

June, 1924

Single Copy 25c

PSYCHIC POWER

REACHES INTO EVERY FIELD
SUPPLIES ALL NEEDS

Editorial

Science - - - - - Henry Frank

Psychic Science - - - - - Effa E. Danelson

Spirit Photography - - - Dr. W. K. Dunmore

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Questions Answered

*If I pray, let me pray, thus: "Give me strength
for more tasks worthy to be called GOOD."*

Effa E. Danelson.

ARE YOU TIRED?

Simple Exercises to Overcome Fatigue During the Summer Months

THE moment you are conscious of this abnormal feeling **STAND** still wherever you may be, with your feet holding all your weight. Inhale deeply. Start the breathing thought at the feet. Do this by directing your involuntary mind to this point. Let the mind move slowly upward, touching every organ, muscle and nerve of your entire body as your thought passes upward. Let the thought rest a moment as it reaches the head, at the throat intersection; traveling again in and out of the organs of the brain in a circular movement until reaching the top or center of the crown of the head. At this moment, direct the thought into the air above the head, charging the atmosphere within the radius of the aura or about five feet from the body. While the latter is being done, touch the eyes and ears in turn with the tips of the fingers.

When this exercise is completed, raise the body on the tip toes, with the hands stretched above the head and the fingers pointed upward. Bring hands together above the head, inhaling slowly and exhale violently. Repeat this exercise three times every time the tired feeling attracts your attention. It will only take a minute or two and you will feel more refreshed than you would if you took a nap or a drink to

stimulate you and in time you would be able to overcome this tendency to fatigue.

If you are ill you are in the wrong vibration of thought or you are in the wrong magnetic current; in other words you are out of your orbit. Direct your thoughts, when help is needed to the Psychic Power Healing Center.

Daily program at Psychic Power Healing Center. Treatment for absent members, 9 a. m. to 9 p. m.



PSYCHIC POWER BLOCK

Enroll in this class today. Membership fee, \$5.00 per month.

Psychic Power Healing Center is interested in teaching you **how** to be well. Your good word helps; pass it along; if you do not need our help, others do. Whatever you have to give, give freely that they may be benefited.

Special classes for healing, Tuesday and Wednesday, at 8 p. m. **Be prompt.** The regular service follows at 8:30.

All communications intended for this department should be addressed to
Psychic Power Healing Center, 1904 North Clark Street, Chicago, Ill.

EDITORIAL

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

Youth Is Coming into Its Own

Youth is coming into the realization that there is a great reservoir from which the organs of the brain can continually draw supply. Brain development is no longer completed when the child leaves school or university.

The age limit of man has been abandoned forever. *How old* are you, will be a question that youth will never ask each other when they have reached their sovereignty. Life is teaching the children of today to ask each other, how well equipped are you? A little farther down the shore of time perpetual youth will abound.

MEN! Do away with the shedding of blood! You have no right to rob little children of their future and their inheritance of the earth. MEN! You have no right to lay waste the verdant soil that belongs to your children and theirs. MEN! You have no right to cripple youth, tearing from them their limbs and blinding their eyes—wasting their LIFE!

Have all the captains of industry gone mad? Have the rulers of nations become vultures? Have we become gods, as in olden times, thirsting for our brother's blood? Halt! Stay the hand! Strike not thy brother! Commandeer the ship of brotherly love and sail away, spreading healing balm over the troubled waters of life's seas. Stir the dying embers of love into flames; stay not the dove of peace, but let it fly forth with freedom, carrying the message of Life to the hungry and the oppressed. Let the heart of love clothe the naked body; let the hand of love carry food to the oppressor and oppressed. Let the nature be healed by that holy touch of love. The winter has gone, the spring is with us. The golden sunny days are at hand. MEN! Blight not the harvest! It does not belong to you; it belongs to your children and your grandchildren. Put away the sword; take the pen; for has it not been said "You shall beat the sword into plowshares"? For the pen is mightier than the sword. Knowledge is mine, saith the youth; I will be revenged in the coming dawn. Hark! Hear the light footfall of the tiny traveler! It is the herald of youth, the youth of science and invention; the grandchild of steam and electricity. Do you see its eyes, how bright they are? Watch that limb; how free it is. Watch that hand, holding the clock. What is that doleful sound you hear? Count the strokes and you will know it is the hour of doom, heralding

the death sentence of the old regime. Men! Heed its last warning; stay the hand that robs youth of its inheritance for Youth will not retreat. Youth's weapons are science and invention and Youth will learn that giving LIFE is the LAW; that only by *giving* Life can we hope to *have* Life.

MEN! Awaken to the cry of Youth, that when your eyelids close in death their gentle hand may bless you.

Man's true place in the Cosmos is that of a king, not a slave, a commander under the Law of Good, and not a helpless tool in the region of evil.

I write for men, not for babes; for those who are eager to learn, and earnest to achieve; for those who will put away (for the world's good) a petty personal indulgence, a selfish desire, a mean thought, and live on as though it were not, sans craving and regret.

Man is a master. If he were not, he could not act contrary to law.

Evil and weakness are self destructive.

The universe is girt with goodness and strength, and it protects the good and the strong. The angry man is the weak man.

CLIFF DWELLERS ARCHITECTURAL RACE OF PEOPLE

The first summer's work of the National Geographic Society's expedition to study Chaco Canyon, New Mexico, where vast apartment dwellings housed one of the most thickly populated and highly cultured communities in North America before Columbus came, has just been completed, according to a report made to Gilbert Grosvenor, president of the society, by Neil M. Judd, leader of the expedition, upon the latter's return to Washington last week.

Society Issues Bulletin

A bulletin from the society, explaining the significance of the aboriginal apartment houses, which are veritable treasure chests of pre-Columbian history, says:

"Chaco Canyon is that segment of the Chaco River which is cut out near the borderland of San Juan and McKinley counties, New Mexico. Its sheer but sometimes crumbling walls of sandstone rise from its floor anywhere from 100 feet to a height nearly equal to the United States Capitol dome. From their upper ledge stretch semi-desert wastes, making for an isolation which adds another mystery

to the bygone metropolis of the canyon's maw: Whence came the lumber to build and whence the water to cultivate the corn, beans and squash of these aboriginal farmers?

"From an airplane this gash in the desert surface might resemble a magnified sector of the Panama Canal. Closer inspection would disclose, however, not an expanse of water, but an unwatered canyon, in or bordering which are a dozen huge ruins that look to the casual observer like remains of giant apartment houses, containing hundreds of rooms, with associated temples or sanctuaries, known as kivas, and lesser dwellings, the true significance of which is not yet known.

"More astounding still, some of these larger structures, such as the Pueblo del Arroyo (arroyo—wash), one of the two ruins upon which the society's expedition is to concentrate its investigation, are built after the familiar E-shaped ground plan of the modern office building, with the addition of a curved wall binding the ends of the E projection and forming inner courts. The other ruin to be studied, Pueblo Bonito (bonito—beautiful), is a D-shaped building, with its curved wall 800 feet long.

"Archaeologically this ancient Island of Manhattan, surrounded by a sea of sand, may accurately be described as '100 miles from anywhere,' for it is 100 miles north to the cliff dwellings of the Mesa Verde, 100 miles south to the ancient Zuni towns and 100 miles west to the ancestral site of the Hopis.

"Within an area less than half that of the District of Columbia there are eighteen enormous community houses having from 100 to 800 or more rooms. There also are other structure types, such as the three-to-twelve-room dwellings, groups of 'talus pueblos' under the wall of the canyon, in the immediate vicinity of the large buildings, and tiny cliff houses and storage cists under the canyon wall itself.

"Then there are circular structures adjacent to both large and small dwellings, and a semi-subterranean home built of mud instead of stone—the last mentioned found by the Geographic's reconnaissance party—which points to possibility of other ruins of greater antiquity that will be invaluable in tracing the development of this aboriginal civilization. The existence of these last mentioned in the Chaco Canyon region had not previously been suspected.

Estimated Population, 10,000

"If the major groups were inhabited simultaneously, it is estimated the canyon population could not have been less than 10,000. This Indian city lay in a region so unfriendly that even the nomadic Navajo has not attempted to cultivate it. Hence the questions: What has happened there? Did the climate change? Were the surrounding arid wastes once

fields of cotton, corn, squash and beans? Or did these aborigines of Northwestern New Mexico have an irrigation system akin to that of the Incas or the rice terraces of China?

"Was the American Indian independent of any Nile, toward whose delta such an ingenious people as the Egyptians tended; and did he build apartments no less colossal and of more immediate service than the Egyptian 'race of undertakers' constructed for their dead?"

What Christianity Is Responsible For

Did you ever realize that the trying to make men Christians gave us every implement we now use in every walk of life? The shears, the ice tongs, the wine press, the elevator, etc. Everything was invented and used for implements of torture to make people believe in God, that they might be saved and find peace with God and have rest in Heaven. Even the ducking cage we see in the amusement parks was once used to bring souls to Christ.

SPECIAL ANNOUNCEMENT

The price of PSYCHIC POWER magazine has been reduced from 30 cents to 25. Ask for it; buy it. This great sacrifice is made for the greater mass of people who are seeking release from fear and bondage, whose incomes are limited. This magazine is destined to point the way out of the fog of mystery, blind bigotry—superstition—overcoming propaganda, viciously circulated with the intention of frightening the church people, ultimately holding them in bondage to the old dogmas.

Help us to spread the truth about life after death. Help us kill this monster, "fear of Hell"; help us kill that weed—indolence, better known as "rest in Heaven." Help us plant again that tree of knowledge that bore the forbidden fruit in the garden of Eden.

PSYCHIC POWER is a pioneer. Help us blaze the trail. Buy PSYCHIC POWER; subscribe for it; get up clubs; get people interested in reading it; take it into your clubs; keep a copy of PSYCHIC POWER on your reading table. Let it bring you the sunshine that lasts; the sunshine that only penetrates your soul through having Knowledge and Power.

Now 25 cents on all news stands.

Affirmation

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

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, Science and Immortality*"; "*Can Science Answer the Riddle of the Grave?*" Etc.

5th Paper

Origin and Function of Infinite Mind

The distinction between personal or conscious mind and impersonal or unconscious mind, is easily discerned by analysis. Personally, mind is apprehended by the reflective thinker as a process of thinking. That is, he realizes the mental process in which he is engaged. Hence conscious thought is to him an indispensable element as an evidence of the existence of mind.

But whence is conscious thought? A thought is divisible into perception and idea. A thing must be perceived before a picture of the thing can be conceived. That is, the idea or the notion of the thing is subjective. But the thing perceived is objective. The objective always precedes the subjectives. For instance: There is an apple. Now, the apple on the tree is one thing; but the idea of the apple, or the notion of mental picture of it is another thing. The one is on the tree; the other is in the mind. But the apple in the mind is a picture which is determined by the character of the sense organs that perceive it. For example; if the apple is seen through the small end of a pair of opera glasses the apple will appear large and quite near. But seen through the large end of the glasses it will appear small and far away. Now what is it on the tree, large or small? That is a matter of relativity. That depends on the medium through which the apple is seen. For the only knowledge of the apple possible to man is the knowledge made possible by the character of the senses by which it is perceived. However, without an object the senses would have nothing to perceive. Therefore in a process of thinking, always the perception takes place first, the objective experience; and that is followed by the idea or concept, the subjective experience.

If the subjective seems to precede the objective experience it is because the temporal origin of the experience has not been traced and analysed.

The pure ideas that compose what we call reason are the subjective response or correlation of antecedent objective experiences or perceptions. Were men born insensible to feeling, that is, to contact with an external world, he would be incapable of thought. Being devoid of physical sensation he would be void of mental content. The sensation is the cause, the

idea is the sequence. The sensation is ephemeral; the idea is permanent. Hence we always feel a closer relation of the idea with the mind than of the perception or sensation.

That is the reason we regard our sensations as something outside the mind. We locate them in the body, because they seem to be objective. It is merely by a process of education that we come to understand our sensations as mental processes. The reason is, that we are so closely woven into the mind that we cannot realize the process going on within it; and only when an experience seems to be objective to the mind does it become actual to us.

In fact ideas themselves cannot be grasped by the mind until they become objective to it. The idea or picture must be something set apart from the mind itself, in order for the mind to grasp it. Herein lies the difficulty of clear thinking. Many people are so constituted that they cannot conceive a clear idea of a thought; that is, the thought is not projected from the mind, so that the mind can perceive it as a mental process. Until this is effected there can be no clear thinking.

However, the objective experience, or sensation, may be further traced than merely as the origination of the idea. Perception is itself divisible into sensation and emotion—or, if you please, physical feeling and spiritual feeling. The apparent pain in the flesh is the physical feeling; the remorse that pain had been caused or occasioned is the spiritual feeling; the one is sensation, the other is emotion.

Another example: A mother sees her son; the perception awakens a physical sensation—a thrill; in the embrace of her son, following, she experiences joy or sorrow, according to the effect the circumstances produce in her: the emotion. First the sensation—the embrace and the thrill; second the emotion—the joy or sorrow experienced in the embrace.

Then again, there are grades even of sensation. As sensation graduates into emotion it also descends from perception to passive irritability. The nerves may be irritated yet there may be no sensation or perception of the irritation. If, for instance, you are engaged in an interesting occupation and your mind is abstracted from all else, you may be sitting on a pin

which agitates your nerve centers, yet you may not perceive it; that is, you may experience no conscious sensation. Yet the irritability of the nerve centers is the basis of your sensations; this you at once apprehend when your attention is called to the irritation, as you experience a sensation from it.

Irritability or agitation of sensitive organs is the first evidence of life (as in the amoeba) as well as the first instigation to thought (as in the lowest stages of organic forms). A thought, then, conscious or unconscious, may be defined as the culmination of a physical agitation (irritation) caused by an external stimulus.

In its lowest unconscious or mechanical phase a thought consists merely in the vibratory activity of the substance. It is the culmination and expression of an impinging energy. Hence, we may rationally conclude, wherever in Nature there occurs vibration, agitation, irritation, oscillation, or any other phase of stimulated activity, there may be said to be initial thought. For wherever these activities are manifested in nature we perceive that they are urging toward some logical relationship that culminates in mutually fashioning phenomena.

As mind is the unconscious or conscious organ of logical relations it is evident that when these phenomena mutually and logically function they must be actuated by a principle, which, translated into human experience, is the equivalent of thinking intelligence. Primitive or primordial thought, as we have previously stated in these articles, is necessarily mechanical or dynamic; unconscious or passive. This must then be the status of universal or cosmic mind. Because we are unable consciously to realize that this phase of mind is also the unrecognized basis of our conscious mind, we find it difficult to conceive of these primordial activities of nature as actual mental processes. But when we are enabled to penetrate the mysterious depths of human consciousness and come to its very foundation, seeing how this mechanical or unconscious mind operates primarily in ourselves as the basis of all activities, we have less difficulty to realize that it is also an active principle of the cosmos.

However, if the mind be construed as the capacity to discern logical relations, are we justified in assuming unconscious thought as an element of mind?

We have already intimated that discernment is not necessarily a conscious process of mind. May not inanimate substances have the capacity of discernment, howbeit unconscious? The fact, as we have shown in the previous paper, that all nature is built on mathematical equations, at once indicates the involved working of intelligent activity.

The fact, I say, that all the processes of nature and the logical adaptation of her multifarious units, in-

ately respond to mathematical demands, suggests the discernment of logical relations as an essential principle of the universe. The association and mutual functioning of the cosmic world rests on the most far-reaching mathematical calculations conceivable. The fact that the stars and constellations are held in their orbits, millions and millions of miles apart, by no other bond than the mathematical equilibrium or perfect balance which sustains them, proves their response to the logical demands of their relationship. They need not consciously think to maintain their cosmic association. Still the fact that they are rationally associated evinces the work of intelligent activity, howbeit the intelligence may be wholly unconscious.

Here of course we meet the theological contention that what appears to be unconscious intelligence is in fact the conscious intelligence which we traditionally denominate God. In strict analysis this proposition should not here be discussed, for it appertains to theology rather than psychology. But as there may be some who peruse these pages who might be disturbed by the statement that the ultimate mind of the universe is unconscious let us a moment pay attention to the assertion. Man's difficulty, as has been previously said in these papers, is that he injects himself into the universe and interprets nature as he interprets himself. Realizing that he achieves his processes of thinking by a conscious activity of his mind, he can little realize that the vast labors of nature are accomplished without the inner working of an infinite, conscious mentality. Because we realize that, could the infinite worlds consciously think, they could not conceive or devise a more perfect mathematical and logical correlation between themselves, we feel that some conscious pre-existing Being must have brought about their complicated relationship. However, when man apprehends the laws of psychology and the wonderful discoveries which have been made in that realm, he comes to understand that the greater portion of his own being is exercised and controlled by a mentality, or intelligent activity, which lies wholly outside his conscious realm. Moreover, if man consciously undertook to interfere with that mysterious territory, which is ruled absolutely by his unconscious mind, he would speedily disrupt his organism and make life on this planet impossible. But now, notice, the unconscious realm of human mentality is the correlate of the unconscious realm of the universe. Just as the unconscious in man achieves the largest and most necessary performances for his organic integrity, so in nature the whole of its activity is essentially unconscious.

This principle is, of course, the outcome of the scientific analysis of nature and the discovery of its working in the slow evolution of natural phenomena based

on the law of the survival of the fittest or adaptability to environment. If the world had been made outright and at once, then it would logically appear that a supreme conscious activity achieved the creation.

But the fact that eons of time were involved and infinite efforts and failures followed in the process of evolution until the form or individuality best adapted to environment was developed, proves that a blind, persistent urge or principle was at work.

As Nature reveals herself to man he learns that what he calls unconsciousness comes first into self-consciousness in Man.

This fact is again demonstrated by the discovery of the vast mysterious field of the unconscious which exists in man. If he were created out of hand, immediately by God, he would have been supremely self-conscious as God himself would be. But in each individual there exists the vast realm of the past experience of the race, adding in him as the unconscious field of himself. Countless ages were required to build up this profound realm of man's being; it was accomplished only by infinite experimentation, and not infrequent failure, in the working of the principle. Not a conscious Thinker but unconscious thinking seems to be at the base of nature, the involved principle or law of existence. Unconscious thought or innate adaptation achieves the logical end of natural existence; an achievement which lies enormously beyond the reach of the possibility of conscious thought as exhibited in Man.

It is, however, evident that all the working forces of nature exercise a sort of discernment, altogether mechanical or dynamic, of logical relations. We are therefore compelled to affirm that in the furthestmost reaches of the universe some form of mental activity is at work, however primordial or initial it may be. That is, all the so-called forces of nature exist and function as phases of dynamic energy susceptible of transmutation into infinite form of expression. But these transmutations and adaptations point to final adjustments that establish a relational and logical relationship. This achievement enables us to classify the principle involved as a mental activity.

