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EDITORIAL

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

Our Public Schools

"The school is the greatest wealth-producing agency in the world, because it develops and furnishes with power and purpose that greatest instrument for creating wealth—the human mind. The wealth of the world, both material and spiritual, is in the possession of the nations that spend most on their schools." Reprint from *Texas Outlook*.

One important department of the public school system, however, is being sadly neglected—the kindergarten. Here children receive moral and spiritual training and often their first lessons in citizenship and right living at the habit-forming time of life. Only one in nine of the children of this country, unfortunately, is privileged to attend kindergarten, because there are so many school systems of which it is not a part. The National Kindergarten Association, 8 West 40th Street, New York, is endeavoring to have kindergartens established for all of the nation's children. Further information may be had upon request from this association.

The Handwriting on the Wall

Do we not see the handwriting on the wall, in the crime of the two youths, who have confessed to the killing of Robert Franks? Let us look back. How old were these boys in 1914? Let us scan the big headlines in the papers at this time; let us recall the glowing accounts of this General and that. Were they not lads in knickerbockers, when the boys came marching home? Were they not educated to be great Generals? Was Foch or Pershing their ideal? Who can say? Did they not study with great interest the details of the maneuvers of this army and then that, aspiring to be great Generals? Is not the element of killing injected into our boys and girls? What is the first toy put into a boy's hand? Let us go back into the childhood days of the grandfathers of our boys. Was not learning how to kill, how to get the vantage point by strategy, the first thing the soldier was taught?

When the boys of '63 came marching home their grandchildren were given guns and drums for toys. The boys of 1914 gave great promise: books, evidently, were their toys; but at the age of nine and ten the books were cast aside for guns and drums. Let us look back. The seed was in the soil; for the glorious harvest of men and women. These were the youth of the world,

the hope of civilization. What are we reaping from that blighted seed? A demoralized humanity.

Shall the state kill these boys? Men of '76 fought for liberty and the pursuit of happiness; men of '63 fought for emancipation from slavery; then we beat our swords into plowshares. In 1914 the plowshares were again beaten into swords and men of 1914 fought for possessions.

Men of 1924, beat once more these swords into plowshares! Let us kill *war*, that the youth may inherit Life. Kill the weed that chokes the bud of youth.

Methinks I see the tiny babe. I look again. It is a cruel face. I look again, and in its place a monster lies. I close my eyes; the deed is done; the pillowed head has gone. The years roll by. I stand before a tombstone and carved thereon a baby face, a toy or two; an open book. I see no more, for in the distance I hear the caunons roar; the gallows loom. I close my eyes once more and ponder o'er the days gone by for underneath the sod the boy doth lie. This is a mother's cry; how long, how long, shall the war gods rule? How long shall youth be blighted and children cry for bread?

What does Astrology say about the case of these two boys, born on different days in different years? Science should lend a hand in fathoming the real cause of this crime. Punishment must be given; but the old laws for these things have not proven of value. Killing the body only releases them and enables them to impress other minds. Imprisonment will not keep other boys from doing likewise or worse and in the end when death takes its toll they are not educated for this release. Science should be able to transform the minds of these boys and thereby render a service to humanity. If the body needs a chemical, a counterweight to balance it, give them into the care and keeping of the human chemist, the human architect, the builder; one who understands the chemical elements of the body. Instead of jails and hangmen's noose we should have laboratories to regenerate these boys mentally and direct their tendencies, that their brainpower may be conducted into useful channels, thereby each becoming the leader, the general, for good.

They are not the only boys; they are the only ones who are caught. A scientific test should be given to all children every six months and those chemicals which supply building material for the growing child,

supplied where it is lacking. The Government is responsible for its criminals. Again we say, let the Government look after its children.

Let us look at the psychic side of this crime and realize the undeveloped psychic brain of these boys, set upon by the influences attracted to them through their study of crime. Let us picture them with the morning or evening paper; perhaps a magazine or two of the morbid sort. Then we will step into a moving picture show where life at its lowest ebb is depicted; from there to the opera, where another killing scene is being acted out in song; from there to the vaudeville show; more immoral vibrations; then to the hunter's club; more killing. Back to the laboratory; more torture to crowd the already over-crowded psychic atmosphere of the undeveloped, undernourished brain. This is the psychic age when all things are to be made new. Another cycle is nearly completed; NOW is the time to care for the expectant mother. NOW is the time to look after the children. NOW is the *TIME* to reorganize society and our attitude toward race consciousness.

NOW IS THE TIME TO REFORM THE REFORMER AND CHANGE THE POLICY OF POLITICS. Now is the time to realize that we owe *something* to the future. NOW, right NOW, is the time to take stock and get to the bottom of crime. Why are these crimes committed by young men, mere boys? What is this power which is contributing to the delinquency of youth?

