platform I gave my first public spirit messages and who my guide was I did not know. On a cold winter day one of our members, a respected old lady, and a life long spiritualist, passed to the spirit world. Her name was Hussy, and she was an angel in the body. On the morning of her funeral I went to our temple to build the fire. I was alone, my thoughts on spiritual things and receptive to spirit influence. An inner voice spoke to me, and said, "My name is Mirabu. I'm your guide and I wish to work through you, to benefit humanity." That was all, and this noble spirit has been guiding and inspiring me ever since.

In all these years he was never absent when needed and I have learned to have perfect faith and confidence in him. Since Mrs. Kleinegger and I have developed the trumpet Voices she comes in occasionally and gives us advice, or quietly reprimands me for some neglect in our work. He claims that he has been in the spirit world about 500 years. About 1898 another guide announced herself, giving the name Appleblossom; a beautiful female spirit, a perfect blonde. She looked to be about 16 years old. She would etherialize in front of my bed night after night, always with a branch of appleblossoms in her hand. About that time, an Indian, a healing guide, came to me, gave his name as Wonewoc. He worked through me treating the sick for many years, finally leaving me when I stopped giving treatments, and took up his work with one of my students from Murphreesboro, Illinois. When I again took up the healing work about 7 years ago, another healing guide came to me, a Doctor Carson, who in life founded a healing institute in Kansas City, Missouri. He tells me through the trumpet that he has many spirit helpers, and that he and they are the healing band, going wherever we have patients. I am now coming to our trumpet development. Dr. M. C. Willard is the main cabinet guide and came to our Assistant Pastor, Mrs. E. Kleinegger, at the Winfield Kansas Camp, through a trumpet medium by the name of Wm. E. Hart of Kansas City, Kansas, and said he would develop her as a trumpet medium. We began to sit for development soon after, and got the voices in three months. I'll have to go back some years now and bring in my Irish guide, Pat Maloney. At every circle he would come in and control my vocal organs to speak and give messages; he would speak through me, in his Irish brogue, I being a German, this made it look as if I was putting it on. So

I repelled him for several years, finally letting him work again as he has learned better English. He is now the old standby, and is connected with Dr. Willard in our trumpet work.

The next cabinet guide is Blanche Windsor, a girl 23 years of age, from Rayne, La., who came to me and the band through mail readings I gave to her mother for about 2 years. In her mother's first reading, she gave her name, and sent a message of love to her mother, which converted the mother to spiritualism. The mother has since passed over, and often comes and talks to us through the trumpet. Blanche has changed her name to Birdie, as it is easier spoken. She has learned to talk independently of the trumpet and chatters through the seances; her funny sayings make the sitters laugh; to make good conditions she says. Johnnie Becker, my nephew, is another cabinet guide. He passed over in Chicago, 1904, when 14 years of age. I loved him like one of my own, which attracted him to me in my work. He was a born artist. He writes on blank cards, even inside of a pack without disturbing them, and he is beginning to make drawings. We expect much of him in the future. I must also mention that he plays the mandolin in the cabinet while we sing.

There are several more guides in the band, in fact, too many to write about in this article. I will mention two more, a Jewish Rabbi, who calls himself Rabbi Amos, not the one of Biblical times. He is a learned, wise spirit and at times inspires me to speak. He seldom speaks through the trumpet.

Another one of the band is Charles Coble of Freeport, Ill., to whom we gave readings before he passed over. He was totally blind, and is now very happy he can see. He was instrumental in bringing Mrs. Kleinegger to Freeport, and to his brother and sister living there on a farm; several times bringing them in contact with their loved ones gone before. Through the guidance and influence of Charley Coble, Mrs. Kleinegger was enabled to cure 7 persons of cancer, while in Freeport, and she has them in alcohol in her home. There is so much more I could say, but my article is getting too long. I hope the reading of this article will be of benefit to some, and strengthen their faith and confidence in mediumship.

Yours for humanity,

N. Becker,

Mrs. E. Kleinegger.

Mother—"I've tried so hard to make you a good child, Margaret, and yet in spite of all my efforts you are still rude and naughty."

Margaret (deeply moved)—"What a failure you are, Mother."

A SCIENTIFIC ESSAY ON PHOTOGRAPHING THE UNSEEN

By DR. W. K. DUNMORE

Those who are unwilling to accept the expression of spirit manifestations as truth and demand a scientific explanation will find it essential to have an elementary knowledge of chemistry, physics, physiology, light, sound, etc. It is therefore necessary that some of the explanations which follow touch on these subjects. Natural law is cosmic law and applies to physical and spiritual alike. If this were not so the entire universe would be chaotic.



A. Tribbett, 3416 Elaine Place, Chicago, Ill.; R. K. Tribbett, his father, who died July 26th, 1917, at Rockfield, Ind. The above photo was taken by Dr. W. K. Dunmore, and is vouched for by his son, who states that there is no other picture of him in existence

Material man is a trinity and the three component parts are spirit, soul and body. The spirit is the offspring of the creator and bears the same relation to him as the child does to the parent. It is that part of man to which knowledge is imparted, the so-called sub-consciousness, the storehouse of instinctive impulses, purely and only a self conscious undying entity. No exercise of its faculties can take place except through the agency of material substance. The body, which is organized matter, serves as a medium through

which it gives expression to thoughts by converting them into acts.