Now, studying the intelligent workings of nature more in detail, we may justly say that in each unit of matter are involved what we might call three forces at work. Two of these forces are purely dynamic, one only is, in the last analysis, mental: that is, brings about a logical sequence.

The entire cosmos rests upon the working of two forces known as centripetal and centrifugal. That is each unit of matter is innately disposed to remain fixed at a center and at the same time to fly away from that center. But it cannot do both at the same time. Hence we may say at the very start Nature

confronts a quandary. What shall she do if the same thing wants to stay where it is and at the same time wants to fly away from where it is? Manifestly she must follow the rule of reason and common sense among human beings when they come up against a stone wall. She must seek a compromise. And that is just what nature does. She compels the unit to submit its divergent dispositions to a logical compromise. We might conceive of her as saying: "You can't both stay and fly away; however, I shall make you feel that that is just exactly what you are doing—both flying away (centrifugal action) and flying back (centripetal action)." By doing this, Nature compels the opposing forces to merge in a composite or compromising force: that is, she whirles them round and round upon their mutual axis, thus utilizing both forms of energy; but harmoniously and not in contradiction.

The compromise, once established, reveals the point where mind enters in mechanical, natural functioning. At that point a logical and adjustable relationship between the forces is brought about, thereby defeating chaos and achieving a cosmos. At the very tap-root of being, even in mechanical nature, we find already at work a principle that we must regard as essentially a mental activity. We are therefore compelled to conclude that, in the farthest reaches of the infinite, the potency of mind, or tendency to logical association and intelligent adaptation, is active. In this sphere of activity we may be justified in calling it the Universal or Cosmic Mind.

It might be well here to point out, to save apparent confusion, that, although we imagine Nature reasoning above as man would, we must not accept this as literal. The fact is that when the centripetal and centrifugal forces clash there is nothing else for them to do but to compromise. For two equal forces, meeting at right angles, would necessarily evolve a compromise between a tangential and a converging impulse. We are too apt, as conscious beings, to put our own method of thinking into Nature's process.

(To be Continued.)

READ

Character Reading Magazine

Know Your Friends
Yourself Your Vocation
then you will leave nothing undone

Publisher EDNA PURDY WALSH

Ask your newsdealer for the May-June issue

JUST PUBLISHED

DIRECTING THE INVOLUNTARY MIND

Effa E. Danelson

Does Your Hand or Foot Offend You?

Life being the directing power over the body, it should be the supreme counselor. All other directing powers must be obedient to Life. Much mystery exists, mainly because the people of the earth have been brought up to look upon themselves as worms of the dust and to be servants of unknown and unsought powers by those who have discovered directing forces outside of the physical dimensions, placing themselves as masters or leaders over their source. Life directs, but Life is not supreme; hence, sickness, disaster and death to the flesh.

How can each person make *Life* supreme? Counsel with Life. Does your foot offend you? Counsel with Life. Does your stomach revile you? Counsel with Life. Does your head refuse to support you? Nature's storehouse is filled with repairs and Life holds the keys. Every part and particle of your body has directing force and has control of a brain cell; these brain cells have long grappling hooks which reach out into the ether, into the sunshine and draw supplies.

The acting brain, or master of the physical body is a key ring and Life which functions in connection with this master is the storehouse for these supplies. You can ask Life for anything that your physical body needs. Life is supported by the Universal Sun. This Universal Sun is the directing power of the universes. Little men and little nations have named it their God and beseech him to kill all the inhabitants of the earth that do not interpret it as they do. The Universal Sun can not be beseeched; but individual Life can draw from it raw material into the storehouse to which you have access and, according to your desires, can convert it into supplies for your demands. You can be governed and are governed by your involuntary mind until there awakens within you the desire to command, just as a child is subject to adults while it is helpless.

You say "I can't," and grow weak. You say "I can," and grow strong. When you say "I can't" you are in bondage to your involuntary mind. When you say "I can" you are directing the involuntary mind and Life is drawing from your supply chamber refined material. The quality of supply depends upon which key you select. The reader will say, this is too deep for me; we would say to such a mind, that is the wrong key to select.

How to Begin

The first step to take in becoming THE MASTER of your involuntary mind is to free yourself from all

the mysticisms of the past. Realize the supreme law in nature whose name is change, whose process is growth. Life is forever shuffling off the old through the process of *birth* whose counterpart is *death*. This law holds good in all forms of life and in all things that affect life, animate or inanimate, vitalized thought or otherwise. Vitalized thought is reproductive and is the direct cause of the many changes which come to us as individuals. When constructive, we call them birth; when destructive, they are designated as death. Any change is a vitalized process; some changes cause us to shed tears of sorrow, some of joy.

How to Neutralize These

These changes can be and are neutralized by realization. Realization has many names; chief among them is discontent. When the power of Life fills the acorn it bursts the bonds of the shell and comes forth a tree. When the power of Life transforms the egg into active flesh; blood and bone, endowed with directing intelligence, the chick comes forth from the egg; not content in the nest, it explores. The urge for food dominates and instinct directs. Realization selects the right kind of food. Discontent was the moving factor. As far as man troubles himself to know, the tree and chick have reached their sublime action and both become the victim of man. I will leave the reader to continue the analysis and take up the subject of realization for man when he begins to direct himself. Direction for man is controlled by the law of attraction. Attraction is the lodestone, so to speak, and the power to discern is cultivated through the law of contact. From this we divide and subdivide. Birth and death alternating until we find ourselves at the brink of a precipice where we must choose between the wheat and the chaff. The urge within us bears us up and once more we have freed ourselves from the bondage of confining walls.

Sometimes we find ourselves alone; we have become a flaming torch because we have overcome the involuntary mind and are no longer in dismay; we are one with Life and are fed and clothed by Life. Life holds all the keys. Life is infinity. As individuals, we are infinite. As Life we are Infinity.

Begin this reconstruction by taking hold of the ills of the body; instead of using a jumble of repeated words, take account of yourself; take counsel with Life who is ever ready to supply you with new vigor. Take the eyes; talk to your eyes; they are controlled

by a brain cell which responds to the spoken word. Take any organ of your body which is unruly; talk to it as you would to a disobedient child; by doing so you open the brain cells which supply the member.

You are the expression of that Life-Force in the flesh—infinity—small or great as you make use of your possessions and feed the brain cells.

Try these experiments at every turn of the way. The same rule holds good with your thoughts; watch your thought, that your speech may be constructive. Are you poor in purse?—rejuvenate the accumulative brain cells; talk construction; talk success; don't say everything is all right for show; make it all right or keep silent about it; everything reverts back to nature or its creator. Don't pass on anything that is not helpful; everything moves in circles. Life is a complete circle when it reaches Infinity. Then Life becomes light and is Omniscient and Omnipresent. Death or birth of one or many bodies does not bring Infinity—*absolution*—

Mastery of the seen and unseen is Infinity. Begin your journey to absolution by gaining control over the involuntary mind.

This is not accomplished by sitting in the silence for development of Psychic Powers, but is gained by watchfulness; begin by watching your thoughts that no destructive sentence leaves your lips. Check up every voluntary or involuntary move of your muscles. Chastise yourself as you would your neighbor; be honest about it; if any organ of your body is not doing its duty, take it up with your office force, so to speak, and find out the cause; then go to Life and explain your needs. Life knows what to do for every ill and if you are in earnest, Life will protect you, but you must be deadly in earnest. If you are not, the organ will lose faith in you and become more unruly and create more and more trouble, sometimes to the extent of having to be removed or the unwelcome actor, death, steps in and takes his toll; then you find yourself in a new body, still burdened with the old problems, with new ones added, facing you.

Taken from the Text Book of Life.

Expert Gives Rules for Good Health

Tells How to Keep Body in First Class Condition

Fifteen rules for personal health are given by Dr. Emery R. Hayhurst of the Ohio State Department of Health in Hygeia. They are:

1. Ventilate every room you occupy. Man is not a house animal.
2. Wear lightweight, loose and porous clothing. Arrange to remove layers of outer garments when the

atmosphere becomes too warm. Expose the whole body to an air bath, and if possible a sunlight bath once daily (as when preparing the toilet in the morning).

3. Get out of doors. Get out without wraps on for a few minutes several times a day—if possible, for the stimulating effect.

4. When resting for recreation, be sure you are not dissipating by indulging bad habits.

5. Breathe night air at night time. Open your bedroom windows. Have no fires in bedrooms.

6. Breathe deeply—100 times each day—in an outdoor atmosphere.

7. Avoid overeating and overweight.

8. Get back to nature in the matter of foods. Remember the original food products are grains, vegetables, fruits, nuts, meats, milk, eggs and water. Man's elaboration of many of these items results in concentrated food products on the one hand and deficient food products on the other. Some have said that the grocery store is a better place to eat than the dining room.

9. Select your diet from all of the natural food products mentioned in the preceding paragraph; get a certain part fresh every day (i. e., not canned, boxed or bottled); eat the whole slowly and with cheerfulness, leaving your appetite to be your guide, provided you eat slowly. Curtail your appetite on man's alterations of foods. Drop fads and foolish notions; chew well and most dyspepsia will disappear.

10. Go to stool regularly and frequently.

11. Stand, sit and walk erect, but relax frequently. While inactive avoid drafts or cooler air currents against the back, loins and thighs. Keep the feet warm.

12. Do not allow the well known habit poisons, such as alcoholic drinks, concentrated beverages and foods, or delicacies of all types, to enter the body. Give particular attention to infections, colds and sore throat in the first stages in which they appear.

13. Keep the teeth and gums healthy. Keep them clean. Eat fruits at the end of meals in order to help accomplish this. Clean the teeth before going to bed. See a dentist at least once a year.

14. The secret of great personal power is work, play, rest and sleep in moderation. Never permit a piece of work or stress or strain of any kind to run along without frequent interruptions in the nature of relaxations.

15. Keep serene, no matter what happens.—*The Sun*.

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

How to Control Our Emotions

By B. V. Chandra

I wish to have a straight talk with you about the manner and method of controlling your emotions at the shortest notice and at will. I do not mean the control of your voluntary intelligence, mind; but I mean the control of your emotions that sway and move you in divers ways. Why should I choose "control of emotions" to be a fit subject for discussion? The reason is quite obvious! With your emotions, subjugated—eliminated as it were, it will be a matter of perfect ease for you, or for any individual to deal with the most agitating circumstances that may surround a life of many vicissitudes, with a cool brain and a stout heart. The result of such a work cannot be anything but greatly favorable and conducive to your own welfare and peace of mind, be in whatever sphere of life you may!

All of our voluntary and educated intellectual talents usually find expression through the cerebral organ in our head. But there is another wonderful Brain in man, which most people do not know. It is called, in the scientific parlance, the Solar Plexus. It is located a little below the pit of our stomach, and consists of a mass of nerve substance from which nerve-fibres radiate to all parts of our human system. This solar plexus has been found to possess the power of holding in check the emotional nature of man by great Yogi of India! The science of physiology would throw much valuable light upon the fact of how this solar plexus controls many of the involuntary functions of the physical body. Well, a hard blow at the pit of the stomach is sure to stop all involuntary action, such as breathing and heart beats, sometimes resulting in immediate death! A bullet may go crashing through a man's head and yet you will find that he will continue to breathe, and his heart will pulsate, because the bullet has not disturbed or destroyed the centre of involuntary force in man, which is verily the solar plexus!

The adepts of India have found that the solar plexus is the centre that controls our emotions. Therefore, it is right to say that, to materially change or palpably affect our emotions, we must know the secret of controlling or stimulating, at will, this great storage battery of electro-magnetic force in man!

I will give you concisely, in the following, some directions to do an exercise for the achievement of this control, which you ought to faithfully carry out, if you ever aspire for such a power at all. The exercise would seem to be more or less a sort of internal massage of the solar plexus whereby it is intended to bring about the normal circulation of the blood, which may have been driven away from the solar plexus by the emotional excitement, and other sudden paroxysms of in-

tense feeling! By an elastic pressure, brought to bear upon the solar plexus, from within, through the joint action of the lungs, diaphragm and the abdominal muscles, you will be perfectly able to control or, stimulate your solar plexus, at will, and thus subjugate your surging emotions.

Directions

Sit or stand upright—shoulders thrown back. Slowly and evenly inhale of good breath through the nostrils, so as to fill and expand only the lower portion of your lungs. Stop inhaling a little, and distend the lower parts of your lungs to the fullest possible extent, suggesting mentally all the time that you are crowding all the abdominal space with your vital breath, so that you may actually feel a hard pressure in the region directly beneath the stomach and cannot possibly distend the lower lungs any further. Well, hold this extreme distension for one minute, if possible, and then relax and evenly exhale the breath in half a minute. It is not desirable to expand your upper chest during this exercise. You should smartly do this for five times, in rapid succession. Results are sure and the effect is astonishing indeed! This exercise yields immediate mental, or rather emotional calmness and poise. This means that you have now discovered a means whereby you can command all acute mental distress of an emotional character, such as anger, sorrow, jealousy, wounded pride, etc., to leave you instantly. Henceforth, you are the absolute master of yourself. You have now got the secret keys that unlock the mysterious solar plexus for the control of nerve currents and blood circulation in their normal order. Do not overdo this exercise, at any time.

Use it only when you feel you have the need for same and that you can stand it well! Do not blow out this secret from house tops. Keep your own counsel and conserve your energies in order that you may be a power for good to yourself and to your kind here and now.

Points to Ponder

Belgium's folk live 700 to the square mile; England's, 650; Germany's, 300; Uncle Sam's folk only 35!

About seven out of every ten folks in the United States now live in cities. These cities have a density of from 500,000 to the square mile down to 8,000 to the square mile.

Nearly every other family in the United States owns an automobile or truck.

The speed of an automobile on the open street is twice that of a street car and almost three times that of a horse. But automobiles lose their efficiency as density of traffic increases.

Yankee patience will stand only about so much inconvenience before bolting. How long until industry and retail business will take to—the big out-of-doors!

—The Dearborn Independent.

PSYCHOLOGY

By Clarence H. Foster
Self-Analysis

1. Let us first recall to mind the need of physical and mental peace and health, and the ability to provide for the necessities of life, as a first requisite for true service on any plane. These must be gained before the greatest service is possible.

2. The physical and mental condition, the external environment, and the financial conditions of one's life, are all reflections of the Within. All adjustment must, therefore, first be brought about within.

3. Sensible use of right rules of living, diet and the use of every principle of Constructive or Inspirational Psychology, are essential, in any case.

4. While seeking for health and plenty, let us never forget that, in the end, the only true aid comes through the Spirit, the Spark Within. And that, no matter what objective method we use, the Spirit truly guides, if we seek that guidance.

5. Self-analysis will enable one to come closer to the Spirit. This analysis will dissolve all manner of emotional maladjustments in the Unconscious, thereby giving greater freedom to seek the Spirit, or to work in the fields of life.

6. In previous numbers, we have seen that old complexes of unexpressed emotional energy remain active in the Unconscious until dissolved.

7. We have seen that any emotional energy may have adequate release through action, verbal expression, or written expression. We have determined that the written process is most practical for the individual.

8. Here we find the application of the "formula" given earlier in this Series, for the written work. We will repeat this formula shortly and discuss its uses. Through the use of this formula and the written process of analysis, we release and discharge old, buried, emotional energies, and we bring to light the roots of many disorders.

9. We then see the necessity of learning a certain, fundamental principle, word for word. It is this: When you *consciously* see the connection between the true cause, in the Unconscious, and the effect, or condition, it produces, the effect *must* and does dissolve. Any maladjustment can only exist as long as the true cause is buried beneath the plane of consciousness.

10. The elements, which are to be sought in self-analysis, are readily found through "free-association" which is more fully discussed as we proceed.

11. The technique of your self-analysis is so simple, that it is difficult to believe that the results could be so marvelous. To begin with, using the "Prefix" and "Affix" already given, you simply write a gen-

eral consideration of your particular stresses and problems. Use no definite program at first, simply seeking to bring out causes of conditions you wish to remedy. After each period of writing, re-read to yourself what you have written, and tear it up.

12. In succeeding numbers of this Series, as we tabulate the basic trends and their possible outlets, you will see the detail of the process to follow. Even the reading of the analysis presented in this Series will dissolve very many negative conditions.

Self-Analysis Point One

1. Too much emphasis cannot be placed upon the need for a smoothly functioning body and a clearly quiet mind.

2. Surely, we will admit without hesitation, that there are higher and more spiritual pursuits in life, than attention to the body and freedom from emotional stress and strain.

3. But, no person can really follow any higher pursuits with a turbulent and stormy nature, or with an aching and useless body.

4. It is quite true that certain ones, who suffer great physical afflictions find more of the true spiritual side of life than their neighbors appear to, but even these persons would be more able to serve were they free from the physical handicaps.

5. If a man has lost a limb, he naturally will sensibly meet life as he is, for we have not yet reached the point where we can create new limbs. But, if he is ill and weak, then he can and *should* use every means to build perfect health.

6. On every hand, you will find writings and teachings, which show the objective means of building up a strong temple or body. Read them, and use them.

7. The self-analysis will dissolve the hidden roots of the pains, and your correct living habits will build up the body at the same time.

8. If you are determined to eat four pounds of beefsteak every day, do not expect self-analysis, or the use of any other psychological principle to keep your body free from uric acid. The Initiate Paul once reminded us of moderation in all things.

9. Moderate living habits will also reduce the emotional stress over the passing events of life. For a condition of wild emotionalism renders one as unfit for service and work as a shattered physical body.

10. Neither can one who is swept away by every tide of emotion bring his efforts and energies to bear

upon his daily work in life. The result will be that he will accomplish nothing pleasing to Spirit, to his fellows or to himself.

11. The frantic pursuit of money is not advocated in this Series, but we must recognize that, under the present condition of society, one must be able to care for himself, before he can truly serve others. Since the emotional phases of self have an important bearing upon one's productive work, both correct living habits and the self-analysis will be of steadily increasing benefit.

12. The self-analysis is not a procedure to be completed within a week's time. It is a lifting and freeing process, which one enters freely, easily and gently, and which continues indefinitely.

Point Two

1. Often, the statement has been made by many teachers, that the external environment and all conditions of the daily life are reflections of the Within.

2. Often, it is difficult to see this, when construed from the standpoint of Constructive or Inspirational Psychology, alone. For, it teaches that if we "pray" or concentrate for *anything* strongly enough, we shall surely have it.

3. And, right in the face of this teaching, any reader of this Series can recall instances where a person has desired a certain thing, beyond all things in life, and has lost it entirely.

4. Again, you can recall instances where one has desired to accomplish a certain end, or to regain health, etc., and yet the negative elements of a rebellious nature, within *himself*, have been so strong that no progress, at all, was made.

5. Therefore, when we consider the *true* statement that all conditions of life are the reflection of the Within, we see that it goes a great deal deeper than one might think, at first glance.

6. We must study the matter from two entirely different angles. We find that the analytical study of the Unconscious bares the *machinery*, or mechanisms.

7. We find that the metaphysical study of human life shows the relation between a condition within the personality and the fruits which it attracts in the daily life.

8. Analysis can show a root, or root causes, in earlier life, for any condition existing in the Unconscious today. This uncovers the "clockworks"; and the revelation to conscious awareness, of these root causes within the lifetime, will dissolve the effect.

9. Metaphysics, as applied to human life, will show a reason for those "root causes" which have been brought into the life, perhaps in infancy. It will, also, show how and why they attract certain conditions in the later life.

10. Analytical psychology shows how and where

any given condition in the Unconscious was created within the lifetime. Metaphysics shows how that condition attracts the effect. (The more truly occult and the astro phases of metaphysics will be discussed later.)

11. "Pride goeth before a fall." Analytical psychology uncovers the causal roots beneath this abnormal pride and shows how to dissolve them, psychologically. Metaphysics teaches *why* this excessive pride must attract the humiliation, and how to seek and find the lesson to become freed from the pain.

12. "The thing I feared has come upon me." Analytical psychology can uncover the roots of this fear, and when the roots are brought to light, the fear *must* disappear. Metaphysics can explain the powerful attraction fear exerts toward the thing feared, and again, how to find the lesson and become freed.

Point Three

1. Surely we may assume, without further discussion, that all who have read thus far in this Series are entirely versed in the basic principles of Constructive or Inspirational Psychology, including the various angles of self-help through Concentration, Suggestion, Auto-Suggestion, etc.

2. All these teachings serve their place and turn, and the use of Concentration, Suggestion and Auto-Suggestion is entirely recommended, until one actually sees and realizes that there are deeper, truer and more potent means of meeting the needs of life.

3. There are certain sensible rules for caring for the physical body. These rules have to do with the proper use of Water, Food, Air and Exercise. On every hand you have hints and guidance along these lines thrust at you every day.

4. Heed these teachings, study and reflect upon them. For, they instruct you as to the care and keeping of the Temple, of which you are custodian, a Temple of the Living God.

5. Begin at this time, a study of your habits, and of your physical ups and downs. This study may carry along concurrently with your self-analysis.

6. After each time, when your body has gone through a day or two below par, think back and see what factors may have helped to bring about the condition. Think especially of these:

- a. Lack of exercise and fresh air.
- b. Lack of restful sleep.
- c. Lack of elimination.
- d. Wrong choice, or excess foods.
- e. Emotional stress.

7. If you find that lack of exercise and fresh air, or lack of restful sleep were contributing causes, you also know the cure. But, in addition, learn the lesson well, in order that you may be better guided in your daily habits in the future.

8. If you find that lack of elimination is back of

the physical unfitness, it is not enough to simply take a laxative pill. Study the situation and begin at once to develop regularity of habit. There is absolutely no sense in any person having chronic constipation. If it be allowed to continue, it indicates mental laziness.

9. Each person has certain idiosyncrasies as to their foods. Some foods, or food combinations "agree" with you, and others do not. Any person can learn, within six months' time, exactly which foods he handles easily, and which cause rebellion in the body.

10. He can learn this by tracing back each passing gastric disturbance to the particular combination of food that induced it. These studies of self are highly profitable, in that one benefits by the observations and has more time for healthful and constructive work in the future. Any person can gradually eliminate all digestive disturbances *if he wishes to*.

11. While the studies of self, just outlined, are most helpful and truly essential, we now come to the true root back of all of them. Study self more particularly to see what effect the different conditions of your emotional self have upon your physical body.

12. For, back of every habit and tendency, which can cause disturbance in your physical body will be found emotional roots. Therefore, the prime purpose in this study of self-analysis will be to bring to light the different phases of the emotional self.

Point Four

1. "The Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, until the whole was leavened."

2. An individual may take up the study of psychology or metaphysics with the most materialistic motives. He may desire to cure disease or to "demonstrate" a new home, or a bank account. He may follow the teachings of any elementary cult or school.

3. But, soon or late, if he listens, reads and studies, he is brought to the realization that there is only one goal, and that eventually all roads lead home, to a final reunion with Spirit.

4. This is not brought out here in any "religious" sense, but as simple, truthful statement of fact, which any reader will eventually learn for himself.

5. This realization comes first, to the individual, from external teachings, or instructions, as a rule. The first leaven has begun its work.

6. By degrees, this realization of Spirit, its reality and nearness, becomes more clear; possibly aided by a study of rocks and flowers, or by some of the classic writings, which by "odd coincidence" find their way into one's hands.

7. Selfishness usually, then, causes one to seek

more knowledge and light leading to Spirit, or Ego, and henceforth selfishness gladly takes the steps, which by degrees, lead to the dissolution and elimination of selfishness.

8. The Grand Moment of the first reality does not come into the conscious recognition with all persons. But, when it does, it comes with a vividness and reality beyond description.

9. It may be brief, or may last over a period of weeks. It may be soothing, or almost terrifying. In a sense, it is often correctly termed "Magnetic." It is entirely within. But--it is Real.

10. One says very little about such a time. It may be followed by other like periods of deeper import. It may not. But, it is never forgotten, and leaves its mark upon every later action within the life.

11. In the buried depths of the Unconscious, in murky gloom, are mighty forces binding one to physical desires, to the past, to the darker phases of existence. One cannot take these with him into freedom for true service upon any plane of life.

12. We shall say no more of Spirit. We shall leave that to the heaven. But, we shall bring the light of a co-ordinated and orderly analytical psychology to bear upon the marvelous intricacy, yet utter simplicity, of the buried self of all men and women. We shall bring it to light and look it over. It is variously called by different names--Sub-conscious Mind--Subliminal Mind--The Unconscious--The Desire Self--The Astral Body--The Sympathetic Nervous System.

Point Five

1. The procedure outlined in the following numbers will be unbelievably helpful to you, regardless of your aims and desires in life.

2. For, you can neither work successfully in the fields of commerce or art, nor can you seek the silent peace with the Inner Flame, if you are disturbed by emotional stresses and storms, which have their roots in the accumulated material in the depths of the Unconscious.

3. Until one has passed through a long period of release of pent-up material, through analytical methods, and has found the quiet, restful peace that comes as a result, it is not *possible* to realize the intensity of these energies from the yesterdays, which influence your daily life.

4. You may think that the emotional storms of today are caused by the events of today. They absolutely are not.

5. If it were not for the buried material in the Unconscious, producing a partially hysterical or neurotic condition, these emotions over the passing events absolutely *could not* manifest themselves.

6. Find a person who suffers from wild or intense

emotional stress and storms, and you have found one who is, at least, bordering upon plain hysteria, or neurosis.

7. Forty per cent of the "highly" civilized peoples are hysterics and neurotics. Many of them follow ordinary occupations in life, in a mediocre fashion.

8. Understand definitely that no criticism is intended for such people. For—note carefully—these same persons find swift and certain benefit in the principles outlined in this Series. And, when they have found their freedom, and their poise and strength, these are the same persons who may be of the greatest service to others. For—they "understand."

9. Hysteria and neurosis make the lives of the sufferers and of those about them miserable. Yet, if one might select workers for human service who would utterly follow instructions, he would best select the hysterics and neurotics. For, later, they would be the most able workers having "been through the mill" themselves. You may think out these statements and apply them as you like.

10. All manifestations of the emotional nature can be worked out. The hysteria and neurosis can be dissolved. But, the methods to employ is *not* to use "strength," etc. Begin at the roots.

11. Begin your written word at once. In your odd evening hours, make a written resume of your life's "errors." The "confessional" is the first step. Use the prefix and the affix previously given. It is not necessary to detail the experiences, merely sketch over them.

12. This is a "confessional." Make a complete resume of your life, listing every "terrible" thing you ever did, or wanted to do. Drag it up and look it over. Much of it will seem like rubbish. Much you will dislike writing out, *which means* that those are the *most important* things to work out. Just make up your mind that you are going to write out in cold, plain terms, every "awful" thing you ever did, or wanted to do—and where and when it was. Confess, as to the Angel, who keeps the Book Eternal. Then, each evening, re-read to yourself what you have written, *with the prefix and affix*, aloud if possible, then tear the paper into bits and forget it.

Point Six

Part One.

1. A Complex is an idea, a wish, or the memory of an experience, about which are assembled emotions, which have never been given discharge, or release. Memorize this.

2. You may have thought that the experiences of the yesterdays were gone, dismissed, forgotten. Not so. It is true that the memories of the different shoes and hats, which you may have purchased along the way, lie perfectly inert and without "effect."

3. Unless the incidents surrounding, or concerning the purchase of these hats and shoes were of an emotional nature, in which case they would have a vivid relation to the particular "complex" involved.

4. In order that you may have a clearer realization of the permanent effect of any complex we shall select a hypothetical example. In considering this example, remember that a study of these complexes over the passing events of life constitutes only the surface element of analytical psychology, yet these must be cleared away first.

5. Let us imagine that eighteen years ago last Friday, you did something, perhaps stole a nickel, which was in direct opposition to your previously acquired, fixed convictions of right and wrong.

6. And, the next day, Saturday, you awakened to the enormity of this terrible thing—you had stolen a nickel—the most dreadful act possible, surely never before there existed such a sinner! And, you brooded for days in shame, fear and self-condemnation. You dare not tell that you had stolen a nickel, you suffer in silence.

7. "I am the only one." Never could you imagine that others may have stolen nickels, or even dimes. You simply repress your emotions of shame, your fear of discovery, your self-depreciation.

8. But—the emotions accumulated around the memory of the stolen nickel. As the days pass, because of its painful nature, you seek to put away the memory. And, by degrees, you "forget."

9. But—there is a joker here. Now, refer to the definition of a complex. You have formed and clamped down a complex of intensity and it lives in the buried depths, with full force, eighteen years later, today. It has allied itself with others of like nature.

10. Today, the intense dynamic energies of those old, repressed emotions seek to express themselves exactly as they did then. Right now they seek to cause you to consciously *feel* inferiority over *passing events* of life. They try to make you feel shame over passing events. They make you afraid to look your fellows in the eye.

11. They make you feel like a hypocrite for passing yourself as a respectable citizen, when buried deeply is the intense shame over the stolen nickel. Shame, inferiority, self-depreciation over passing events—and more! The buried complex seeks to attract the same type of experience into your life again.

12. It matters not, if you changed your mind twelve years ago and decided that stealing nickels was not so bad, after all. The old complex remains until released by psychological means. Now—reflect upon the psychological release in the "confessional," and again you will see the value of the formula.

THE PSYCHOLOGY OF INSANITY

Julia Seaton, M.D.

With the ever present increase of insanity, it is not only interesting but important that the subject of insanity should be studied from all viewpoints, and anything which can be contributed that will help in controlling or curing it should be accepted as good material.

It is an apparent fact that the multitude knows very little about the cause of insanity and less about the cure. Investigation has in the past been directed to the physical side of the disease, and many of the insane hospitals are examples of physical comfort and perfect physical attention, but they are also living examples of the fact that to house, feed and clothe the demented does not necessarily mean a cure, and a call for deeper understanding is imperative.

Civilization needs each individual as a unit in the great working force of life, and those who need to be taken care of by a state take away a legitimate support and add just that much more to the burden of the state.

A civilization which can increase the independence of the individual and lessen the responsibility of the state is one to be directly desired.

Insanity calls for a closer study than has ever been given and only through a deeper realization of its cause can a cure be brought about and individuals serious than errors of refraction of vision, faulty locorendered of value to themselves and the country. states of mind and need not in reality be any more

Insanity is nothing more or less than disassociated motion or lack of co-ordination. It comes because individuals know nothing of the psychology of themselves or their own minds and is the result of over-intensified mental and physical activity and loss of poise, physically, mentally and psychically. The insane are not capable of understanding themselves, and up to the present day there are very few who are able to understand them. The nurses, matrons and physicians of a great asylum are powerless to assist them because of their own ignorance of the true laws of psychology. The cases which simple, natural physical methods will assist are cured, but thousands of others are allowed to drag along with the dreadful stigmata of "hopelessly insane."

Insanity is increasing because civilization is changing, and conditions are changing. As conditions change the minds of men change and today subjective states of mind in the individual are becoming intensified. Instinct, reason, emotion, intuition, revelation and prophecy are all struggling for expression; unrelated and misunderstood they become disease; related

and understood they can be made to bring forth a new race with new extensive reaches of intelligence.

There are few people so stupid but that they can testify to the conflicting states of emotions within themselves and there are many people who are perfectly familiar with states of consciousness with which many other people are entirely unfamiliar.

Wherever we go we are continually confronted with what the world calls "freaky" or "eccentric" people, and these people are found in all degrees from the slightly odd folks to those filling the asylums, and strange as it may seem, no matter how queer they may appear to other people, they never seem so to themselves.

There are many families with members whom the rest call irrational, irresponsible or "black sheep." Again, there are many families who have one child who, from the time of its birth, has called for methods of management entirely different from those used for the other children. There are many little sensitive creatures who are afraid of the dark and who have queer ideas and odd ways, and there are delicate little people who have bodies so finely organized that they are nearly broke into pieces with the natural things which the other members never notice. They are born sensitives and remain sensitives to the end of their lives, and only as they can be taught the truth about themselves can they be rescued from some form of mental disturbances.

These people as they grow older, become what is termed "psychics"; they are over-intensified in some of their deeper states of mind. They are not alone the product of civilization, but the product of race evolution. Many of them pass on in semi-normal states of self-support, but they are a well known class, and they are more or less unsuccessful in supporting themselves along natural lines of labor, and if they inherit wealth they run into vagaries and often degenerate lines of living; they squander their all and die in charity.

The common business world is full of psychics and it is correspondingly full of failures for this is not a faculty that makes for success or power with material things.

Psychics who are only slightly disassociated are always a source of annoyance to their friends, and often looked upon as irresponsible, and have to be looked after by some one who has patience enough to be with them, and often they are passed along as having artistic temperament.

As long as their peculiar development does not inter-

ferre with normal action they are unmolested by the public. It is only when deeper states of mind become so over-intensified that they lose their normal relationship to normal things of the world that they are put under control. They are called paranoics, melancholics, demented and insane. A correct mental training would teach them to reassociate their mind and to live a moderately normal life, at least. All drunkards and drug fiends are psychics; degenerates are also psychics. These conditions are simply the result of loss of polarity of normal mind center, resulting in the conflict of states of consciousness within themselves.

There are also many psychics in the ignorant and undeveloped classes. The witch women and seers, and many of the colored races are psychic. In the past, these people were looked upon as witches and their words and works were known as "witchcraft."

There are many psychics who are also great geniuses. Lord Byron and the "Mad Painter" of Belgium were psychics. History is rife and galleries of art and temples of literature stand as testimonials to some of the constructive productions of their minds, but beside them run dark stories born of their psychic uncertainty.

Criminals of certain types are psychics with no power of physical control and they pass into subjective control and live and do the things that are given them to do from the psychical mind and are often ignorant of their own condition.

Those whom the medical profession call paranoics are simply psychics, over-developed in the subjective faculties—a prey to all the disembodied forces of the subjective plane, and also to every floating thought on the physical plane; they are obsessed by ideas from within and without and their actions bear witness to this statement. Some very meddlesome women, and those who are the terror of a quiet community, are nearly always those who are in the control of the slower psychic forces and unable to consciously direct their own normal states of mind.

In science the psychics are called diseased. Science gives all actions a physical basis, but it is time to know that abnormal states of consciousness, that are only changes in the functional side of the mind and which have no apparent physical basis, are found in thousands.

Neurasthenics and psychasthenics present the mildest picture of disordered states of mind. All neurasthenics and psychasthenics are psychics and their diseases can only be fully understood by the psychologist. The scientist has long ago exhausted his knowledge of the cause and cure of these diseases and this is why all branches of metaphysical healing are overcrowded.

To understand this abnormal thing called "insanity," one must fully understand the normal, called

"sanity." There are four distinct states of consciousness in every individual; these must be kept co-related and all of them manifest through the common everyday mind. These four states of consciousness are *instinct, reason, emotion and intuition*. These four states of consciousness are *functions* of the normal mind. When a patient becomes over-intensified in either one of these parts of the mind, mental disease results. The psychic is over-intensified in the emotional and intuitional functions of his mind, thus rendering his common sense states *uncommon*, and according to the degree of over-activity, he is either a "freak," a creature of "temperament," a "genius" or a "dementia."

The ordinary insane individual has lost all relationship with his natural, instinctive and reasoning mind. He is dissociated. Reason, instinct, emotion and intuition are all in conflict within him. The emotional and intuitional faculties over-functioning distort his common understanding. His idea centers are not able to distinguish between the real and the unreal in thoughts. He becomes possessed and obsessed by ideas born of emotion and intuition that have no foundation in fact, and as time goes on he loses complete control of his idea centers.

Every individual has definite idea centers within his own brain, and it is through these centers that ideas are co-ordinated, received or rejected. As over-intensification of feeling and emotion goes on, the normal action of the idea centers is interfered with and the individual has superinduced emotional and intuitional states which are no longer guarded by reason and thought. The emotion senses a purely imaginary condition and the idea centers have no power to reduce it to truth. As time goes on all power of association is lost and the individual passes along, the plaything of this subjective states of mind. As he becomes more and more intensified subjectively, he opens the deep psychic currents both within and without himself, and loses his connection with his common mind and his physical body, and becomes a prey to all the psychic currents.

There are lives everywhere open to subjective thought currents, and all unknown to themselves they are allowing themselves to become disintegrated by the daily and hourly response they are giving to the stimulus of a plane they should master instead of allowing it to master them.

The psychic plane may become a pathway to power, or it may become the open doorway to a body and mind full of disease, insanity and absolute loss of power or poise.

There are many patients confined in the asylums today, who would never have been there, and who would be released and cured, if those in charge fully

understood the truth of this unnaturally natural development and directed their attention to its control.

The first truth is, people are born into what is to them a natural relationship with this psychic plane and go on for years misunderstood, pained and repressed, unable to rescue themselves from what they do not understand, and in the end the physical body does become diseased by the continual inroads of strain and repression; functional disorder and anatomical changes result. The farmer's wife loses her mental balance through repression of the fine emotional, intuitional side of her mind which finds no expression in the full environment of the farm. The overworked mother loses her mental poise; disassociation follows over-stimulation of the practical and repression of the artistic; and in emotional patients exaggerated states of feeling go on into greater disassociation for lack of strong sensible thought control.

And the second truth is that many are born so close in relationship to the unseen plane and in such psychical correspondence, that some slight thing which weakens the will-power—sorrow, a disease that devitalizes the physical, some shock, or some prolonged or strained mental condition, breaks down the remaining law of separation, and the life is astray in the psychical world, manifesting abnormal, physical laws.