Before this can take place a third element is necessary, the spark of life which we term the soul and which is in reality conscious energy. Without this the spirit is only capable of taking cognizance of objects and events. Expression must be through the direction of energy which, if it were not conscious energy, would be as the water of a river gravitating along a course the direction of which is governed only by the resistance of its banks.

This energy (the soul) being conscious is enabled to give expression to thoughts by converting them into acts or words. These impulses are not restricted to our own bodies but may be radiated or focalized and find expression in the acts of others, mental telepathy being an example of this. If all natural laws are cosmic, the spirit having left this body must take on another body if any evidence of life after death is manifested to us.

It follows then that the spirit must take on an immortal body and must have a soul which animates it. As the soul which exists in the mortal body dies it must be endowed with another soul to complete the trinity of future existence and give it power to express itself. The new body being ethereal is only visible to the clairvoyant. The spiritual being desiring to present itself to the living chooses a place where conditions favor a manifestation. Mediums being familiar with the conditions necessary create an environment suited to the demonstration. Some mediums are capable of creating such favorable conditions and giving of their own vital and material substance that full form and solid materialization occurs and the forms are visible to the eye.

Be it remembered that the spirit entity possesses an ethereal body at all times whether visible to the eye or not. That this body is a framework upon which the visible body forms as the result of energy directed by the spirit. That the living may project their spirits with an ethereal counterpart of the physical body to a distant point in the same manner that spirits do. The clairvoyant medium observing these forms may be able to distinguish between them and those who have passed out of the body by a certain characteristic appearance due to the fact that they possess the soul of the living which differs from the soul of the departed. They may even manifest as fully materialized forms and occasionally appear on photos. When

fully materialized they may sometimes be photographed by flashlight exposures, but as strong light dissipates materialized forms they are immediately de-materialized. In ordinary spirit photography forms are rarely visible to the eye as the light prevents sufficient solidification.

The spirit forms take on as much material as the strength of the light will permit, which may or may not be sufficient to impress the photographic plate. For this reason a spirit may be present, but being unable to synthetically utilize the available material cannot be photographed. Another cause may be lack of vital force or because of the presence of other spirits who are stronger or more dominant. Many times relatives and friends promise to appear on photos but are unable to do so for the reasons stated.

Some of those who sit for photos attract spirits who are unable to appear on their own photos but who may succeed in getting in on the photo of some one else. This is a quite frequent occurrence. When several faces appear on a photo it often happens that none of them are recognized, those appearing having crowded out others who might have been identified. If only one or two appear, the reverse is frequently the case and these appearing are known to the sitter.

The accompanying photo illustrates this feature. The sitter was unknown to the photographer and no influence could be exerted to cause the appearance of one unknown to the operator. Only one face appeared and was recognized as the father of this gentleman. Subsequently he sat for other photos and several faces appeared but they were unknown to him.

On one occasion this gentleman was present while some photos were being made for another sitter. He witnessed the loading of the plate holders, exposing and developing. A film that had not been exposed on the sitter was taken from the pack and put through the developer to prove that there was nothing on the films before photographing the person sitting. As it was not previously known that he would be present and as the sitter had furnished his own films there was no opportunity to prepare for a demonstration in which trickery might be resorted to.

Why Are Mediums Branded as Fakes?

By EFFA DANELSON

The public brand mediums as fakes when a stated fee is required. They say mediumship should not be commercialized. When a stated fee is required by the medium it is commercializing a sacred calling. When a stated fee is required on entrance to a spiritualist meeting that is commercializing a sacred cause. But when the dear public who demand this service to be done for a free will offering, which would amount to five or ten cents a head, that they may have their problems solved, save a doctor's bill or a lawyer's fee, get

tips on the races, put over some business deal, find a job or save the service of a detective, to say nothing about finding lost animals, etc. That is not commercializing the cause or mediumship, the brand of fake is withheld. Mediumship is an art just as much as music, painting or sculpture work and the exercising of this art is a profession and should be classed as such. The public should be able to choose the medium who serves them well just as they choose one to teach or serve them in any art. Teaching mediumship is a profession and serving the people through mediumship is also a profession. This art should be protected from the marauders who seek to make laws which interfere with its progress or restraining the public from seeking the service which only this art can give. The trickster who plies his tricks under the cloak of mediumship should be dealt with by the same law that all tricksters are prosecuted under.

What Did He Say?

"Charley, dear," said Young Mrs. Jones, "I have such a bargain!"

"Indeed?"

"Yes; you told me that blue poker chips were worth a dollar apiece, and I got a whole lot of them for seventy-five cents at a sale."

Justice on the Job

The bedraggled individual indignantly denied that he was intoxicated when the police officer testified that he found the prisoner lying in the street.

"Very well, then," retorted the versatile judge. "Your're fined \$5 for parking more than six inches from the curb."—*Buffalo Express*.