There is one great connecting link between the physical and the psychical through which all abnormal conditions can be corrected, and this is will power. When this power of will is broken, the life must become a manifestation of error, according to the generally accepted idea of normal relationship.

The will-power of an individual is dependent upon his ideation. Weaken his power to carry an idea, and his will grows correspondingly weak; the *will* must follow the idea; it is not a separate entity—*will* only exists in *partnership* with the *idea*.

Ideation, willing and motion are the great human trinity from which everything else originates. When we inspect our minds, we find that a voluntary motion is always preceded by the idea of that motion. The idea is first and the will follows the idea. Ideas have definite sensory centers in the cortex of the brain and conscious ideation may be induced to produce a particular form of willing. All voluntary action depends, first, upon the ideas of action, then the willing to do, then the doing. The will-power, in its accelerating and restraining impulses, is modified by the degree of the intensity of the idea. Grief, fear, worry, anger, despondency, anxiety, hate, resistance are all negative ideas that weaken the idea centers and produce weakness of willing. These ideas persisted in at first produce indecision and after a while absolute inaction because the patient has lost the perfect co-relation of

his idea centers, which associate instinct, reason, emotion and intuition.

In order to get complete control of the will we must get complete control of the idea centers and induce strong, positive ideas which the will cannot refuse to follow.

When we associate all states of consciousness—instinct, reason, emotion, and intuition in one strong, centralized idea, it is impossible for physical expression to do anything else than follow this idea.

When one has come into certain condition of negativity in any part of his mind, and continues in it for any length of time, it takes more than his own power to modify these intensified conditions and bring about an inhibiting power of mind which will crowd them out, and allow the idea centers to receive a new thought-form and intensify it so that the will can pass it into action.

The abnormal individual is always weak in obeying his ideas and carrying out his impulse because there is a dissociation of idea centers and his mind becomes mixed in its responses and he cannot make for a true, harmonious expression on all of the planes of mind within himself—this is the condition of the neurasthenic and psychasthenic, and he needs some mind stronger than his own to hold his ideas true to what he knows to be true.

The first lesson for the diseased mental patient to learn is that if he wants to keep his mental balance or restore it, he must first inhibit all negative ideation and refuse to allow himself to be driven into wild bursts of psychical or mental energy along any one line. He must force himself to interest his mind in other things and to inhibit the overactive states of thinking. This is best done by a complete change of environment, and often a change of friends. Friends and environment, more than any other things, have the greatest power of keeping the mind intensified in its old thought ruts.

There is little hope of receiving a new ideation and acting upon it, when one allows himself day after day to drag through the same central sensations and receive the same nerve impulses, and register the same responses. By removing to a new environment, and substituting new mental and psychical vibrations the old states of consciousness are allowed to rest while a new unworked state of mind begins.

Psychical development is not a disease; it is an attribute of individual growth; no one is to blame if he has it or has it not; all that anyone needs to know is the truth about it and just how to control it and direct it. Subjective hearing and vision come just as naturally to us as life and death—they are a part of the great plan of unfoldment.

In teaching man to co-relate his many states of developing consciousness into one powerful state of mind,

we use our everyday common sense. We give him a place of mental power and after such training he opens or shuts his mind to suit himself; he can live in either extension of consciousness at will and extending his understanding into the transcendent side of his own mind, he can become the modern mystic or seer. He can function in the purely material side of himself or he can become an intensified psychic or mystic by simply suspending and intensifying different centers within himself.

Concentration, centralization in ideas, conscious mental substitution, creation of strong mental ideas, and psychic displacement of the negative with the positive, both by the patient within himself and from the attendant or physician without, will bring insanity under control.

When men fully understand their own mind's scope, they will find that what the world calls un-natural states of consciousness, are only cerebral and psychic disassociation.

The greater freedom of the race, and the cure and control of insanity will be found in the deeper study of all levels of mind rather than the one or the few. Only as physical science unites with metaphysical, and these both unite with scientific psychical investigation, will humanity pass toward a solution of its insanity problems. Insanity, delusions, hallucinations, the so-called mental diseases, will pass just because they have been naturally displaced by our higher scientific preventive psycho-therapy.

The asylum doors will open as a place of refuge where men and women will be taught the psychology of the self; there will be *schools* not *cells*. Outside the asylum doors there will be an ever increasing crowd of intelligent men and women psychologists, who will be awake to the first hint of psychic disassociation in an individual. With keen insight and scientific direction, they will teach the beginning paranoic, melancholic, neurasthenic, clairvoyant and psychasthenic the truth about themselves and the first hint of disassociation will be replaced by association, and rest homes, asylums and sanitarium doors will close forever!—*From Freedom Talks.*

What Do You Reveal by Your Face?

Your face is a mirror.

It reflects your latest habits of thought in its expressions.

But its shape gives instantly your general habits of the life, the habits followed by your parents in the moulding of that face, and their final expression in you.

The cat-shaped face, widest between the cheek bones and ears, and pointed toward the chin, has many cat-like characteristics as well. Skill and grace of movement, dexterity with the hands in some line of work,

quickness of thought, and great nervous energy and tensing go with the wide cheek bones and pointed chin. The walk is sure, the step at once heavy and light.

We must not expect great directness and bluntness from the cat-shaped face. The feline waits his chance to spring if he is injured, and may not show fight at the time, but he seldom forgets an injury. It is so with the cat-shaped face. Such a face also fights harder for one he loves—himself for himself, and makes an excellent associate if his intellect keeps step with his energy, in fighting for a cause. The cat-faced woman can purr and be very affectionate, but beware of injuring her. Her great nervous energy, as indicated by the wide cheek bones, worries out a way to come back at you in methods ranging from daintiness to cruelty, depending on the development of the intellect and the artistic senses of the individual.

The cat-shaped faced man makes a skillful burglar, for he likes to work at night, but if his intellect is high, his energy can make just as competent a preacher and reformer, for he has the ability to sweep a whole room with his gymnastic oratory.

A rat-shaped face is pointed toward the front teeth. Such individuals are timid, but they are also treacherous, and lack the open courage to come out and fight. They are champion scandal-bearers and naggers. Their backhead is small, indicating a lack of warm friendship and emotion, hence in themselves they are cold hearted, though they may brag about their church, principles and virtue.

An ill-formed face, with irregularity of the bones and irregular ears, means erratic notions in some direction. Irregularity of the bones in the face and hands means a Dr. Jekyll and Mr. Hyde nature, ranging from criminal tendencies to great fanaticism and benevolence.

The convex face, with the nose built outwardly while the forehead and chin recede greatly, indicate adaptability for active pursuits only. Such people are restless, uneasy, good observers, but they have no ability to reflect, reason, plan or lead others. Newspaper reporting, transportation, traveling salesmanship, delivery, gossip, etc., are more to their liking than studying, planning, work at a desk, and inner improvement self.

The girl or man with the pear-shaped face, widest at the temples than at any other part of the face, the one who loves art, the sky, New Thought, idealistic atmospheric places, music of a classic nature, the wonders of the mind, and all things refined. The possessor of such a face is a rapid thinker, but a quick forgetter, very sensitive and delicate, and often lacks vitality, use the rapidly moving thoughts of the brain. The neck is thin in back while the cheeks are slender and pointed, indicating poor vitality and digestion.

(Continued on page 26)

THE HINDU SECRET OF SUPER-NORMAL POWERS OR VIBHUTI

By the Cabir Premel of Adarov
President of the Society of Transcendent Science, Chicago, Ill.

As a result of casting the light of a sense activity (there arises the intuitive) knowledge of the subtle, the concealed and the obscure. The yogin, by casting the light of that sense activity of the central organ which is called luminous upon an object, whether subtle or concealed or obscure, has access to that object.

Sense activity * * * intuitive knowledge. Casting (his mind) with constraint upon a subtle or concealed or obscure intended-object he has access to that intended-object.

As a result of constraint upon the sun (there arises the intuitive) knowledge of the cosmic spaces (*bhuvana*). The enumeration of these (cosmic-spaces): there are seven worlds. Among them, 1. Starting from the Avici (nadir) and extending up to the summit of Meru is the Earth-world (*blu-loka*); 2. beginning from the summit of Meru and going as far as the Pole-star (*dhruva*), the world of Intermediate Space diversified by planets and asterisms and stars. Beyond that is the five-fold Heaven-world (*svar-loka*); 3. the world of Mahendra, the third world; 4. The Mahar world of Prajapati, the fourth world; the three-fold world of Brahma, that is; 5. the Jama-world, 6. The Tapas-world, and 7. the Satya-world.

"The world-of-Brahma in its three stages:

Below it the world-of-Prajapati, the Great (world);

And (below it) Mahendra's (world): (these five) are called Heaven (*svar*).

In the sky (of Intermediate-Space) are the stars; on earth, the creatures."

To elucidate the above: Rising in a series above Avici there are six regions (*blumi*) of the Great-Hell (*maha-naraka*), supported (respectively) by solid-matter, by water, by fire, by wind, by air, and by darkness, namely, the Mahakala, the Ambarisa, the Raurava, the Maharaurava, the Kalasutra, and the Andhatamisra; wherein living creatures, having been allotted a long and grievous length-of-life, feeling the misery incurred as the result of their own karma, are born. Next, the seven lower-worlds (*patala*), with the names Mahatala, Rasatala, Atala, Sutala, Vitala, Talatala, and Patala, and, as the eighth, this earth with its seven lands (*dvipa*) and, in the midst of it, the golden King of Mountains, Sumernu. Its peaks on the four sides are made of gems of silver, of lapis lazuli, of crystal, and of gold. By reason (of the

reflection) of the brilliant color of the lapis lazuli, the southern quarter of the sky is the deep blue of the petal of the blue-lotus; the eastern is white; the western is translucent; the northern is like the golden amaranth. And on its southern slope is the Rose-Apple tree, from which this land is called the Land of the Rose-Apple. As the sun moves forward, day and night, as it were fast bound to him, revolve (about Sumernu). North of this (Sumernu) are three mountains, blue-and-white-peaked, two thousand *yojanas* each, called 1. Kamunaka, 2. Hiranmaya, and 3. the Northern Kurus. On the south, the (mountains) of Nisadha, of the Goldhorn, and of the Snow-crags, two thousand *yojanas* in extent. Between these, three zones of nine thousand (*yojanas*) each, called 4. the Harivaraha, 5. Kimpurusa, 6. Bharata. On the East of Sumernu, (the countries of) 7. Bhadraveya, bounded by the Malyavat (mountains); on the West, (the countries of) 8. Ketumala, bounded by the Gandhamadana (mountains). In the middle, the zone of 9. Havrta. This same (Land of the Rose-Apple), a hundred thousand *yojanas* in extent, stretches in each direction from Sumernu for half this distance. Now the Land of the Rose-Apple, a hundred thousand *yojanas* in extent, is encompassed by a girdle-shaped sea of salt the double thereof. And then (there are) the lands of Ceka, Kuca, Kraunca, Calmala, Magadha, and Pus-kara, each double the preceding, fringed with marvelous hills, and the Seven Seas, (flat) like a pile of mustard seeds, with their waters of Sugar-cane juice, of Spirits, of Butter, of Curds, of Cream, of Milk, and of Treacle. (These lands) encompassed by the Seven Seas and girdle-shaped and encircled by the Lokaloka Mountains (are) estimated at five millions of *yojanas* (in extent). This whole well-founded configuration stretches out in the midmost part of the (World) Egg. And the Egg is a minute fragment of the primary-cause, like a firefly in the sky. 1. Here, in the lower world, in the sea, in these mountains, groups of gods have their abode, Asuras, Gandharvas, Kinnaras, Kimpurusas, Yaksas, Raksasas, Bhutas, Pretas, Pienas, Apasmarakas, Apsarases, Brahmaraksasas, Kusmandas, Vinayakas. In all the lands meritorious gods and human beings (have their abode). Sumernu is the pleasure-ground of the thirty-(three) (gods). In it are the pleasure-grounds, Mieravana, Nandana, Caitraratha, and Sumanasa. Sudharma is the gods' assembly-hall. Sudarcana is their

castle. *Vaijayaṇṭa* is their palace. 2. The planets and asterisms and stars, fastened to the pole star have their courses regulated by the steady impulsion of the wind, and arranged at different points above *Sumera* move round about it. 3. They who dwell in (the world of) *Mahendra* are six groups of gods, the *Thirty three*, the *Agnivattas*, the *Yamys*, the *Tuśtas*, the *Aparinirmita-vaca-vartins*, and the *Parinirmita-vaca-vartins*. All (these) fulfill their desires and are endowed with atomization and the other powers. They live for a mundane period; they are goodly to behold and they delight in love. Their bodies are not caused (by parents). Their retinue is made of incomparable and not proudish *Apsaras*. 4. In the Great world of *Prajapati* there is a five-fold group of gods, the *Kumudās*, the *Rbhūas*, the *Pratar-damas*, the *Anjanabhus*, and the *Pracitabhus*. These have the mastery over the great elements; their food is contemplation; their lives are for a thousand mundane periods. 5. In the first of the worlds of *Brahma*, in the *Jana* world, there is a four-fold group of gods, the *Brahmapurohitas*, the *Brahmaknyikas*, the *Brahmamahaknyikas*, and the *Amaras*. These have the mastery over the elements and the organs. 6. In the second (of the worlds of *Brahma*), in the *Tapas*-world, there is a three-fold group of gods, the *Abhavaras*, the *Mahabhavaras*, and the *Satyamahavaras*. These have the mastery over the elements and the organs and evolving-matter. *Eae* lives twice as long as the previous (group); their food is contemplation; their lives are chaste (*nirdharetas*). Upwards there is no impediment to their thinking and in regions below there is no object obscured to their thought. 7. In the third (world) of *Brahma*, in the *Satya*-world, there are four groups of gods, the *Acyutas*, the *Cuddhanivasas*, the *Satyabhus*, and the *Samjnasamjins*. By them no laying down foundations for a dwelling is made; they are grounded in themselves and placed one above the other; they have the mastery over the primary cause and live as long as there are creations. Of these (four) the *Acyutas* delight in deliberative contemplation; the *Cuddhanivasas* delight in reflective contemplation; the *Satyabhus* delight in contemplation where there is nothing but joy; and the *Samjnasamjins* delight in contemplation where there is the feeling of personality and nothing more. These also remain in the three worlds. These seven worlds are all without exceptions worlds of the *Brahman*. But the discarnate and those (whose bodies) are resolved into primary matter exist in the state of release and are not placed in the worlds. By performing constraint upon the door of the sun the yogin should directly perceive (all) this. Then also upon other (objects than upon the sun). Thus to this extent he should practice, until all this is seen.

As a result of constraint upon the sun (there arises

the intuitive knowledge of the countesspheres (*bhuvans*). Up to the pole star from the summit of *Mera* in this world. We will now explain the foregoing, as was elucidated in our lecture at our studio on last Sunday afternoon. The seven worlds are described in the above paragraph. The word solid matter means earth. The word region means a place, but not a hell. These great hells must be understood to be accompanied by several lesser hells. These names are brought together under other names in the words *Mahakala*. As the sun moves forward, day and night, revolve (about *Sumera*), as it were fast bound to him. The meaning in that sight is in that part of it which the sun leaves and day is in that part which the sun shines upon. The extent of the whole land of the *Rose-Apple* is a hundred thousand *yojanas*. What kind of a hundred thousand *yojanas*? It stretches out in each direction from *Sumera* for half this distance, which would be fifty thousand *yojanas*. It stretches out (amounts to) is comprehended, inasmuch as *Sumera* occupies the middle of it. The *Seven Seas*, each like piles of mustard seeds, are each double (the preceding). This is the connection of the sentence. Just as a pile of mustard-seed is not heaped like a pile of rice-grains, nor quite (flat) like the earth, so are those seas. This is the meaning. Islands are fringed with marvelous hills, so that one could say that they seem to have fringes of marvelous hills. All this circuit of the earth, encompassed by garlands of lands and forests and mountains and cities and oceans, and encircled by the *Lokoloka Mountains*, extends, is comprehended, in the midst of the *Egg of Brahma*. "This well founded configuration" means that it is that whose arrangement is well founded. The dwellers of this world are described, and also the arrangement of *Sumera*. The world of intermediate Space is described as "the planets". The impulsion is the functional activity. The heaven-world is called *Mahendra*. The groups of Gods are kinds of gods. The perfection of the form of the six groups of gods is described: "All (these) fulfill their desires." All objects yield to them even at nothing more than a desire. "Goodly to behold" that is to be worshipped. They delight in love (that is) are fond of sexual pleasure. Their bodies are not caused by parents, (but) quite without cause, without union of parents, they obtain a supermund body from atoms thoroughly purified by peculiar merit. The dwellers in the *Mahur*-world have the mastery over the great elements. Whatever they like the great elements confer upon them. And the great elements remain in this or that arrangement as they desire. (Their food is contemplation) means that they are sated with contemplation merely, and are nourished (thereby). The dwellers in the *Jana* world have the mastery over the elements and the organs. The earth and the

other elements, and the organ of hearing and the other organs are employed just as they choose to employ them. The second world of Brahma has beings who have mastery over the elements and the organs and evolving matter. Evolving matter (Prakriti) is the five fine elements. Over these they have the mastery. For at their wish the subtle elements actually enter into mutations in the form of bodies. So say those who have the tradition. Their lives are twice as long as the previous. The Mahabhasvaras have double as long a life as the Abhasvaras; and the Satyamahabhasvaras have double as long a life as these latter. Upwards in the Satya world there is no impediment to their thinking. But from Avici right up to the Tapa world they discern all subtle and concealed or other things. This is the meaning. The dwellers of the third world of Brahma are described as those who have not laid down a dwelling or house. Just because they have nothing to hold them, they are grounded in themselves. They are such as are grounded in their own bodies. They have the mastery over the primary cause; at their wish the *satva* and *rajas* and *tamas* come into activity. They live as long as the creation, as is handed down in the Sacred Word: "All these having perfected their souls together with Brahma enter, when the reversal of creation (*pralaya*) is reached at the end of the highest (world), into the highest state." Of the four groups of gods, the *Acyuta* take delight in contemplation upon coarse objects. With this they are satisfied. The *Samjnesamjnis* take delight in contemplation upon the feeling of personality and nothing more. With this they are satisfied. All these have recourse to conscious concentration (of objects). And if it be asked why there is no mention here, among (these) worlds, of those who have given themselves to concentration not conscious (of an object), those namely who are discarnate and those (whose bodies) are resolved into primary matter, the reply is that they are not placed in the worlds. For those whose thinking-substance is in fluctuation, and to whom objects are shown, carry on worldly affairs and remain in the world. But the discarnate and those (whose bodies) are resolved into primary matter, although they have a task to perform, do not so remain. This is the meaning: All this, with the exception of the Satya-world and as far (down) as to Avici, is directly perceptible to the yogin. "Upon the door of the sun" means upon the tube called *Susanna*. And inasmuch as, even with such an extent (of constraint), direct perception of (all) this does not occur. Then also upon other (objects), that is, also upon objects other than the *Susanna* taught by the professor of yoga, until all this world is seen. For the *satva* of the thinking-substance is by its own nature capable of illuminating the whole (world). But when

covered by the defilement of *tamas* it illumines only that portion which is laid bare by *rajas*. It illumines the cosmic space laid bare by the constraint upon the door of the sun. But this does not apply similarly in other cases also. Since constraint upon this (cosmic space) has power to lay only so much bare. Thus all is cleared up.

Overcomes Blindness

The Boston papers give this account of a remarkable case of restored sight through osteopathy, in which a 19 year-old Hargent School girl was the beneficiary. Miss Helen Wooden of Tulsa, Oklahoma, pupil at the Hargent School in Cambridge, Mass., was stricken blind while practicing high diving at the Hargent summer camp at Peterborough, N. H., recently.

"She was totally blind for three days and nights, following a dive in which she struck on the back of her neck. The blindness persisted and instructors and camp mates became much worried as the treatment of medical men and all available resources failed.

"As a last resort, she was led into the office of Dr. George W. Goode, of 687 Boylston Street, former president of the American Osteopathic Society. One treatment restored the girl's sight and although she left the office blindfolded to save her eyes from the too sudden glare of the sun, she returned to the office next morning alone, able to see as well as ever.

"Dr. Goode states that Miss Wooden suffered from a sub-dislocated vertebrae which just fell short of a dislocation. This misplacement affected the nerve and blood supply to the eyes and blindness ensued. The osteopathic treatment of this particular case is all in the day's work, according to Dr. Goode, but Miss Wooden who lived through the horror of total blindness for three days, and who feared that she might never see again, looks upon the recovery of her sight as providential."

Origin of a Great Idea.—The cuff on the bottom of trousers came in this way. A Scotchman had been out in a rain and had turned up his trousers at the bottom. When he returned he found he had lost a sixpence. He looked everywhere for it, but in vain. That night, when retiring, the coin fell out of the fold. The next day he had all the trousers "cuffed," and the tailor, discovering the reason, soon built up a big business.—*Christian Advocate*.

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

(Continued from page 23)

Directly opposite to this face is the wide face, large as the broad bones and more pointed at the top of the forehead. Here the digestion and vitality are stronger than the intellect, and such a man looks forward to a long dinner table "on earth as it should be in heaven." His ear for the dinner bell is better than his ear for the church bell. He is good natured, a miscellaneous designer, familiar, has only ordinary artistic taste. The circulation in his hands and stomach is better than in his intellect. He sells goods in the strength of these if he has enough good to sell at all.

The fat wide faced person is slow and deliberate. He is a better planner in business than he is a man of action. Such a woman makes a better consultant or manager than she does an advertising salesman.

A wide head and face that is curved, however, means great ability to defend self or fight for self in wide-spread warfare, and disease.

A narrow and long face means liberality, unless the forehead is fat, meaning a lack of wide friendship.

A square face means practicality. The square the face, the more practical and direct is the individual. The square faced man pays his bills, and his habits are mechanically correct. He makes an excellent inventor if his forehead is high and square also. He is slow to make friendships, but slow to drop them when made. He reads many books and never forgets them.

An oval face means versatility. It belongs to the safe him from the flames of Hell and damnation! variety, outdoor life, many friends, many positions, many sports, many foods, many amusements, if possible, or anything that moves and goes. It does not study deeply, but talks as though it did. Movies, magazines and newspapers appeal to it more than rows of deep books on a library shelf.

A square forehead is the mechanical forehead. Such a man or woman is painstaking, keeps his appointments on time, is a good business associate, and has the ability to build with word and deed to design. If the square forehead is on a thin, bony type of great refinement, with a squareness and prominence of the bones in the face and hands, such an individual builds with words and makes an excellent writer, and scientist. Squareness and prominence of bone are the best indications of honesty and directness, with less talk, and more genuine meaning in back of the words. Henry Ford and President Coolidge are good examples of faces with prominence of bone in them. The bony system is represented in their make-up more than the nervous system of the fat.

A straight forehead is high in proportion to its width. It is evenly developed. Such a forehead makes a person an excellent judge of people, and gives great

authority in his ability. It will be surprisingly in line with and intelligent in carrying his points out.

A woman or man whose forehead is higher and larger in the upper portion than the lower, lives in the future, and is almost certain to fail, because he is planning a great part of his time and not paying attention to the now.

The circular forehead is rounded in the center. Such a person has an excellent memory for sounds and a fairly excellent memory of the characteristics of the different actresses and actors. They absorb knowledge as a sponge absorbs water, whether they understand it or not. They talk fast, and reason after words. The straight mechanical forehead, however, is not rounded in the center, reaching first and last and lower is not thought as bright as the rounded forehead, but its possessor does more practical work than the individual with the circular type of forehead. He is better in the laboratory than in the parlor, while the circular forehead is better in the parlor and in surface talk than in the laboratory where the ideas given forth are dissected.

A wide forehead is widest at the eyebrows but tapers toward the top. Such a man cannot reason deeply nor build deep plans ahead. He may be able to build a house if he once sees it done, but he cannot design a gown, an automobile, a desk or anything complicated by his own powers. His mental vision is limited, his religion is old, and full of hell fire, and he must hire his thinking to be done for him. He may be a good man, but he is usually good for nothing in a constructive, original and progressive way.

The higher and wider the forehead, the greater scope to the mind. If the forehead is fairly low, however, and if the bodily organization is fine, the long, square, and slender, the head square, bony and the skin and hair fine, such a mind has fitness, a scientific ability and fine discrimination and literary sense, often coupled with great executive ability in the mental sciences.

A narrow forehead is deficient in manual versatility and mechanical skill. The narrow head and narrow forehead with oval lines to the face instead of square, mean laziness, improvidence, lack of skill.

All great thinkers, philosophers and reasoners have a high, projecting forehead. There is great interest in the high projecting forehead in the metaphysical and occult studies as well as the scientific philosophies and forms of statesmanship.—Taken from the Character Series by Edna Perdy Walsh.

If you are not a subscriber to PSYCHIC POWER, fill out the subscription blank on page 45; write your name plainly, inclose \$3 and mail it to the Subscription Dept., PSYCHIC POWER, 1904 N. Clark St., Chicago, Ill. MAIL IT TODAY.

ANCIENT RECOGNITION OF SPIRITUALISM

preliminary address delivered by Mr. T. D. Clark, Feb. 14, 1910, at the Spiritual and Spiritualist Conference held at the Hotel, S. India, on the 15th Decem-ber, 1909.

The belief in the existence of the next world and the possibility of communication with the departed souls can be found in almost all sacred books of the east and west. The Vedas, the oldest book, contains reference about the Devas. Dr. Muir, explaining the beliefs of the Aryan sages: "Before, however, the eastern part of the earth had been completed its course to the third heaven, it was to traverse a vast gulf of darkness leaving behind on earth all that is evil and proceeding by the path the father trod, the spirit came to the realms of an eternal light, wherever there his body in a glorified form and obtains a delectable abode and enters upon a more perfect life which is crowned with the fulfilment of all desires and employed in the fulfilment of their pleasure." There is much in common in this summary with experience of a modern Spiritualist. In Mahabharata and Ramayana we read how the wives of the Kaurvas had the pleasure of an interview with their departed husbands and how King Dasarath manifested himself after death to Sri Ramachandra. The Bible is full of references regarding survival after death and communion between the dead and the living. Swami Vivekanand had the pleasure of having come face to face with his guru Swami Ramkrishna after his demise. To discredit all this testimony about the survival after death is gross and rank materialism.

Modern History

The eighteenth and nineteenth centuries of the Christian era were steeped in materialistic ideas denying survival after death in any form. They resembled the Charms of the olden times whose maxim of life was "Eat and drink and be merry." We are aiming at the refutation of this pernicious doctrine and to spiritualize the world. In the middle of the nineteenth century happily for the world, commenced an influx of the departed souls to purify humanity. Strange manifestations were observed through remarkable psychic powers of two young girls better known as "Fox sisters." The whole scientific world with its critical and resolute mood tried to discredit the phenomena. It was then a moderate beginning, as every movement has in its inception, and no one ever realized that it would assume such dimensions and spread throughout the world within the course of a century. The struggle has been going on for the last seventy years and the victory of Spiritualism is in sight. This is not an overdrawn picture but a statement of facts as is well known to those acquainted with the history of modern Spirit-

ualism. The phenomena of spiritualism have now been thoroughly analyzed by scientists of international reputation and by a number of university professors. The main way now to study these phenomena is simply experiment and behind the scenes.

Principles of Spiritualism

The basic principles of modern spiritualism are so simple that even a child can understand them. They do not make any wild speculations or claims about interviews with the natives of Mars. They are capable of demonstration to the reasonable enquirer. Continuity of life and the possibility of communication with those who have gone over are the fundamental propositions of modern spiritualism.

Give you admit them, and you must, if you have regard for truth, and your whole angle of vision regarding the affairs of life would be changed. The proof regarding these propositions is the greatest ever in the history of mankind. Some sacred books may contain data in these matters but the information therein is very vague and obscure. As alleged by someone we may be on the fringe of this knowledge which our forefathers in every antiquity possessed to a pre-eminent extent but on account of the lapse of ages it has been as good as lost to us. We are exploring a new land which is full of infinite possibilities. One search after the grand truth may not satisfy the taste of the Voltairees and other speculative philosophers, but the principles of modern spiritualism are far more convincing and capable of demonstration than the combined speculative philosophies of the East and the West.

Importance of Psychic Science and Research

The domain of Psychic Science is wider than that of spiritualism. It deals with several other subjects which do not come strictly under the view of this all important truth. Its field is both in this world as well as in the next. Etymologically speaking, it means a science pertaining to the faculties of the soul. Mesmerism, hypnotism, telepathy, psychometry, mental-healing and other allied phenomena are usually included in psychic science. Spiritualism and Psychic sciences are connected with each other. The proof regarding survival after death has been mainly obtained through the inherent psychic power of a medium, and hence the phenomena of mediumship have been recognized as the basic factor of modern spiritualism. It is impossible to define or describe this power as it is not possible to define electricity or magnetism, although we all perceive their effects every day. It is no use denying its existence simply because we are not yet able to ascertain its exact nature.

Psychic research affords a very fascinating pursuit to some persons. Indeed it is a very important branch of knowledge particularly because the admission of psychic science into the category of the recognized orthodox sciences would be a great eye opener to our materialistic friends and open an infinite field for investigation along entirely different lines. The physical and mental phenomena are the two fields for investigation in this science. Some are attracted by the former and repelled by the latter. The personal tendencies determine their line of study. However, as a matter of fact, these fields are so closely connected that you cannot form a true judgment regarding one without considering the other. The work carried on by the students of this psychic science is not confined only to matters *supra temporal*. They utilize this knowledge in tracing out our lost persons and articles, curing certain diseases without the aid of drugs, and other allied mundane matters. No one would deny the value and utility of these efforts. The whole science of Suggestive Therapeutics is based on the existence of the psychic power in the operation. The phenomenal side of the Psychic Science is also very interesting and sure to give a rude shock to hard-headed materialists. Very recently I had an opportunity of witnessing the hypnotic feats of an expert in this science who could hypnotize some persons within a minute and make them unconscious and as rigid as stone. Surely our brethren ought to take note of these things and encourage the pursuit of this fascinating subject.

In Europe and America several scientists have made important discoveries in this Science. Some of you might be aware of discovery of ectoplasm, a white smoky matter emanating from the body of the medium. However much the existence of this matter may be denied by ignorant persons and fraudulent people it is weighed and analyzed by great scientists. Ectoplasm, as summed up by Dr. Geley of Paris, who has made special study of these phenomena is a function of a dynamic and sensorial exteriorization of the medium or of the ideoplastic organization of the elemental exteriorized. The astonishing consequence of this fact will revolutionize the biology of the future. Both Dr. Geley and Dr. Crawford recognize the importance of ectoplasmic manifestations in which Dr. Geley says he finds a clue to the solution of the enigma of universal life and to the relation of mind and matter. You will hereby perceive the vastness of this subject and the tremendous issues that are involved in the growth and pursuit of this knowledge. The discoveries of Sir J. C. Bose are hailed by India because he claims to have established the existence of life plants. Far more important is the proof regarding the matters mentioned above.

Advantages of Spiritualism

What are the advantages that are likely to be de-

rived by the spread of this knowledge. It is to us denying the fact that death is the greatest mystery in human life. Very few persons have clear conceptions regarding this phenomenon and the fate that awaits a person after passing through the portals of death. Who would like to be ignorant about his destiny after the brief span of life full of multifarious activities and troubles regarding different mundane matters? Who would not like to know what actually happens when the hour strikes that closes a man's career, when leaving all the gathered wealth and land he goes out into the seeming darkness alone? What patriot would not like to be sure about his own condition after rotting in jails and sacrificing his life for the country? Is death the end, the annihilation and forgetfulness or do we awake in some other sphere or condition, where retaining personality we cross towards the infinite? Spiritualism claims to answer such questions beyond any possibility of refutation not by an appeal to faith but by opening up communication between the two worlds for all who sincerely and earnestly desire it. A poet has sung that the spirit world is a place from which no traveler has returned. Spiritualism has proved that this is an erroneous belief and every day we meet and converse with them without their being reborn. A sure knowledge of such facts will bring in its train utter fearlessness of death which will lose all its sting. Mahatma Gandhi once wrote urging the people to discard all fear of death while serving the motherland. His teachings would be immensely fortified if men were to know, and, not merely believe, that there is no death in the sense that is commonly understood. Balu Moti Lal Ghose, the late editor of the "Armit Bazar Patrika," has pointed out that three-fourths of the sorrow in this world is due to the ignorance about the phenomenon of death. Is it not then of paramount importance to dispel this ignorance from our motherland?

Answer to Materialism

As pointed out above materialism is the greatest evil of modern times. The modern educated men complacently believe that there is nothing beyond the blood and the brain in man. He distrusts the teachings in the religious texts because they do not stand the rigid test of his analytical mind. Naturally he is led to believe in materialism and deny survival after death. The only answer to materialism is spiritualism. It is based not on any text tradition or intuition, but upon observed facts and phenomena tested in the sacred precincts of a scientific laboratory. Is it not necessary to wipe out this evil which is spreading over the country and which is fraught with such immense dangers?

Other Advantages

Some of our friends are desirous to know how the pursuit of this knowledge will help them in their mun-

same affairs. The history of nations and individuals are several times wonderfully molded and changed by unseen forces from the next world. These changes cannot be explained by any physical causes nor can we attribute any reasonable agency except the influence of the spirit forces. Our friends on the other side of death being naturally interested in our affairs are several times ready to help us provided we continue to love them and not forget them, erroneously believing that they are no longer with us. There is a dictum of Sir Oliver Lodge that they (spirits) know of things far more than we do, and they can communicate with us from time to time. Shall we not try to be benefited by their greater knowledge by lovingly communicating with them?

We all revere the memory of our great men. Large sums are spent in erecting memorials to perpetuate their names; their anniversaries are observed with great pomp and solemnity. Learned lectures are delivered eulogizing their virtues and valor; but we are hardly aware of their continued existence and interest in us, apart from the antiquated religious beliefs. Do you know that there is a way by which you can open communication with your departed great men? Would you not try to obtain messages from patriots like Mr. Tilak, Gokhale, Swami Vivekanand and Swami Ram Tirth? I do not say that communication is easy, but it occurs. Our brethren in Europe and America have succeeded in getting messages from Lord Kitchener, Lord Northcliffe and other eminent persons. A few years back I had the pleasure of receiving a message from Swami Ram Tirth. Is it not of paramount interest to let our countrymen know that instead of merely revering the memory of their great men they should try to get into touch with them by modern methods?

Spiritualism as a Joining Link

The attitude of the scientists and orthodox persons is very strange and difficult to understand. The former flight shy of this knowledge on account of their self-inflicted boundaries of materialism; while the latter are amazed at the new methods of spirit intercourse. In fact both these sets of persons ought to join us in our quest; the former because it opens to them a new field for inquiry along strictly scientific lines, while the latter ought to hail our efforts with great enthusiasm as they will find in spiritualism a formidable ally, which will restore religion to its former pedestal, vanquishing materialism, its greatest enemy. Scientific congresses and religious conferences are usually at logger-heads, as both of them cannot find a common meeting ground in either. Spiritualism will be a joining link for both, and at last bring about the much desired union between science and religion. Happily for us, men of science, as pointed

out by C. C. Randall, have blazed the trail and led the way. Lombroso of Italy, Dr. Kitcher of France, Arthur Russell Wallace, co-workers with Darwin, Sir William Crookes, Wood, Sir Oliver Lodge, Sir Arthur Conan Doyle, and others working in the most exacting scientific conditions have discovered and come in touch with the next world peopled with those who had lived in this earth; and with courage of their convictions have given us the result of their research and dignified this philosophy.

Message of Spiritualism

The message of spiritualism to the whole world is that man is a spirit and is responsible for his actions.

The world is rapidly progressing along these lines, as will be clear from the activities of spiritualism in Europe and America. There is going to be held a World Psychic Congress in Italy at Florence in the spring of 1924. In England alone there are more than 400 Spiritualistic Societies. Lala Lajpat Rai writes in his book about America that nearly every American City has a spiritualistic society where spiritualism is taught and practiced. Shall we lag behind them in this knowledge which was once very common in India; or shall we keep abreast of the times and try to spread it, when as a matter of fact it is so necessary for the proper growth of our political and social movements?

THE KALPAKA

German "Prophet" Links Napoleon and Luther

Berlin, March 24 (Associated Press Correspondence).—Napoleon and Martin Luther are the spirits with which Johannes Weiss Sentzerg, better known as "Prophet John," pretends to speak daily in Berlin.

Sentzerg recently created considerable rumpus by holding seances in school buildings in which children claimed to have heard Napoleon speaking very clearly, and repeated conversations.

Newspapers are denouncing school authorities for permitting public buildings to be used for spiritualistic sessions, but many of them are humorous in their attitude and declare the medium is really a prophet, in that he foresaw the hard times which were coming and abandoned his work as a mason to take up a more remunerative calling.—The N. Y. Sun.

The General Impression

A good story is told of Gen. Birdwood. During the war he was walking along a trench, when he came to a lanky Australian leaning against the parapet. "What are you?" asked the general. "I'm a bit of a sentry," was the answer. "What are you?" "Oh, I'm a bit of a general," answered Birdwood. "Well," replied the sentry, "if you wait a minute or two I'll go and fetch my rifle and give you a bit of a salute."