The Friendly Challenge

In the early days of Colorado everybody ducked when a man reached for his hip pocket. Nowadays they all crowd around him.—*Colorado Transcript*.

Polite Hint

Customer—"I say, do you ever play anything by request?"

Delighted Musician—"Certainly, sir."

Customer—"Then I wonder if you'd be so good as to play a game of dominoes until I've finished my lunch?"—*London Punch*.

Real Obedience

Jane, four years old, was overheard addressing her favorite doll, the loss of whose arm exposed the sawdust. "Oh, you dear, good, obedient dolly! I know I told you to chew your food fine, but I had no idea you would chew it as fine as that."

INTERESTING PSYCHIC EXPERIENCES AT OUR CENTER

Mrs. York having completed her engagement with our Center, we are introducing this month, Mrs. Clara Keene, a voice psychic with whom we will continue our psychic studies. We hope to introduce many more workers as time goes on. It is our dream by day and by night to build one of the largest psychic educational Centers in the world. We are planning for classes and public meetings daily. We are especially anxious for Psychics who have any marked phases of mediumship such as trumpet voice, independent voice, materialization and crystal readers, public message bearers or readers whom we can recommend who are willing to come under our test conditions. We are providing a place for honest workers who can harmonize with our principles and we invite you to join with us that the work may not be delayed longer. The hour is at hand when we must band together and uphold the cause and establish the truth of life after death.

We have had several very satisfactory seances with Mrs. Keene and we are satisfied we shall have some very good things to report. The clear voice of your loved ones, not to be mistaken, giving their message of love and comfort in such a convincing manner, leaves no room for doubt as to their identity and their individuality; proving again and again that the unseen and unheard world around and about us, peopled by them, is only an unexplored dimension in life waiting for the mortal ear to be unstopped or the dim sight to be made more clear, overcoming the invisibility and the inaudible world about us. One very striking message came from one who had been dead about 23 years, giving his name and his occupation; being recognized by one of the sitters present, they carried on a very pleasing conversation together.

Another spirit announced himself as brother Frank, calling for his sister who was present. Through the teachers who come and are able to speak to us in these seances we are able to get light on these vital questions that can not be had in any other way. It is greatly to be deplored that better facilities and opportunities cannot be provided for these workers who are endangering their lives each time they lend themselves for the use of these forces. We hope the day will come when the psychic who is the light bearer between the two worlds will be appreciated and provided for. This we hope to do at our Center.

given through the psychic was from a man who had been court-martialed and executed. As the psychic rose to her feet she crossed her hands behind her back. She then described a sensation as if they were being bound together, and then, as if being driven forward to a given point and stopped. She did not know at this time who the message was for; glancing over the audience she saw the light which guided her to the person, rest upon a lady. She asked her if she could recognize such a party and receiving the answer that she could, the man who was executed wanted her to tell her that he was not afraid to die, but the manner of death was hard to bear. Then he said "I would like to shake hands with her if she would not be afraid." The lady being willing, the executed man shook hands with her by taking hold of both her hands. The instant her hand contacted with the psychic, the psychic's hand changed to his and they shook hands in their own way. Then he gave her a code message which she said she understood perfectly, the nature of which was known only to her. Scientific men can not solve this problem for the world. They can solve it for themselves and tell the world about it and do their share in getting them interested; but each individual must prove it for themselves. The fake in spiritualism is a fake, just the same as a counterfeit dollar is always a counterfeit dollar. The counterfeit dollar in circulation makes us careful when we take money. We should handle spiritualism in the same way and learn to know a false message from a genuine one just as you distinguish the fake dollar. If you got a dozen bad dollars in a day to one good one, you would not throw the good one away. Learn to distinguish the plant life from the weed.

Psychic Research Center Program for May

Sunday, 3 P. M. Lecture and oral messages.

Sunday, Tuesday and Thursday, 8:30 P. M. Voice Seances.

Wednesday, from 1 to 5 P. M. Short social readings. Coffee served.

Wednesday, 8:15 P. M. Lecture and oral messages.

Friday, 8:30 P. M. Junior class.

At all Voice Seances, the doors are closed promptly at 8:30. Do not ring the bell or pound on the door after that hour.

Be on Time

Messages received in public meetings at the Center.

The following was received at the Wednesday evening meeting, July 11th, 1923. The first message

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

Babies and Sunshine

Death-rates prove that the first few years of life are the hardest, and that babies under one year die as fast as people seventy-five years old. Your infant son, or daughter, has a much better chance of growing up than you did, and if he collects all that the law of averages allots him, he should live about ten years longer than you do. So we are told by Watson Davis of *Science Service*, writing in the *New York World*. We read:

"Since we grown-ups were young, ideas about diet have been revolutionized. Water and milk supplies have been cleaned up. Baby's food and drink have been primary factors in the reduction of infant death-rate; if the mother can not feed her baby as nature intended, good imitations are available. Yet we do not know as much about nutrition as we thought we did, and unknown factors are continually forcing themselves upon us. Now Dr. Alfred F. Hess of New York finds that good baby food does not always assure good baby nutrition.