AN EXPERIENCE WITH A NOTED SLATE-WRITING PSYCHIC

On slate No. 1 is the message from Mary Burland and from my mother. On slate No. 2, from my father and sister. Slate No. 3, from my brother, my friend's brother and from the psychic's guide who signs himself G. C. He has written crosswise across the slate, with three colors of chalk. For the teachers he writes in yellow "the Guides do not care to"; "write on the slates now" is written in red. He signs his name with an underscore across the page, in black. In none of these messages is there the slightest resemblance in the handwriting

In August, 1912, I visited Lily Dale Camp at Casadaga, N. Y., accompanied by a friend. While there we visited the noted slate writer, P. L. A. O. Keeler, a spiritualist who receives messages on slates. My friend and myself secured an appointment with Mr. Keeler who instructed us to write our questions on a slip of paper with the name of the one we wished to communicate with and our own name attached.

Just prior to the time of our going to the camp, one of our noted Chicago mediums had passed out. It occurred to me that a message from her would please her many friends; so, on one of the papers, I wrote Mary Burland's name. On the others I desired a message from my father and mother, also a brother and sister. What I desired most of all was a message from those advanced minds whom I call teachers.

I folded each slip of paper separately as Mr. Keeler directed, doubled them once, then again and put them in my purse. The following day was the time set for the slate writing.

Remember, I was a perfect stranger to Mr. Keeler and the people of Lily Dale Camp. When I entered Mr. Keeler's presence he was sitting at what looked to me to be an ordinary kitchen table; a pile of slates were at one end of this table. I sat down opposite him and laid my folded papers on the table. He had a pencil in his hand and after a moment or two he began moving the papers about with the pencil; stopping abruptly he said, "Mary, who is Mary?" But, before I could answer him, he picked up one of the papers, tore it in two and threw the bits on the table, remarking as he did so, "This has no business in here." I considered it had business there from the fact that I had put it there but to satisfy myself whether it was the one with Mary Burland's name on I picked up the scraps and put them together and found it was the one. You will notice the message on slate No. 1: It was the first one written, even though the psychic denied her.

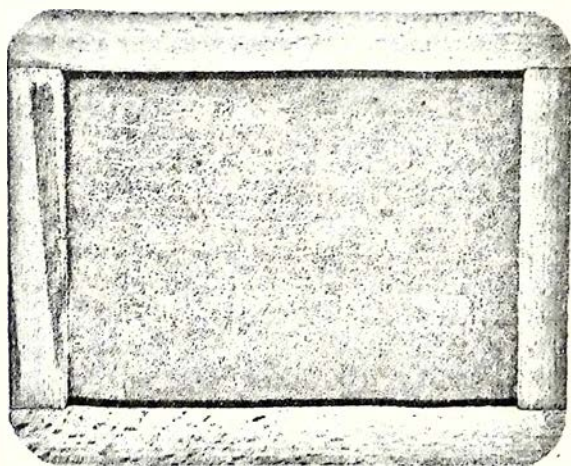
Mary Burland was a psychic teacher and message bearer; there was a little spirit with her who called herself Violet. Every one loved her and on plate No. 1 you will see the little spray of violets which symbo-

lize her name and let me know she was still with her medium after the death of the physical body.

On slate No. 2, my sister says: "Bertie is coming"; and on slate No. 3, "You will find his message." The sister died in infancy and the brother at the age of about two and one-half years. We value the messages, especially from those whose handwriting we can recognize. The flourish at the end of my father's name is characteristic of the family.

The ways of the spirit are numberless; they strive always to let us know there is life beyond the fated dead line.

SLATE WRITINGS FROM P. L. A. O. KEELER



Slate No. 1

Good Morning:

Isn't it a beautiful knowledge we have; this of the continuity of life and the reunion of the seemingly separated? I will come to you whenever I can be of help or comfort, if you will just open the way for me. I wish you were able to come over here where I am. It would be such a rest to you from your worries and troubles of earth life.

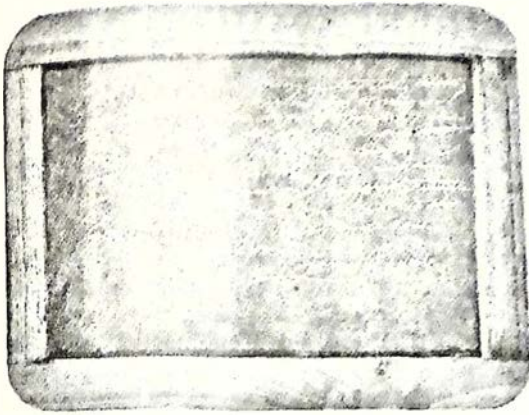
I am,

Mary Ann Burland.

Dear Effa: I am sure you like me to come and I do hope you may always receive a degree of solace and satisfaction from this visit. The fact of my coming shows my life and my life shows the life of everyone else who has ever lived; hence in this you have a demonstration of your own future existence.

With love, I am yours lovingly, Mother,

Catherine Roddle



Slate No. 2

To me this is a very interesting meeting. I do wish I could explain my coming in. I entered not by the door as you did; I did not come through the window; I just thought myself in here, and here I am. I wish you could see me just as I am now; you would not regret the transition of any one or wish me back to the mortal realm of trouble or care.

I am,

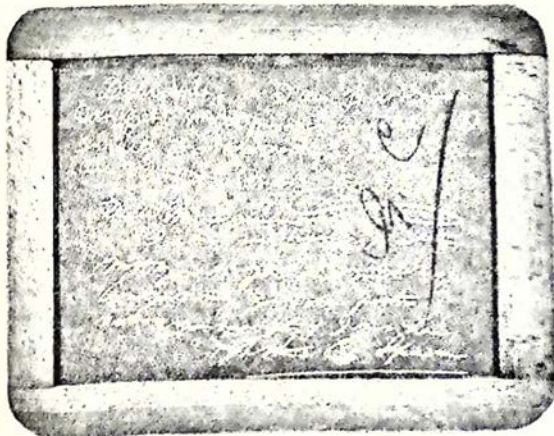
James Roddle.

Dear Effie:

I can only say I am here. Bertie is coming.

Sister Katie Roddle.

I came over a kid.



Slate No. 3

Dear Sister: I am glad we can get with you once in a while. I shall watch over you and help you all I can.

Brother Bertie.

Dear Mrs. Danielson:

I am as well acquainted with you as you are with me. Comfort my good old father with the assurance that I was here.

The guides do not care to write on the slates now.

In our opinion, next to spirit photography, the slate writing is most convincing; then comes the voice and materialization. The oral message is the most common but not always convincing. To hear the voice of mother or father awakens one to the realization they never had through any other manifestation. It seems to those who are earnestly seeking knowledge whereby they can answer the age old question: "Is there life after death," as though the earth had given up all her treasures.

The picture, the hand writing, the voice, the form and the message given through others are all convincing; but, dear reader, if you really want to know, develop your own psychic powers.—*Effie Danielson.*

Groping in the Dark

Rev. Ulysses G. B. Pierce, D.D., says:

"The disciplined imagination is also prophetic of the life toward which we are now moving. I suggest that part of our difficulty in all these spiritual matters, and especially all psychological matters, more particularly as it relates to the survival of personality, is that as yet we seem to have no organ whose sole function it is to relate us to such a world. And I venture to suggest that man himself by the process of evolution, which is the law of God, is now in the process of providing himself with just such an organ. It is not for us to say what that organ will be, but it may very well be that a disciplined, performing, and chastened imagination may be one faculty of our mental capacity through which this higher life may begin to function in us. If so, in so far as I am concerned, all the facts of psychological phenomena, and there are millions of them, all those factors mean relatively nothing until the imagination takes hold of them, and gives them, so to speak, a local habitation and a name. There have been men and women in history whose imaginations are so disciplined that it might almost be said that they had for themselves evolved an organ of spiritual apprehension. And if they have had it, we shall have it in the days to come." *Reality Magazine.*

* * * *

Spiritualist mediums possess the organ of spiritual appreciation. Reverend Pierce can easily find it.

It is the pineal gland of the brain. It corresponds to the crystal detector, or transformer, in the the radio.

Has the Rev. Pierce ever seen a spiritualist medium?

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

SCIENCE OR THE BIBLE; WHICH?

The following article appeared in the *Boston Post*, December 15, 1923, under "Boston Federation of Churches, (News)."

In this article Dr. Robert Watson, minister of the First Presbyterian Church, Boston, said in part: "The Bible is the most accurate testimony concerning God to be found in the world. Men are turning to the Bible as never before, and the proofs of this are many."

"More Bibles are published today than ever before in the history of the world, and all are for use. No publisher is putting ornamental family Bibles on the market."

"Many of the leading educational institutions in America, originally founded by the Church, but later eliminating from their curriculum the study of the Bible, are now insisting that no one be given a certificate of graduation without having passed a prescribed course in the study of the Scriptures."

"Christianity is being advertised as never before. The Bible has reached the billboards. Such advertising is proving most effective. We do not like billboards, but while they are here, we are glad that they be put to such good use."

"The papal authorities have decided that it is advisable for all the people connected with the Roman Catholic Church, to be allowed the free use of the Scriptures, and they are reading the Bible in greater numbers than ever before, in the authorized Douay edition."

"As a Christmas present to Christians in Russia, the Chicago Federation of Churches has sent 1,000,000 Bibles to that great land."

The *Boston Globe* of October 29, 1923, relates that Dr. J. C. Massee, pastor, Tremont Temple, "flung a deft last night against 'New Sciences,' which he thinks have too much control of people's thoughts."

"Dr. Massee aimed his chief attack against 'scientific thinking,' the method of thought by which persons come to their own conclusions through observation and education in observed facts. He thinks that it is better to get the truth about anything by reading what the Bible has to say about it, than to seek the truth by observation. To Dr. Massee, the Bible is the word of God, and therefore, a much better guide to truth than observation made in laboratories."

"Specifically, Dr. Massee attacked Socialism, Internationalism, Christian Science, Hindu Cults, Fortune-telling and Spiritualism. 'People say,' said Dr. Massee, 'That every man's religion is worthy of respect. Is it, when there can be but one true religion? Should not the man be spoken to, when a warning may

save him from the flames of Hell and damnation?'

"He asked his audience how many of them had been persuaded to attend by newspaper advertisements of the sermon, and several hundred raised their hands."

Dr. Massee's glowingly headlined advertisement in all newspapers, announcing his subject as "New Science," was responsible for the hundreds who attended the lecture, as it was proven at the meeting. It might be safe to judge that these people hoped to hear something of "New Sciences," rather than a tirade against them.

Of the many atrocities committed in the name of the Bible, will quote one, under the orders of a Christian judge. The even score of persons executed at Salem for the crime of practicing witchcraft, are not easily forgotten. These cases are still very much alive. Yes, I shudder to think of it, and do grievously regret that our fair land was ever the scene of such crime.

It was brought about by three or four children who pretended to be bewitched. They said their torments were put upon them mysteriously by persons helped by the devil, and whose actions were visible to none but the children tormented by them.

The arrest, imprisonment, or execution of all the witches was the evidence of these tormented children.

When they "cried out" against a person, he or she was doomed. It is said they were countenanced, if not encouraged, by Samuel Parris, the minister of the place, who used them to gratify his private enmities.

Longfellow tells us:

"Be not too swift in casting the first stone,
Nor think New England bears the guilt alone.
This sudden burst of wickedness and crime
Was but the common madness of the time.
When, in all lands that lie within the sound
Of Sabbath bells, a witch was burned or
drowned."

This judge and minister believed in the Bible, just as Dr. Massee does. Dr. Massee did not say what part of the Bible to read to get the truth about anything. The Bible says one thing in one chapter and denies it in the next. To write and correct all the mistakes in the Bible, it would require another volume as large as the Bible.

Dr. Massee does not want anyone to use their brains to think or reason with, but to get the truth from such a book that is nothing more or less than a conglomeration of ignorant writers' ravings.

Sir William Blackstone says: "To deny the possi-

(Continued on page 38)

PSYCHIC MANIFESTATIONS

Published by the Press

Designer of the Pyramids Reveals Secrets to Louis Liscner

Editor News-Beet: The scientist speaks interestingly of molecules, atoms and electrons continuously bombarding each other. Let us consider here physical in place of material energy.

A most agreeable pastime to me is to pull down the curtain to the window of my room facing the east and watch the morning sunbeams that play through the pinholes which I have made in the curtain. Seeming a constant change is manifesting, and the many colors and shades that are disclosing themselves delight both the objective and the subjective eye.

For a time I view them objectively, and as I think and then dream of the wonders and beauties of the sun and contemplate its glory, and then reflect that I am a part of the sun or I could not see the sun, my mind becomes unmindful and the soul assumes charge, and I see the sunbeams subjectively, with the eye of the soul.

To Sublime Heights

After a time I postulate that the darkness in the room is the nebula of a solar system, and that the sun rays are manifesting life and creating cells in lineal parallelism that will inhabit a world that is to be, just as the sun formed life and cells in lineal parallelism in the world in which I live, move, and have my being.

As my subjective mind, which is the soul in action, soars to sublime heights of transcendent postulation lying beyond the bounds of possible human knowledge, it beholds a minute form or pulse of energy in its vibratory order, its mode of action, escapes and finds lodgment in a form of flesh and blood, where it is harbored for a time and becomes an entity known as mind—a physical entity, not a material entity—which dies with the body, since it is a part of the body in which it is encased. Hence the substance of mind is light, and this physical energy in action is thought. Therefore, I am a part of the sun. I can see the sun.

Psychic Experience

Permit another account of an unusual psychic experience. About two months ago, while I was about to retire in my darkened room, I beheld tiny lights, in size from a large pinhead to a 10-cent United States silver coin, possibly not so large. They came singly and in clusters, crystallizing in wondrous beauty of motion. Then I fell asleep. On the following night, while I was in the street, walking to my home, these tiny lights reappeared. I also see them in the daytime, and daily, once in every 24 hours. They are brighter than the sun.

Several evenings ago while I was observing these

strange but wondrously beautiful visitors in the form of lights from a land of somewhere, one of them slowly parted and I saw the features of a man whom I recognized as Bishop Foley, of Detroit, Mich., whom I met in a Catholic church at Ann Arbor a quarter of a century ago.

About a month before the completion of the new Catholic church structure in Ann Arbor, where I was publishing a daily newspaper, this prelate came to inspect the edifice. A delegation of citizens was invited to meet the bishop. When Bishop Foley took me by the hand he held it for a time and engaged in conversation.

After the ceremony of introduction the bishop came to the table where I was seated and resumed the conversation, which also seemed to be unusual for a high Catholic dignitary, since I was of the Protestant faith and there was a number of prominent Catholics in the auditorium. A decade ago Bishop Foley passed to the higher life at Detroit.

Subject of Telepathy

Two years ago a reader of a Chicago publication, who is an automatic writer, or inspirational writer, and I indulged in a controversy on the subject of telepathy. I divide telepathy into two grand divisions—objective and subjective—while my opponent in the debate contended that telepathy can be only subjective. The debate closed without either of us convincing the other.

A few weeks afterward my opponent published an automatic writing from the spirit of Bishop Foley in and there were a number of prominent Catholics in the which the prelate sustained my contention. It was the features of Bishop Foley which I saw in one of these effulgent lights, which have given the name of soul-star, and which will mean another new world for the dictionary and also a new term for Soulism, the science of the soul. I also have seen the features of my wife in spirit in the soul-star.

It will be seen that soul-subjectivity is a matter of growth and unfoldment, and should be cultivated. It is exceptionally conducive to health. At 65 years I am growing young and active. Without any help whatsoever I am publishing a small weekly newspaper in my home town, setting all the type by hand, operating the presses, gathering local news items, doing all the work alone and without the use of eye glasses, which I have discarded. So much for my philosophy of Soulism, which to me is also a science, as well as a religion, because with its uses I can unfold mysteries. Soulism

is to the ego what intuition is to the mind. Intuition is the genius of the soul.

Abdullah Speaks

In these communications to the News-Bee I have promised startling revelation. Let me speak of another one now. A few weeks ago I had the pleasure of meeting Abdullah the Great, the designer of the Pyramids of Egypt—cheops, he calls them, and says they were erected in memory of Time and Eternity. Then, again, Abdullah speaks of the pyramids as the Temples of Egypt. He further said to me that near the apex of the large temple, or pyramid, is a scroll of papyrus which contains a history of the Temples of Egypt, and that it is in a perfect state of preservation.

"I have just seen it!" Abdullah assured me. "As the tombs in the Valley of the Kings are being explored so some day the Temples of Egypt will undergo investigation. The belief exists that the cheops are built of stone. While there is some stone in them, they are built of cement, petrified cement, and were manufactured on the spot."

The discourses startled me, notably when the designer of the pyramids outlined the substance of which the cement was made, which I shall reveal at some time. Science will marvel when this secret will be known, and thinking minds will be heard to say, "Why did we not think of that!"

"Most Beautiful Face"

Abdullah, designer of the pyramids, fears earth-convulsions and that his handiwork will be destroyed, hence his disclosures at this time and thru me. I have his picture, the most wonderfully beautiful face of a man I have ever seen.

Now the question arises: How did I secure all this information, and more, these secrets and the picture, after a thousand centuries? The sands of Time and the sands of Egypt will disclose the great secret of the Pyramids of Egypt thru the medium of the soul-star.

If I were not a part of the soul-star, I could not see the soul-star. It is a mystery of the supernatural world, as we shall see. In the realm of physics, lost secrets in the fields of invention are being rediscovered, and in the psychic sphere wonders will manifest themselves. I say rediscovered for the reason that air navigation was known to the Atlanteans, whose continent was submerged 2,000 centuries ago, but which will reappear on the surface of the earth.

Atlantis was larger in area than the United States, and airplanes were operated by means of earth currents, which were harnessed. Let science contravene my claim—if it can. It cannot. I have held converse with Atlanteans.

LOUIS LISEMER,

Grand Rapids, O.

Spirits Invade the Dwelling of the Trujillo Family in the Santa Maria de la Ribera Colony, at Number 12 Amado Nervo Street

By JACOB DALEVUELTA

We take from the Sunday edition of *El Universal*, leading paper of Mexico City, Mexico, the following:

A friend dropped into the editorial sanctum yesterday, Saturday, March 16th, 1924, and told me of a house in one of the suburbs where manifestations were taking place that showed the presence of invisible and antagonistic beings. He reminded me of those unfortunate Sonora girls whom the spirits forced to move from their abode and stated that this was evidently a similar case.

We met yesterday at the house in question. There is nothing at all uncanny about it. On the contrary, it is a modern little dwelling, recently painted, situated in the heart of the lively suburb of Santa Maria De La Ribera. On passing it the very last thing one would think of is that it had been selected for gruesome spirit doings.

There were several of us in the party, all anxious to hear about the facts and even to see something of what had been going on night after night for several weeks already. Mr. Abel Trujillo, his wife Carmen and her sister, Miss Soladed, live in the house. Less than a week ago the Trujillo couple buried their only son, a ten months' old baby, but have not been able to compose themselves to a realization of their loss.

Sleeplessness and fear are showing their ravages in the faces of the family. Mrs. Trujillo described vividly the spirits' direct action in the following simple and graphic sentences:

Every night they throw stones at us. When we go to bed, they take hold of the pillows and try to leave the pillow cases in our hands. And as for me, just think of it, they went so far as to claw me. A hand took hold of my shoulder near my neck and made two deep scratches like an expert.

And why did they scratch you?

Because Mr. R., a man skilled in hypnotism, put me to sleep, intending to find out the cause of these disturbances. As soon as I was under the influence (here the girl gave a nervous little laugh denoting fear), I saw a monster hairy negro with a face like one of the idols in the museum and with nails that long (showing a length of about five inches). He came up to me, caught me by the throat and tried to choke me.

Mr. R., who was present, confirmed the girl's story in every particular.

Bang! Bang! Bang!

A stone fell at our feet, striking my leather handbag.

The stone! the stone! They all cried out together, retreating as they spoke.

Are you convinced now? they asked.

How could anyone not be convinced? I answered.

This scene took place in a small room with a balcony toward the street. There are two beds in it, a double and a single bed, a wardrobe, some chairs and, on a dresser, a jar of face cream with a few feminine knickknacks.

This is the room where all the happenings take place, said Mrs. Trujillo. At night, when we lay down, just as soon as my husband gets between the sheets his legs begin to itch.

At night, interrupted Mr. R., I intentionally took Mrs. Trujillo's hand and placed it on this edge of the bed. They then gave me a scratch and also one to Mrs. T. Look, he said. And, as proof, he showed me the welt it had raised.

Then it suddenly occurred to me that possibly Mrs. Trujillo had formerly had a lover who had died and, being jealous, was trying to claim the happiness he had missed. But this was not the case.

Bang! Bang! r-r-r-r in chass!

All the things on the dressing table were thrown at us by a mysterious hand. Strangers could call upon their namesake saint for relief, but I assure you it was no joke for the people of the house. They picked everything up and put them in place again. A lady friend who was present then took up the recital; I did not want to believe, she said, that Carmen's slippers would be taken off as soon as she laid down. I had just been telling her she could not be certain of it when, in the twinkling of an eye, they took my slipper and slapped me over the mouth with it, as much as to say: You garrulous skeptic!

Beside scratching the husband, boxing the ears of those who hold Mrs. Trujillo's hands and slapping the incredulous over the mouth, every night, clothes, sheets and coverlets perform a crazy fling through the air whip-sawing all the members of the family.

While acting as nurse for my sick husband, I lay down to rest. A strange sound soon awakened me from a doze, and looking toward a rocking-chair I thought I saw a skeleton sitting in it. Looking closer at it I saw it was my husband's first wife. I recognized her from a picture I had seen of her. And a few days later my husband lay in that room a corpse.

M. B.

Read "Journeys Through Space." The only book of its kind which deals with the question of Life after death from a scientific point of view.

The book with a human touch; sound, sensible and easy to understand.

Almost Dishonest of Him.—Burglar (surprised by householder)—"Well, if that ain't the limit! What d'yer mean by writing on your door 'Out of Town till Monday'?"—*London Mail*.

Medium and Public

By MRS. CECIL M. COOK

Pastor and Medium, Stead Memorial Center

There is, of course, no more trite and hackneyed subject under the sun than that of lack of appreciation on the part of the public and of the individual. Where there is no moral or economic pressure, people generally seem unable to realize the social values of life. In the community, in the family, and even in the bosom of friendship (!), self-interest stimulated mostly by monetary or mortal vanity, offers the prevailing standards of judgment. Along with this social inefficiency, the beauty of existence, the schooling of the senses, the development to be gained by tolerance and understanding, themselves receive only incidental attention—and the wondrous realities of Spiritism also naturally suffer. Although this tendency has been true of all ages, it appears to be unusually well represented in the modern attitude toward mediumship and the spirit world—an attitude which, I am confident, will gradually be removed by extended knowledge.

Education! More education! is the cry of our social and cultural reformers. It is also the chief word of universal Spiritism, which, potentially offers greater means for social guidance and cultural effort than any other human institution. Though yet in its cradle as far as practical application to this world's particular problems is concerned, Spiritism, in one way or another, involves all the objects and interests of human purpose; for we humans here on earth are, after all, only spirits in the flesh, and untold millions of beings on other planes in various ways share with us our humanity and its problems, especially that of intercommunication.

But mediums and active spiritists have had to suffer any amount of persecution, indifference and neglect because Ignorance is King.

When mediums and their guides are consulted, it is in many cases only in the hour of perplexity, illness or loss. A really good medium is then an invaluable convenience! Even so, little does he or she get in return for the results derived from the use of his or her psychic forces, as a rule. Now and then, adjustments, healing and consolation come for which the sitter would give—or would have to give—all or nearly all he has, for legal, medical or priestly service; but any more medium's help is valued as near the zero point as possible, no matter how great the benefits received. No wonder Conan Doyle says: "Mediums are generally poor people"! For that they are; at any rate when they have to depend on what the public contributes; not simply to their needs, but also to the success of their careers as public servants.

In view of the general public's mistaken stand about Spiritism and mediumistic service—largely enhanced

by crude, over-confident and undeveloped mediumship; in view of the fakery that still persists (as in other lines of public utility), and creates false and suspicious impressions concerning genuine psychics; in view, too, of the neglect which so many mediums experience in their old age, it is not exactly surprising that here and there a psychic has been discouraged and tempted into misusing his powers for underhand financial ends. Human nature is now and then weak among all kinds and conditions of people; and, as a class, mediums unfortunately do not present an entire exception. Happily, the mistakes of the very few are totally unable to affect adversely the great Truth itself of Survival and Communication.

Spiritism does have, however, a very considerable number of faithful and understanding adherents; particularly among the classes whose lives are not clouded by temporary privileges of wealth. There are over a million Spiritists in this country, and the number is daily increasing. They form, all told—even if a few of them fluctuate somewhat in their sincerity—a substantial nucleus in the spread of knowledge concerning endless individuality and interminable progression for all souls.

It is, in fact, very evident that Spiritualists are organizing more and more solidly everywhere, their impulse in this regard being further stimulated by the war.

Nevertheless, mediums are still often enough the objects of idle curiosity and the unceasing recipients of "thank-you jobs". My twenty-two years of experience before the public has made me well acquainted with the inside of the cup of ingratitude. My spirit guides have all too good-naturedly spared no efforts in, for instance, unraveling the financial tangles of sitters and have been instrumental in saving, protecting and guiding great commercial ventures. In particular, had it not been for my guide Pat, several people would not be the millionaires and multimillionaires that they are today.

The guides of the Stead Center's work have also, through their superior insight and clearer sense of justice, given invaluable advice to litigants, and have enabled individuals to derive the utmost benefit from real estate holdings, large and small. But, beyond the slight contribution which, in this material world, makes it possible for the Center to receive people, its work has received but very little, although much-needed, material encouragement; either at any one time or during its entire existence. To be sure, many times I have been requested to help develop the psychic powers of people who have offered thousands of dollars for that object; but invariably their over-positive, egoistic attitude has compelled me to reject their offers. On the other hand, I am happy to say that several persons without particular means have,

under the gratis suggestion of my guides and myself, developed remarkably in that direction. It's always the mental attitude that counts! Though money need be a stumbling-block to spiritual progress only when conscious or unconscious thinking makes it so.

I have often wondered what it is that makes those guides of mine so persistently eager to help people with their problems, after all the disappointments and rebuffs that they and myself have encountered. Before concluding I want to cite an instance or two.

A woman once came to me, whose sister had passed on and left her a fortune amounting to at least a million. Her relatives contested the will and tried to bribe me into declaring the defunct sister insane before a judge and jury. Moreover, protracted advice was given her which enabled her to win the case and retain her sister's million. A vase now in my dining room measures the extent of appreciation in this case, for what the Center had meant in a material way.

On another occasion, a manufacturer on the verge of ruin was advised by Pat to re-open his shut-down factory at noon on the following day; for Pat saw a fifty-thousand-dollar order on its way in the mails, which would save the day for him. In a few years this man, thanks to the advice given, was a millionaire; but his good fortune had made him forget the Center in double-quick time.

Another case is that of a business man who had been given up by his doctor, to the effect that his days if not hours were numbered. He sought the Center's aid, and, with the aid of my well-known doctor guide, Nicholas Semm, and his corps of assistants, not only was he restored to physical health but was enabled to marry the girl on whom he had set his heart. His fortune had in the meanwhile greatly augmented itself, and he was still living to profit by the increase.

Another man, who was in debt to the extent of \$75,000, was at his wits' ends and came to Pat for advice. Pat secured for him the opportunities that offered, and informed him of bank facilities and real estate advantages of which he had not dreamed, before consulting the Center. In a miraculously short time the man was not only on his feet again, but had amassed a princely fortune. But both of these individuals seem to have forgotten that there is such a thing as the Stead Center in existence.

If our Center had—merely with reference to spirit advice in its seance rooms—adopted the coercive and mercenary methods of Greek and Roman Catholicism, it would be a mighty wealthy institution today. Even a tenth part of the proceeds issuing from that guidance in matters earthly, would amount to an emperor's ransom. But its policy has always been, to rely on the sense of fairness and gratitude in people

(Continued on page 40)

A SCIENTIFIC ESSAY ON PHOTOGRAPHING THE UNSEEN

By Dr. W. K. Dunmore

Many of our readers are not familiar with chemistry and for their benefit the following information is given. Water is composed of two elements, hydrogen and oxygen. There are two atoms of hydrogen and one of oxygen in each molecule of water, the chemical formula being H_2O . These elements in their natural state are gases and are normally invisible although they have a color value, that of hydrogen being red and of oxygen blue. Water in the form of vapor or

Gases are not easily made visible to the eye although it will be observed that there is a green ring just outside the purple one previously mentioned. This green ring is a reflection of light from the nitrogen in the air. It also photographs with reference to its true color value. The color of the sky is due to the chromatic effect of the nitrogen and oxygen in the air and is the same color seen in water where the surface reflects the sky.

It is generally known that moisture is conducive to best results in many of the demonstrations of phenomena but the cause is unknown to many. Moisture provides a part of the substance necessary to give spirit forms a compact body and affords some of the color values which permit them to be photographed. Carbon dioxide is another gaseous substance that is essential to etherealization and materialization. It is exhaled from the lungs and is composed of one atom of carbon to every two atoms of oxygen, the color value being a mixture of yellow and blue. The chemical formula is CO_2 . It is this CO_2 which causes the air to become so stifling when several persons are in a closed room.

The spirit forces draw together a quantity of the moisture and carbon dioxide to form the major portion of the bodies into which they project their energy. In etherealization the particles are somewhat separated but not so much so as in the surrounding atmosphere. When materialized they are more closely packed and form solid bodies. In either state they obstruct the passage of light provided it is not too strong and they are not subjected to it too long. The light striking these bodies is reflected back and thus it is possible to photograph them under favorable conditions.

The proportion of the gases in the atmosphere is unstable and may vary considerably within a few minutes, causing one photo to be good and another poor even though taken very close together. One cause for such a change of conditions is the conversion of moisture into its gaseous constituents. When the hydrogen separates from the oxygen it is so light that it rises above the atmosphere and leaves the oxygen remaining in the air. The blue light given off by oxygen may cause what appears to be white clouds or ectoplasm on the photo while the red rays of hydrogen cause the appearance of dark areas.

The blue clouds seen by persons sitting in the dark may be due to free oxygen in the air and should not always be taken as spirit phenomena. Hydrogen



The above photo of Mr. Adolph Wedel, North Brook, Ill., was made by Dr. W. K. Dunmore, Dec. 5, 1923. Mr. Wedel came without an appointment and a total stranger to Dr. Dunmore. The spirit faces are those of his father's brother and a niece

steam is still water but the molecules are separated by more space. When it is converted into gases it can no longer be termed water as the gases separate and can only be combined again under certain conditions.

The color of water can be seen under favorable conditions. It must be done while the water is in a vaporous state and may be seen any foggy night by viewing the area surrounding a street light. Around the light a purple circle appears which is caused by the mixing of the red and blue rays of light emitted by the hydrogen and oxygen. In sunlight the vapor appears white but occasionally shows the color by moonlight. If the vapor be photographed by artificial light it will show the circle with its true color value represented on the plate.

causes the appearance of red and may be due to its separation from moisture or by being exhaled. Acid in the stomach may cause elimination of hydrogen in the breath. Fear, anger and worry often prevent food being properly digested with the result that acid fermentation occurs. When the highly acid food passes into the intestines it come in contact with alkaline juices and hydrogen is given off.

Only three elements have been referred to as affecting the aura and materialization because they compose nearly the entire aura, the bodies of both spirits and living persons and eighty per cent or more of the food we eat. Their colors being primary impart all of the colors to the aura while their rates of vibration give them their constructive properties. It may be difficult to conceive how combined rates of vibration can produce solid substances but there seems to be no mystery when we see a solid substance converted into the invisible as when wood is burned.

Constructive processes in nature are slow compared to destructive processes. Likewise it may require several minutes for a materialization but a dematerialization takes place instantly if a light is turned on. Flushing a light in a dark seance is a shock to spirits and mediums alike and anyone doing it is guilty of assault. Attempting to take a flash light photo of materialized forms in absolute darkness is equally so. Every photographer knows that there should be some light in the room while the flashlight exposure is being made.

Science or the Bible, Which?

(Continued from page 24)

bility, nay, actual existence of witchcraft and sorcery, is at once flatly to contradict the revealed word of God in various passages both of the Old and New Testaments."

This God that is supposed to have inspired the account of Saul's interview with the witch of Endor, was as thorough a believer in witchcraft as the most superstitious crone of the Middle Ages.

The Bible is printed with type made by man, on paper made by man, and bound in a volume by man. In its mechanical construction and appearance it does not differ from other books.

The contents of this book consists of thoughts; human thoughts, every one bearing unmistakable evidence of having emanated from the human mind. There is not a thought expressed in the Bible, the meaning of which can be comprehended, that is beyond the power of man to conceive. If it contains thoughts, the meaning of which cannot be comprehended, they are not a revelation, and are self-evidently human.

There are many Bibles. The world is divided into various religious systems. The adherents to each system have their sacred book, or Bible. Brahmans

have the Vedas and Puranas; Buddhists have the Tripitaka; Zoroastrians the Zend Avesta; Confucians, the five Kings; Mohammedans, the Koran; and Christians, the Holy Bible. The adherents to each claim that their book is a revelation from God, that others are spurious. Now, if the Christian Bible were a revelation—if it were God's only revelation, as affirmed, would He allow these spurious books to be imposed upon mankind, and delude the greater portion of His children?

Bibles are manufactured and sold. But all are sold at a profit. The publishers, and the booksellers, or Bible agents, derive pecuniary gain from their publication and sale. It may be urged that the Bible can be obtained for the asking, that millions of copies are gratuitously distributed. But this is done in the interest of Christian propaganda. Nearly all religious, political and social organizations, to promote their work, make a free distribution of their literature.

The printing and selling of Bibles is as much a part of the publishing business as the printing and selling of novels. One of the leading publishing houses of this country, is that of the American Bible Society. Wealthy and deluded Christians have been successfully importuned to contribute millions to this society. Directly or indirectly, the clergy reap the harvest, leaving the gleanings to the lay employees, many of whom labor at starvation wages.

Not only is the Bible printed and sold like other books, but its so-called divine teachings themselves, are used as merchandise. There are in Christendom half a million priests and preachers. These priests and preachers are supported by the people. Even the humble laborer, and the poor servant girl are obliged to contribute a portion of their hard-earned money to this purpose. In this country alone, over two thousand million dollars are expended annually for their support.

Dr. Isaac Watts says: "The greatest part of the Christian world can hardly give any reason why they believe the Bible to be the word of God, but because they have always believed it, and they were taught so from their infancy." Really, the entire Christian world—pope, bishop, priest and layman, the learned and the unlearned, can give no other valid reason.

Yet millions of people of recognized sanity and intelligence, profess to believe, and many of them do sincerely believe, that a book called the Bible, is divine. How do we account for this? It is simply the result of centuries of religious education.

The overwhelming majority of the human race necessarily accept their opinions from authority. Whether they do so avowedly, like the Catholics, or unconsciously, like most Protestants, is immaterial.

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INTERESTING PSYCHIC EXPERIENCES AT OUR CENTER

In the Class Room

April 24th, 1924

Psychic, Clara Keene

Present, 15 adults and two children. We were arranged in an oblong circle. The cabinet at one end. One of the pupils, who possesses the chemical from which the materialized body is constructed, was sitting in the cabinet. Another pupil who is developing spirit photography and automatic writing sat at a table nearby. Another who is trying for slate writing sat at a table at the opposite end of the room. The rest filled in the circle. Mrs. Keene sat at the opposite end of the room, facing the cabinet. In this class, the room is dark; the trumpets have luminous bands on them and when five or six of them rise to the ceiling and float about the room they present a wonderful picture. A diagram of this room was printed in the April issue of *PSYCHIC POWER*. The silence at this time might be called sublime because of its soothing and restful influence. The teacher, who gives the instruction and who does not control the medium but speaks independently through the trumpet, is known as Elinore and has a voice which is very sweet, low and distinct. A few simple instructions for silence and breathing, were given. The air was charged with the odor of roses, passing from one to the other until each one in turn had detected it. This, we were told, was a process of vitalizing the air. Each pupil present was absorbed in what he or she was getting for themselves and each one was given an opportunity to give to the class whatever they realized they were receiving. There are many who speak to those present; sometimes it is one whom you knew in the flesh body and sometimes it is a teacher who has attached themselves to you to help you in your development. They all come with an encouraging message of love and helpfulness. Now and then, one comes to be helped. To sit through one of these class hours would convince the earnest seeker of the truth we are teaching. Each one giving expression to what they are conscious of. If the skeptic is a seeker, he too would receive a token of the great pulsating life just beyond the reach of the physical eye and ear.

There are two kinds of skeptics; one is a seeker after truth and the other, while he may call himself a skeptic, is only a critic, deceiving no one but himself.

We invite the truth seeking skeptic to our class on Friday night, his friendly neighbor, the critic is welcome to the lectures which are given on Sunday after-

noon and Wednesday evening. These last named meetings are in the light and are conducted by Effa Danelson.