"Three out of four of the infants living in an average city block suffer from rickets at some time in their early lives, particularly in winter. This may sound surprising, and mothers may scoff at it. This sort of rickets is not the kind you will find described in the medical books which show pictures of babies with large, square heads and very bowed legs, but it is a mild form of bone trouble which, although it can be distinguished only by measuring the phosphate in the blood, X-raying the bones, may lead to slight deformities and render the children susceptible to such infectious diseases as grippe and pneumonia.

"Sunshine is the preventive and cure. Wise doctors and parents will let youngsters kick up their heels in glee at the sun and run around naked without even a pane of glass between them and the distant power-plant for this earth. In summer when there is plenty of sunshine and the weather is such that mothers do not hesitate to give them large doses of it, rickets is practically non-existent, but in fall when days grow shorter, the sun becomes less bright and the weather is colder, babies see the sun less often and rickets often begins to develop. The flood-tide of this trouble is reached in March after the babies have been cooped up in dark tenements or apartment houses during the winter.

"If the sun will not shine properly and conveniently, the babies can be bathed in artificial sunshine. Mercury vapor when electrified gives out ultra-violet rays, too short to be seen but identical with those produced by the sun. Bones heal as rapidly under their influence as though the real sun were shining. The mercury-vapor lamp also gives the greenish-blue light which can often be seen in photographers' windows, but there it is hemmed in by window-glass which is

just as effective in shutting off the beneficial ultra-violet rays as the heavy clothes in which infants are often bundled up. Tubes for mercury-vapor lamps for therapeutic use must be made of quartz which is transparent to these short rays. For the same reason, luxurious solariums are useless for sunshine bathing if they are glassed in.

"These new facts are believed by Dr. Hess to be strong arguments for a change of fashion in baby clothes. Legs and arms of infants can be exposed to sunlight, even in cold December, provided their hands, feet and bodies are warmly clad. Short and sleeveless dresses and a fad for no stockings are advocated by Dr. Hess instead of the enveloping, many-layered swaddling clothes of the past.

"As a partner of sunshine in the prevention and cure of rickets, there is cod-liver oil, which is to rickets what quinine is to malaria. Sunshine is good medicine, as the Indians might say. It would be hard to find a simpler one, as cheap and easy to take."

—*The Literary Digest*.

Let Them Cry

Albany (N. Y.) News

An osteopathist says it is wrong to make children stop crying, it is better sometimes to let them vent their grief and it may injure them not to cry when they feel like it.

Probably he is right. There is so much talk of "inhibitions" in these times that we might as well not inhibit crying, if it does a child good to cry. Neurologists sometimes advise patients to "let themselves out instead of holding themselves in all the time."

It may be a good rule for everyone to "blow off steam" once in a while.

Perhaps it's a good thing for some of the discontented elements in this country to take their discontent out in howling about things. When a dog is barking it cannot bite. Up in Chicago the "discontented minority parties" have been trying to agree on discontent and they couldn't so they will have to howl separately.

Yet of course it might be well to see to it that there are no safety-pins sticking into the crying children or into the crying discontented folk of the country. On the other hand, to paraphrase David Harum, it might be well to stick a few safety-pins into the discontented and make them howl a little, for a reasonable degree of discontent is good for an individual and a nation, it keeps them from being too complacent.

Sounds Reasonable.—A critic of our churches says that they are "dominated by a lot of old hens." Does he refer to the lay members?—*Nashville Southern Lumberman*.

ASTROLOGICAL DEPARTMENT

H. Ayres Langston, Editor



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

along the Path, nor do we want 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.

Sixth Article

The Planets

The sun is the center of our own solar system, and about it in regular order revolve the planets in their respective orbits, their years varying in length as their distance is from the center. These planets, starting from the center, are Mercury, Venus, the Earth with its satellite the Moon, Mars, Jupiter, Saturn, Uranus and Neptune. The Sun and Moon are known as the "luminaries." A study of the symbolism, nomenclature, characteristics and the esoteric meanings attached to all of these, together with a delineation of each ascending or culminating, *i. e.*, in the 1st and 10th houses, will give the student a fairly clear idea of their respective vibratory influences. In each sign, of course, the planets take on more or less of the nature of that sign. The same is true as regards the houses. Everything modifies something else, and is in turn itself modified by other influences. Consequently it is impossible to state any rule or any description of any planetary characteristics that would hold true in every case. Throughout these articles we have tried to give only fundamentals as will enable the student to get the basic truths, and knowing these he will, with very little practice, be able to interpret such combinations as are continually occurring in his daily work. To attempt to memorize the effect of each planet in combination with every other one is an absolute impossibility, but to be able to reason out the information desired is very simple if one will keep in mind the fundamentals. The student in most cases is confronted

with a mass of seemingly heterogeneous facts, enough to discourage the bravest and most advanced soul. And yet the law and its applications are very simple if the right start is made.