When you come for research work in a field which is as new to you, as this unseen and unexplored world is, come with the same intention and earnestness which you would have if you were starting to learn a profession or a trade, or working at an invention. Study the outline and the outlook; discuss the advantages and disadvantages with yourself first; then seek the counsel of some one who has perfected himself or herself in this particular field. Don't go to a layman or a disgruntled skeptic who does not know the difference between a trickster and a genuine devotee. Go to an expert in this, just as you would go to the man who was an expert on minerals, if you were going to buy a gold mine or an oil well. Develop a backbone that will hold you up in the face of all the criticism that may be heaped upon you. Keep an ideal before you in spite of any dismal outlook. Become earnest; set yourself to the task of finding out the truth of these things and develop your own latent powers. You can never find this truth by testing any medium.

All persons who are giving this truth to the world today were skeptics of one sort or the other as previously mentioned; excepting those who, like Saul of the Bible times, were called and had no alternative but to answer.

The instructions, received in the class room, are given by different personalities. Elinore, we have mentioned. One who gives her name as Starlight, is an Indian maiden whose name depicts her work; she is radiant and her musical voice vibrates the love she has for her work, that of helping those supposed dead of yours, to manifest for themselves, bringing knowledge to those who seek the revelation of a natural life after this death-birth. We must mention Dr. Sherwood, who has identified himself. He was a young surgeon in the late war; met his death while on duty in one of the bombed hospitals overseas. Dr. Sherwood does not leave the skeptic to feel spooky when he speaks. He is too real, too outspoken, too natural in his quick witticism and ready advice when your ills attract him. There are many more who come, announcing themselves. These classes are destined to spread a light on the path of the weary traveler now living in the country of the dead. We in the flesh are just beginning to realize this country lies at our door although unknown to the world.

Those we call dead are sometimes in a most bewildered state of mind. The criticisms of the skeptic, which we hear on every hand, about the ignorant spirits are on a par with the criticism from the same class of minds in regard to the ignorant foreigners. The lack of knowledge and understanding of any subject or country, eludes us all alike in the minds of those who think they know. When we are no longer ignorant of the laws governing all life before and after this death-birth, we will all become enlightened, no matter on which side of life we are expressing. To be ignorant of the law is the only handicap that we can possess. Expression is the possession which will free us; until we learn *that*, we are ignorant spirits or ignorant mortals. Expression is gained through trying. We become perfect through experience. The first time you go where you can talk to these unseen people, you are strange; they are strange; but after once they gain an audience with you, they become one with you.

Don't hold back because of the propaganda being spread abroad throughout all the land, warning you against the investigation of this subject.

Don't be satisfied with having *faith*; get *knowledge* and possess the directing power of life that your sojourn on earth may be abundantly fruitful.

Psychic Research Center Program for May

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

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

Tuesday, advanced class, 8 to 8:30 P. M. Healing.

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

If ailing and in need of mental healing direct your thoughts to the Healing Center and ask for help.

The Medium and Public (Continued from page 36)

--a reliance in which it has never faltered, but blindly hoped for a better day of spontaneous appreciation. It simply hopes that the truth will speak for itself and make itself understood, even in a material fashion, just as in the rest of our world below the human level.

If people in general could only learn how to approach their loved ones in the seance room, what a difference it would make to most of them! A genial and harmonious approach is necessary for smooth

social intercourse in the workday world--but how much more it is required at a meeting-point between two worlds, where the psychological adjustments are so much more delicate! The spiritual planes lie in those fine subjective forms of genuine matter of which the higher dimensions are composed; and when the sitter is inharmonious, reserved, taciturn, skeptical in his attitude, the thought-stuff generated by and projected around his aura has a checking influence on communications. This is one of the main forms of ignorance with which psychics have to contend.

Our Center exists in order to serve and to adjust itself for more service. It seeks to extend it in as right and beautiful a way as the earth-life permits. It certainly ought to be a great comfort to people to know that spiritual wisdom can help and improve our earthly goings-on! There are people who have told me that "Spiritism ought to give its gifts free of charge!" But they forget that even the Kingdom of Heaven has to be realized by force of character and fruits of attainment, just as material values do!

--Mrs. Cecil M. Cook.

Stead Center, 41 West 88th St., New York City.

Science or the Bible, Which?

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They have neither time nor opportunity to examine themselves. They are taught certain doctrines on disputed questions, as if they were unquestionable truths, when they are incapable of judging for themselves, and every influence is employed to deepen the impression. This is the origin of their belief.

If all the world's inhabitants but one accepted the Bible, and there was one who could not honestly accept it, its rejection by one human being would prove that it is not from an all-powerful and all-just God. For an all-powerful God who failed to reach and convince even one of His children, would not be an all-just God. Has the Bible been given to all the world? Do all accept it? Three-fourths of the human race reject it; millions have never heard of it.

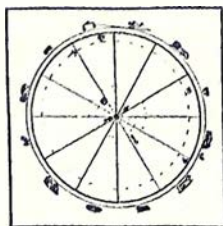
Here is an argument advanced by Napoleon Bonaparte. Napoleon rejected the Bible. He said that if it had been given to man at the creation, he might have accepted it, but that its late appearance proved to him that it was of human origin. There are millions who take the same view as Bonaparte. Among them are a great many ministers. For the life of me, I do not see how anyone with the slightest conception of justice, could possibly take any other stand.—Contributed by Franklin A. Thomas, author and publisher.

Sounds That Pass in the Night

"Why speak of a man snoring as sawing wood?"
"Because he has both pitch and timber."

—American Legion Weekly.

ASTROLOGICAL DEPARTMENT



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 keep up this work. It is not for him who is an advanced student, and well along the Path, nor do we wish to engage in contro-

versy 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.

H. Ayres Langston, Editor

Seventh Article

• The Planets (Continued)

Mars

Mars was formerly represented by the circle with the cross pointing to the right oblique. In place of the cross the arrow or spear is now used. The circle stands for the shield or buckler, the whole symbol thus portraying the warlike nature of the planet, Mars being the Greek and Roman God of War.

Its color is red; its metal iron. Mars is masculine, and is termed the lesser malefic. Geocentrically Mars is said to rule Aries and Scorpio. Physically it rules the ducts and glands; mentally the desires and passions.

Mars occupations are those of soldier, sailor, surgeon, dentist, engineer, mechanic, metallurgist, butcher, executioner, prize fighter, professional athlete, etc. Its nature is hot and dry, and its types are usually well built, with strong bones, well developed muscles, pointed features, aggressive chins, and often curly or red hair.

In the 1st House Mars well aspected makes a determined, strong, competent leader, invariably engaged in some typically masculine profession or business. He is, often as not, a soldier of fortune. Always he will be a leader. Poorly aspected he is a bully, a braggart, with all of the meaner qualities predominating. In the case the native's life is usually full of trouble, generally his own fault. Mars afflicted in this house usually causes a scar or mark of some kind about the face or head. With Mars in the 10th House the na-

tive's greatest success will come through some martial calling. Ambition is strong here, as is pride, independence, and a dominant, forceful makeup. Afflicted here, however, it means serious trouble.

In our Solar System Mars is the planet next beyond the Earth, and seen through the telescope is of a decidedly reddish cast. Its revolution about the Sun takes approximately 1 year 10½ months.

It is a planet of extremes and those coming under its influence seek power above all else, regardless of how they get it. It is responsible for war, sudden death, fire, fever, wounds and sudden passion.

Jupiter

Next in regular order is Jupiter, the greater benefic, with an orbit of about 12 years, staying in each sign about 1 year. Its symbol is the crescent, horns to left, with the lower tip resting on the left arm of the cross.

Throughout the centuries Jupiter has been known as Zeus, the Father of the Gods, Thor of the Norsemen, and Ammon of the Egyptians, standing as the symbol of wisdom, usually an old man with the features of a philosopher, calm, benign and just.

It is stronger in Sagittarius. Its nature is essentially masculine and rather hot and moist. Physically Jupiter governs the blood. Afflicted it manifests itself in impurities therein, and in improper functioning of the digestive organs.

Jupiterian occupations are those of judge, lawyer, priest, minister, philosopher, scholar, banker, and high executive, particularly in government positions. The

type is rather heavy set, especially in latter years, yet with a well built body, good carriage, and a certain dignity under all occasions. The forehead is square, the eyes honest and honor is thoroughly ingrained into the makeup. This type is nearly always one of authority, and his opinion is always respected.

In the 1st House Jupiter is the sign of good business nature capable of earning money no matter where he may be placed. Here, too, it is generally the sign of a student, a religious, philosophical turn of mind. This planet is good anywhere it may be placed for its influence is strong. In the 2nd it is good for the accumulation of wealth and property. In the 10th, even though badly aspected, it has the power to bring the native success and fame in a public way. Warren G. Harding had Jupiter in his 10th House.

Jupiter's position in the horoscope is held by many to be the reward of accrued Karma, good or bad, and to show more than any other point the exact evolution of that particular soul.

Saturn

Saturn, next beyond Jupiter, takes nearly 30 years to make one complete revolution about the Sun, so it remains in each sign for approximately $2\frac{1}{2}$ years. Its symbol is the cross surmounting the crescent, and, pictured as Father Time with the scythe, or as Death the grim reaper, Saturn was known as Chronos, from which we derive chronic, chronometer, etc. It has always been known as the "greater malefic." Where Mars' influence is sharp, quick and soon over, Saturn's is slow and lingering, deep seated, hard to shake off, "chronic" in other words.

Physiologically Saturn rules the bony system of the body, the joints, and particularly the knees. Its strongest sign is Capricorn. Its diseases are consumption, tuberculosis, rheumatism, ossification, etc. Its callings are those of accountants, misers, miners, real estate, contractors, excavators, undertakers, gardeners, plumbers, etc. Saturn is associated with old people over whom he has a very great influence. The typical Saturnian is usually gray, spare, melancholy, and has a prominent nose.

In whatever sign this planet is placed it indicates a weaker section of the body at that point, due to congestion, contraction, improper circulation, the slowing up of the action in the system at that place.

With Saturn in the 1st House the eyes are apt to be small, perhaps weak or drawn, the features pointed. In the 10th it is sure to bring the native success, but brings about a reaction that will again cast him down. A well aspected Saturn in the horoscope will give exceptionally strong qualities. Saturn may be said to represent the cross we all must bear, the lessons we all must learn, and the way in which we take these lessons will show of what mettle we are made.

Remember this, then, that while Saturn afflicted and

strong in the horoscope means that the native has much to pass through—when well placed and favorably aspected it is a power for intellectual growth, education, and strength of mind. The brain is capable of an infinite mass of detail.

Uranus

The next to the last planet in our system is Uranus whose orbit takes about eighty-four years to complete. It is often called Herschel, after its discoverer, Sir William Herschel, who first noted it in 1781. There is little doubt that its presence was known some time before, though it had been mistaken for one of the fixed stars. As it was unknown to the ancients there is not so much definitely tabulated concerning its actions and influence. Its symbol is the cross surmounting the circle, with arms extended through two crescents placed back to back.

In the case of Uranus it is always the unexpected that happens. The result is sometimes favorable, sometimes unfavorable, but always sudden and unforeseen. It is the planet of sheer genius, of electricity, of wireless, radio, of the adventurer, the astrologer, the wanderer, the antiquarian, the magician, the clairvoyant, the mystic. The Uranian type has dark, deep set eyes that seem to pierce right through you, the hair is blue black without a sign of a wave, and the features very pointed.

In the first House it will cause the native to leave home at an early age in search of adventure far off the beaten paths. In the tenth House, well aspected, it will bring the native before the public through efforts of his own along some unusual channel. It is the planet of the inventor. Badly aspected, life will be a series of reversals, of ups and downs, always at unexpected times.

Uranus has much to do with the nervous system, the various centers, the plexuses. Look to this planet for the sudden nervous collapses, the breakdowns, usually due to a bad aspect from either the Sun or the Moon.

Neptune

Strictly speaking, Neptune is not in our Solar System, yet it is always considered as being so. Its period of revolution is practically 168 years. The symbol used to designate it is the cross surmounting the circle, with the crescent horns uprushing through the upper half of the cross. It is the three-pronged trident surmounting the circle.

Neptune is the planet of the seers, the mediums, the idealists, the dreamers, the artists, the musicians, the drunkard, dope addicts, confidence men, swindlers, etc. In its highest type it is the planet of the adept. In mythology Neptune ruled the waterways, the waves, and so in astrology these have been allotted to him. The sign of Pisces is therefore held to be under his rule. Neptune's development is rather slow, but

certain. It represents big spaces both of time and distance. Commercially the telegraph, railroads, big shipping interests, ranches, real estate on a large scale, long time investments, mail order houses, and big executive positions come under this influence.

With Neptune there seems to be no middle ground. Either the tremendous powers, remarkable ideas, or wonderful psychic abilities are brought forth, or else, if badly afflicted, all of the other side of the nature comes out. Then there is the fake medium, the crook, the deposer. This is especially true of the first House. In the eighth House it is an indication of a long life, backed up with powers of great endurance. In the tenth the development will be slower and the results less apt to manifest until later in life.

Like Uranus, Neptune was unknown astrologically to the ancients, so less can be stated regarding its peculiarities. It is known to have considerable influence over the nerve centers, however, particularly the solar plexus.

The next article of this series will deal with the aspects and their natures. Series began in the December number.

Astrological Question Box

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

*Address all communications to
Astrological Dept., Psychic Power,
H. Ayres Langston,*

710 Highland Ave., Oak Park, Ill.

Question: "Which point do you consider the stronger in determining the inner man, the Birth Sign or the Rising Sign?"—F. H., Chicago.

Answer: The Birth Sign merely gives an insight as to the type of person, in other words, a clue as to certain general characteristics which would be equally true of all others born under that sign. The Rising Sign, on the other hand, gives us a definite personal knowledge of one particular individual as differentiated from all others born on that same day, or other days of that month or year. Here we get his own mental slant on life and the things that make him what he is. Refer to pp. 42-43 of the February *Physic Power* for method of character analysis, and to pp. 36-37 of the April number for a quick method of finding the Rising Sign.

Question: "If astrology is so valuable and so accurate in diagnosis, and it is possible to foretell certain periods through which we must pass, why do not the doctors and scientists make use of it instead of condemning it as absurd?"—H. B.

Answer: No doctor nor scientist who has ever gone into the study deeply enough to put it to practical use has ever again ridiculed it. It has ever been the ignorant who have condemned without a hearing. The general attitude of the public towards anything which it does not understand is to scoff and decide, and most people have neither the time nor the ability to take it up and go into it thoroughly. To make out a chart takes no little time, and to put it into such shape that the average person can read it takes much more time. Consequently this costs something. To do such work right, therefore, means some expense. The other alternative is to use stock sheets as so many do, and this means a reading which is worth nothing to anyone. Yet these stock sheets have had much to do with lowering the respect which should be due Astrology. There is nothing of the supernatural about it. It is a hard, matter of fact science, whose claims are backed up by thousands of authenticated records. Anyone who will put the time on it will be repaid many times over. But, either study it yourself under some reliable teacher, or get some good astrologer to do your work for you, and you can help correct the mistaken ideas of the public.

Those wishing to take up private lessons in this work may do so through the correspondence method, or personal work, with the editor of this department. The address is given elsewhere in the magazine.

Placing the Blame

"Aw," said Willie, "you're afraid to fight, that's all it is."

"No, I'm not," protested Jack, "but if I fight my mother'll find it out and lick me."

"How'll she find it out?"

"She'll see the doctor goin' to your house."

She—"What do you mean by kissing me? What do you mean?"

He—"Er, er, nothing."

She—"Then don't you dare do it again. I won't have any man kissing me unless he means business, d'ye hear?"—*Jester.*

"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, 384 N. Clark Street.

The Notice

Send your Astrological questions to the Astrological editor, and your Psychic questions 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.

E. Seelman, Chicago, Ill.—The controversy will clear up; the trouble will end.

Walter Norman, Chico, Calif.—The gold piece will not be found as many feet traveled over the ground where he lost it. Better not think any more about it.

H. J. K. Smith—There will be a change for the better but not as soon as you expect. Other changes must come first before the change in work can be accomplished.

Mrs. Anna Heidler, Tumbler, Wis.—The gruesome darkness which involves you will dispense by its own wisdom. Do not worry about your past; there are several changes before that time; one especially that will help greatly in your financial condition.

R. B., New York City—The Arch is right. Your father will live to see your success. You would not be successful with either hypnosis or crystal gazing. Mother is happy and seeks your unhappiness. Don't worry about the party referred to.

L. T., Bellingham, W. Va.—If you were advised through this column to get Dr. Lunt's herbs you can easily continue with him. In addition to this take the exercises given in your Feb. 1923 Psychic Power magazine. Look it up.

The trip, in itself, would be helpful at this time.

The color of your aura is gray and the tone is better than it was, which means in itself an improvement physically, mentally and spiritually.

M. R. D., Eagle, Alaska—Your case is not an uncommon one; it could not all be explained here. It is

a good subject and could be discussed in a future article. Certain conditions existed which served to strengthen your the power. We are all human. Some of us are stronger and some are weaker while others are just finding their source and during the time this is going on they are apt to make many changes but for the time being seem to stand still. Again, some things can't be in haste. Other changes will take place.

Our readers will be glad to know that we have secured from the pen of Clarence E. Fisher, "Sense F. Practical Metaphysics," which will run serially a Psychic Power, beginning with the July issue, 1923. This series will be greatly appreciated by those who were interested in "Sense E. Elementary Psychology" by this same noted writer, published in Volume II of this magazine. Readers desiring "Sense E" can secure all copies of Volume II by writing or addressing this office.

Selma Norton, R. D., who for many years had office in The Auditorium, has returned to Chicago after a lapse of years. We are happy to announce to her many friends that she can be consulted at her home, 45 Webster Ave., 1st fl., on Tuesday and Friday. Dr. Norton will be remembered as a successful physician who left Chicago thirteen years ago to take up a practice in Portland, Oregon.

Where to Spend Your Vacation

For a summer using the camp grounds of The Wisconsin Camp Association are most inviting. Open from July 4th to August 15th, inclusive, located in Unity Park, Wausau, Wis. Halfway between Chicago and Minneapolis on the North Western Railroad. Spend your summer THERE. You will find interesting people—and if you want solitude you can find it among the pines and hills in the wonderful country around about the camp. The Wisconsin Dells are located here; they are nature's masterpieces: GO AND SEE THEM. Fishing, boating, driving—a complete world in itself. Write today for a program to Camp Wausau, Con. Secy., Union Center, Wis.

Reflections by the Lake

I love the flowers, pure and sweet
Where they are sighing by the lake
For they are reflexes complete
Of my glad thoughts, when I awake.
I love the white mountain slopes
So confident beneath the skies—
For they are images of hopes
That are reflected in my eyes.
But best of all, I love the world
Broadcast freely thru the air
By Angels like delighted birds—
"Hark! God is here and everywhere!"

—William Fisher

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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 Flammarion. "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.

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Dr. W. K. Dunmore.

"Astrology," H. Ayres Langston.

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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. VII

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.
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JULY, 1924

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