The Sun

The Sun is symbolized by the dot within the circle, representing "the first manifestation of the Eternal Parent," "the germ within the Cosmic Egg," or the life principle. It typifies Life and the creative force, and was worshipped by the ancients as the Fire symbol. Monuments to it are to be seen on every hand today, the pyramids, the obelisks, church spires, towers, and the use of candles and tapers in certain ceremonies can be traced to the same idea. One thing must be borne in mind however, that these things were not worshipped in themselves, but as being symbols of fundamental beliefs, laws, which could otherwise not be represented. Some of the early names for the Sun are Bel, Helios, Sol, and it is the Prana or life-force of Yogi philosophy.

Its metal is gold; its color deep yellow or gold; its day Sunday. It governs the heart and the brain and is strongest in Leo. Its nature is hot and dry. The Sun governs man rather than woman. It is essentially masculine and represents or signifies in a general way persons of authority, kings, rulers, government officials, magistrates, executives, jewelers, goldsmiths, etc.

In the first house it gives the native a large head, rather round, somewhat reddish face, large eyes, light

hair, good stature and a dignified appearance. This is a good position for health and vitality, power and authority, and success generally. In the tenth house it is very good for success, responsible positions, honor and fame, particularly in government circles.

The Sun is the giver of life.

The Moon

Our Moon is shown by a crescent with horns pointing to the left: in other words we usually picture the Moon as in its first quarter where it is continually growing stronger in light. Its revolution is about the Sun only as the Earth revolves about the Sun, for its orbit, lasting 28 days, is about the Earth. Its metal is silver; its color white or sometimes pale yellow.

The ancients knew the Moon as Isis, Iama, Persephone, Artemis, the Queen of Heaven; all of whom represented the mother, the female principle in life, the second part of the trinity. The Moon therefore is essentially feminine. It may be termed the giver of form.

The influence of the Moon upon tides, planting, on lunatics, and upon all unborn life has been known to the world for countless ages. Its peculiar influence upon women is well known yet seldom connected with the fact, to all. And physicians are beginning to realize that most diseases have certain cycles of periodicity which may be directly attributed to the Moon's motion. That fact was familiar to all of the doctors and healers of past ages, all of whom were students of Astrology.

Its rapid transit through the heavens brings to a focus the many aspects good and bad found in every horoscope, dormant perhaps until a conjunction, square, or opposition is formed which sets into motion vibrations beyond human control. Thus we have the sudden accidents, the flare of ungoverned temper, and likewise the never to be forgotten moments of ecstasy, the sudden development of long desired psychic power.

Its characteristics are more or less those of instability, carefree habits, modesty, good humor, romancing, dreaming, impracticality, imaginativeness. In the first house it tends to paleness, grayness, in strong contrast to the robustness of the Sun. The native is more or less of a dreamer, decidedly immaterial, and at a loss to come to a settled decision regarding anything. His family is far more apt to worry over things than he is, for his state of mind does not bother him for very long. In the tenth house it is likely to bring the native into public favor but not for long. Success will be very uncertain.

The Moon represents the common people, especially the women, servants, sailors, dealers in liquids, etc. Its sign is Cancer; its day is Monday, seldom a good day to start anything important. It is cold, negative, changeable, and fruitful. It has dominion over the glands, breasts, etc.

Mercury

Mercury is pictured by the crescent, horns up, mounting the circle which rests upon the cross. It is the planet of knowledge regardless of how that knowledge may be used. The ancients knew Mercury as Hermes, Mercury or Quicksilver, the messenger of the gods. With this character has always been associated motion with the rapidity of thought. Wednesday or Woden's day is Mercury's day; its metal is our mercury or quicksilver as it is sometimes called, one of the most unstable of metals on account of its affinity for others.

In Astrology its influence blends readily with the influence of other planets, taking on their nature yet not losing its own identity. It governs speech, memory, thought, the nervous system as a whole, and to a certain extent the hands and feet. Badly afflicted it is apt to cause stammering, stuttering, lisping, a rather poorly defined sense of the difference between mine and thine, a tendency to play tricks, to deceive and to lie. In such cases the native is hardly to be trusted.

In the first house it gives an unusually keen, rapid, penetrating mind. The forehead is apt to be well developed, the eyes gray, the nose rather sharp. There will be an interest in chemistry, languages, writing, or clerical work of some sort, or some similar occupation. The mind will jump to conclusions so rapidly that it will be hard to hold the interest. In the tenth house there is the desire for success, but unless Mercury is well aspected the incentive will be lacking. There will be unquestionable talent, especially in public speaking, yet it is likely to be all wasted. Success but limited.

Instability, impatience, impulsiveness, and a lack of fixity of purpose, the jumping from one thing to another, seem to be the main Mercurian characteristics. Judge Mercury more by its combinations, good and bad, with the other planets. Do not attempt to delineate it as a thing apart from the rest.

Mercury's year is about 88 of our days. It is the closest to the Sun of the planets in our system. Geocentrically Mercury is never farther than 60 degrees away from the Sun.

Venus

Venus is the circle above the cross, the Crux Ausata of the ancients. It governs the affections and, well aspected, will bring out the finer side of the nature; but, afflicted, tends to sensuality and immorality.

Venus, always feminine, has been known and worshipped as Aphrodite, Astarte, Lakshmi, Hesperus, the Morning Star, the Evening Star, and by the early Egyptians as "the Sacred Bird of the Morning and Evening." In Astrology she is sometimes termed the "lesser benefice."

She is strongest in Taurus and Libra, and rules the

throat, veins, uterus, ovaries, etc. Her diseases are mainly those resulting from sexual excesses. The Venus type is rather plump, dimpled, with wavy hair, large soft eyes, a pleasant voice, the whole appearance being decidedly feminine and very attractive to the opposite sex. Venus occupations are those of poet, sculptor, artist, musician, confectioner, engraver, hair dresser, perfumery dealers, and those who handle feminine novelties and wearing apparel, etc.

In the first house Venus endows the native with beauty, and charm, fastidiousness, good health usually, and general popularity. The features as a whole are softened, the manner more winning. Here are the qualities which make a successful salesman, a popular actress, or a well loved public character of any sort. In the tenth house Venus indicates good fortune and favor, with success in love affairs, and gain through the parents.

Venus' orbit is 225 days in length, with but one side turned toward the Sun, indicating very extreme conditions of heat and cold.

The balance of the planets, Mars, Jupiter, Saturn, Uranus, and Neptune will be taken up in the next article. This series began in the December issue. A few back numbers are still to be had from the publishers at 1904 N. 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.

Many questions have arisen as to the differences between the two systems used in Astrology today, namely the Heliocentric and the Geocentric. Some letters have been received from readers, who, starting in at the middle of the articles and not getting the argument fixed firmly in their own minds, have been very much worried, even upset, for fear that a mistake has been made in naming the signs. Consequently I deem it advisable at this time to enter into a little fuller explanation of the facts in the case.

Heliocentric astrologers make a chart of the heavens with the solar system exactly as it is, showing all of the planets in their relative positions to each other.

The groupings, combinations, aspects, etc., show those things which affect the man from WITHIN. In other words without regard to external happenings over which he has no control, this chart will show just how far this particular man has gone in this particular incarnation. It will show just how far he is a slave to his desires, to just what an extent he will resist, and the extent also of his free will. It will show likewise the amount of will he can exert in case of sickness, his possibilities in successfully combating disease.

Those astrologers who have studied both systems make a chart upon which are placed both sets of figures. These figures absolutely check up on each other and prevent any possibility of an error in misplacing the figures. Both helio. and geo. figures may be progressed upon the same chart which has the radical figures. The chart always faces one way, the houses show just where they fall, and it is possible to see at a glance exactly what part of the body is affected by any aspect.

I do not advocate the use of the Helio. system alone, any more than I advocate the use of the Geo. system. But I do maintain that a combination of the two will bring out unsuspected points, for they do not contradict each other in any way. They dovetail perfectly, and form the completed triangle. It may be rather hard to conceive of such a chart, yet I use it in all of my own work, and so do many others familiar with it.

To refer to earlier articles in which I give the characteristics of the signs, I have been careful to give the dates at which the earth was in each sign. At the same time I have added that the sun was in the opposite sign. Heliocentrists name the sign assuming the earth to be therein, while geocentrists name the sign with the sun therein. There should be little or no argument there. As a matter of fact all argument comes from an improper conception of the other man's side of the case.

At any time, however, I shall be glad to go into further explanations of any points which are not clear.

Circumstances Alter Cases.—"When de Jedge he say t' me is I guilty," said Charcoal Eph, ruminatively, "I says if yo' all kin prove hit, Jedge, I is; but ef'n yo'all got any doubt about hit, not guilty, Jedge, not guilty!"—*Richmond Times-Dispatch.*

"The giver of books may be a conspirator with genius. Next to the great writer is the one who finds for him the right reader."

**ASK YOUR NEWSDEALER FOR
PSYCHIC POWER**

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.

A. C. S., City.—The answer to the first part of your question is NO. The second part: a door opens on entirely new scenes, quite different from any of your present plans.

Cleo, M. E.—The trip to California is indifferently in the future. The increase in business is very slow. After the middle of summer things pick up. It is worth your while to wait. A reunion is not unlikely as conditions improve in the early fall months.

C. E. W., New Philadelphia, O.—There is a stirring of the leaves by a zephyr-like wind. This denotes new life for your friend. A light shines at your feet, so I know your path is lighted. You have wonderful psychic sight which you should encourage.

Mrs. G. B., Chicago.—In visualizing your case I do not advise the step. There is a better way. It is not right to deprive a child of its parents. Understanding is what you want; get the vision I am portraying to you and the sun will shine and the roses will bloom on the lattice wall for all of you.

Mrs. H. G. W., Chicago, Ill.—Free yourself; you will change your position for a better one with more recompense. God does not take people; death is a natural law, the same as birth.

Gwendolin R.—Sorry to say brother is no longer in the body of flesh but can communicate with you; is well and happy in his new sphere; has tried several times to tell you about it. Hold a silence for him. There are four of you who can form a channel for him to manifest through. After the dinner hour, before you leave the dining table is the best time.

A. L. S., Los Angeles, Calif.—The party will come back but not into your life. Stick to business; you will be more successful than you think. The sun will shine on both sides of the street for you ere long.

I. P. E., Maywood, Ill.—You will not spend your life in single blessedness and your companion will be something of a nuisance but you will be as happy as the average; a little more perhaps for you create happiness for both yourself and others.

N. N. M., Maywood.—No, is the answer to your first question. Names are rarely given. You are artistic and a designer, especially in women's and children's dresses. You can create hats as you particularly love to blend colors strikingly. The color of your aura is perfectly blended and you would succeed at any business at which you could exercise your creative faculties.

W. M. W., Saratoga Springs, N. Y.—We would refer you to Clarence Foster, 1440 Clarkson St., Denver, Colo. The color of your aura is light gray, tinted with pink. It shows you are kind, hopeful and healthful. What you need to do is to realize that these things can not be perfected in a short space of time. No two people develop the same powers alike. The young lady in question should sit in the silence with you one-half hour, twice a week, even though you may be in different towns or homes. This can easily be done as she has telepathic power which is a rare power and should be cultivated. This only comes through practice. Form the habit of talking to each other in this way and you will both be greatly benefited.

A Lesson in Contentment

By Anne Campbell

*A blind man crossed my fretful path,
With steps that faltered, groping slow.
A patient dog his only guide,
Yet joy was in his heart, I know,
For from his lips there came the sound
Which only cheerful thoughts can bring.
He whistled. Such a merry round!
If he can whistle, I can sing.*

*If he can whistle, I can sing
A simple song of thanks and praise
And gladly hail the green, spring world
That spreads itself before my gaze.
Gone every discontented thought,
Hope once again is on the wing,
Whate'er the gifts the gods have brought,
If he can whistle, I can sing!*

Have You Subscribed for

PSYCHIC POWER

Have you the complete volume of **Psychic Power** for 1923?
Have you the **Psychic Leader** set, Volume I—23 copies
of the weekly paper—the forerunner of **Psychic Power**?

IF YOU have not secured this set you are missing a great mental feast. The 1923 **Psychic Power** Volume contains valuable information not to be obtained elsewhere. Clarence Foster's lessons on Elementary Psychology, running throughout the volume, are worth many times its price.

The Chart of Mind, illustrated, by John Bertram Clarke, is a masterpiece.

The Text Book of Life, written by Ella Danelson under inspiration, contains instructions, lessons and exercises for the development of your psychic powers.

Then comes an article on "The Sub-conscious Mind," by Julius Frost. It would take too much space for a detailed contents. We will just outline the many interesting features of this volume, such as, "One man's experience after death, told by himself through a psychic"; "Occult phenomena among the lower races of man," by Edward Lawrence, F. R. A. I.

"Lessons for Higher Attainment," by John Bertram Clarke. "A prophecy disclosing the destruction of New York City in 1927," by Mother Rhoda Alice. "Personal Experiences," by Camille Flammariion. "How to Get Results from the Sub-Conscious Mind," by Illingworth. "Chemistry, the Proof of Spirit Existence," by Henry Feuhrer, Ph. G., LL.B. "Interview with Pres. Harding," by Catherine McDonough. "Natural Explanation for All Spirit Phenomena," by Sir Oliver Lodge.

"Ella Wheeler Wilcox, Dead, Still Guides Me," Dorinda Adams.

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

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

"Character Analysis at Sight," with illustrations; Edna Purdy Walsh.

"A Scientific Essay on Photographing the Unseen (illustrated),
Dr. W. K. Dunmore.

"Astrology," H. Ayres Langston.

ORDER BLANK

Publishers **PSYCHIC POWER**, 1904 N. Clark St., Chicago, Ill.
Please send me postpaid:

The **Psychic Leader** (weekly), Vol. I, 23 copies.....\$1.00
Psychic Power (monthly), Vol. II, 10 copies..... 2.50
 Combined offer while they last..... 2.50

Name

Address

City

SUBSCRIPTION BLANK

Date....., 19..

Publisher **PSYCHIC POWER**:

Please enter my subscription for one year, for which I
enclose the sum of Three Dollars.

Name

Address

City

That Impelling Something

By DR. DELMER EUGENE CROFT
Mental Scientist

THERE is a universal law which gives universal inspiration. Within you abides this universal law and awaits to fill your life with daily success and happiness. It touches your life and you are fired with a deathless ideal. It touches your eyes and you catch the gleam of a fadeless vision. It touches your heart and a love is kindled that death cannot destroy. It touches your mind and you are driven ever onward with the surge of supernatural power. It touches your soul and in a flash of self-recognition you stand clothed with infinite possibilities and realities.

?

Your Invisible Power

This book of 64 pages contains 9 lectures on the subjects of Impelling forces within us, such as your impelling Psychic Force, Intuition, Spirit Forces, Visions, Infinite Self, Love Emotions, Impelling Impulses, Aspirations and other interesting facts.

*Believe and You Shall See The Invisible,
You Shall Hear the Inaudible, You Shall
Do the Impossible. All Things Are Yours*

Price 25 Cents

ORDER TODAY AS WE HAVE A LIMITED STOCK OF THESE BOOKS
PSYCHIC POWER, 1904 North Clark Street, Chicago, Illinois

Five Books for Fifty Cents

With a Year's Subscription to PSYCHIC POWER

This wonderful offer is being made to those interested in learning how to read people at sight.

In the development of mediumship true character analysis forms the quickest way of likewise unfolding extended sight. The parts of the brain used in the study of human beings are called Human Nature and Intuition, the very center of psychic faculties in the head.

A knowledge of the faculties of a person as seen from the physical eye, enables a spirit teacher to communicate in a single word, a single sensation, what would otherwise require many minutes, and many words.

Coupled with extended sight, scientific character analysis doubles a medium's power to help those who come to her, in their work, their home life, and also in their own development.

These books are four by six inches, just the right size for the pocket, for study out of doors.

What do you Reveal by your Figure, Walk and Clothing?
What do you Reveal by your Hand and Head?
What do you Reveal by your Face and Expression?
What do you Reveal by your Eyes and Ears?
What do you Reveal by your Lips and Nose?

Make check or money order for \$3.50 for the five books and a year's subscription to Psychic Power, payable to EFFA DANELSON, 1904 North Clark Street, Chicago.

TABLE of CONTENTS

Psychic Power Magazine
Devoted to Psychic Research and Kindred Subjects

PUBLISHED MONTHLY AT 1904 N. CLARK ST., CHICAGO, ILL.
EFFA E. DANELSON, Publisher and Editor

Vol. III No. VI

SUBSCRIPTION: ONE YEAR, \$3.00; SIX MONTHS, \$1.50.

Entered as second-class matter Feb. 25th, 1924, at the post office at Chicago, Ill., under the act of March 3, 1879.
Copyright, 1923, by Effa E. Danelson

JUNE, 1924

	PAGE
Editorial	7
Mind, the Master Builder.....	Henry Frank 9
Directing the Involuntary Mind.....	Effa Danelson 12
How to Control Our Emotions.....	B. V. Chondha 14
Psychology.....	Clarence H. Foster 15
The Psychology of Insanity.....	Julia Seaton, M.D. 19
What Do You Reveal by Your Face.....	Edna Purdy Walsh 22
The Hindu Secrets of Super-normal Powers or Vivhuti.....	Premel el Adaros 23
Ancient Recognition of Spiritualism.....	V. D. Rishi, B.A., LL.D. 27
An Experience with a Noted Slate-writing Psychic.....	Effa Danelson 30
Science or the Bible: Which?.....	F. A. Thomas 32
Psychic Manifestations.....	Published by the Press 33
Medium and Public.....	Cecil M. Cook 35
A Scientific Essay on Photographing the Unseen.....	Dr. W. K. Dunmore 37
Interesting Psychic Experiences at Our Center.....	39
Astrological Department.....	H. Ayres Langston 41
Question Department	44

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

ADVERTISING RATES UPON APPLICATION

"The Blue Island"

Latest Book Inspired by W. T. STEAD

A RECENT and direct inspiration from Mr. Stead in spirit by automatic writing through the hand of a young gentleman of London in sittings with Miss Stead.

The book, already in its Third English Edition, is an entrancingly interesting account, in Mr. Stead's inimitably clear and cogent style, of the Great Sea Disaster, which closed the earthly career of this great Advocate of Peace and Spiritualism, and of the transition of the many hundreds to spirit, and of the combined efforts of the Spirit World in establishing the throng of newly emancipated souls in the "Blue Island" and the successful work of the Spirit Guardians in relieving Mr. Stead and his fellow sufferers from the excitement, shock, terror, and the abnormal mental and spiritual conditions resulting from the tragedy.

Mr. Stead recounts graphically this benevolent work and tells how, after a period of recuperation, he and the great company with him were led out and up into a higher spiritual sphere and started on their new career. His story of the initiation of the newly-arrived into the methods of communicating with the mortals left behind, particularly his own experiences, is very interesting.

The book is packed full of wise and kindly counsel and suggestions drawn from his own treasury of experiences in both worlds, and will convince all open-minded readers of its genuineness.

It is undoubtedly one of the most interesting, instructive and inspiring books in the field of Spiritualistic literature.

Send in Your Orders

These Books Will Be in Great Demand

Price 60c

PSYCHIC POWER, 1904 North Clark Street, Chicago, Illinois

NEW BOOKS

By HENRY FRANK

Author of "*Mind the Master Builder*" now running serially in
PSYCHIC POWER

The Challenge of The War

Modern Light on Immortality

**The Doom of Dogma and
The Triumph of Truth**

**Psychic Phenomena,
Science and Immortality**

No library is complete without a set of Henry Frank's books

PRICE, PER VOLUME

\$2.50

Write Name and Address Plainly to Insure Rapid Delivery
SEND TODAY

PSYCHIC POWER, 1904 No. Clark St., Chicago, Ill.