Over-stimulation and a lack of ballast, my friends. Science and invention sweeping us into the whirlpool of obsession. The remedy is clear vision which will come through the development of psychic sight by such minds as can render unto Censor the things which are his and render unto Life the things which belong to Life; destroying not Life, but giving Life to the lifeless and giving hope to the hopeless. We implore Chemists, Doctors, Lawyers, Judges and Laymen to study the psychic laws; therein lies the remedy for every ill. Broken law fosters crime. Laws that are understood can not be broken; therefore, the remedy for crime is to know Psychic law.

Who killed the Franks boy? Was it the confessed slayers? Who is back of this crime? Was this crime the first one plotted by this monster mind? Will it be the last? Where is this monster mind dwelling? Is this a reversion, evolution, involution, reincarnation, obsession? Or is society to blame, politics or money lords? Did these boys inherit this crime or was it fastened upon them by an arch enemy, while they lay at their mother's breast, taking life from her life? Was this crime in the father or mother at the time of inception and conception? If the food the mother partakes of can make the nursing child ill, can not the thoughts the mother thinks make the nursing child

good or bad, as we understand the phrase? Can these boys pay the penalty? Will robbing them of their physical bodies pay this toll? Which one is the killer, the one who planned, the one who carried out the plan, or the one who struck the blow?

Fear in New-Born Babies

By Charlotte Weaver, D. O.

New-born babies are so often frightened. I have cuddled them in my arms and swayed them gently to and fro in imitation of their prenatal hammock and watched that undeniable fear and terror change into the old comfort to which it had been accustomed, in babies not sixty minutes in this world of mingled joy and terror, certainty and fear. I have taken their little arms that had been jarred rudely away from their infolded position on the tiny chest by some non-understanding human grown-up and snuggled them softly back into their prenatal position and soon the crying, terror stricken morsel relax into a soothed quiet. I have bent wee, less than seven day old, knees up against little tummies and folded the calves back onto the leg in imitation of the uterine position when at rest and thereby quieted babies into almost immediate slumber, who otherwise would have been dosed with oil, or some soothing potion for what seemed like a protracted attack of colic. Do you believe me? Try it and see what will be your result. The new-born babe's reaction to unknown conditions is fear, and we who are no longer babies can reduce the causes of fear to a minimum if we but use our common sense and our ingenuity when handling the birthling.—Taken from *Osteopathic Magazine*.

The pioneers seem bigger than those who follow them, because they stand alone. They go out from a growing race, the first tendrils of conquest, but those who follow are of the same stock. In a multitude, however, the average is high enough to bring even the pioneer to the level of his fellow men. Pioneers in statecraft, science, invention, ethics, win reputation because out there in the new field they stand alone, and appear like giants. But as new fields are occupied by the crowds that swarm behind, distinction tends to vanish in a high average. Ordinary men are doing daily now what would have won them lasting fame in days when the average was lower. If sometimes we seem to live in a time of little men, it may be only because there are so many big men that greatness does not seem unusual.—*The Dearborn Independent*.

Affirmation

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

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.)

Sixth Paper

Nature's Infinitesimal Mind

Now when we resort to the opposite sphere of nature and examine the infinitesimal units of which she is composed we are confronted by similar results as in our investigation of the infinite or universal mind.

We find that all chemical units respond instinctively to mathematical demands. Nowhere else in the realm of nature does mathematics reign so supreme as in her chemical laboratory. Chemistry, we might say, is arithmetic evidenced in concrete relations. Pure arithmetic is a process of abstract reasoning. The mind subjectively calculates the relations, actual and imaginary, that prevail between concepts, points, lines, angles, etc. Here the mental activity, being conscious, is manifest. But in chemistry nature reveals in concrete form the relations which the human mind calculates in arithmetical terms. If there is a mental process that is a discernment of logical relations in the latter, there must certainly be in the former. If the mind thinks in the process of discerning abstract relations, then assuredly the atom also thinks in its instinctive discernment of concrete relations. However, if there is any mental process revealed in the analysis of atomic relations, it must be passive and unconscious as to the logical relations which inhere in chemical substances.

But it is at this point that the chemical and the psychic processes, or agencies in action, are so closely allied that their distinction is quite difficult. It might be well here to introduce a discussion between Messrs. Binet and Richet, the two great biological psychologists in France. In his work on "The Psychic Life of Micro-organisms" on pages 114, 115, M. Ribet says: "It is quite important to note that even organisms made up simply of protoplasm and nucleus, the *psychology* is extremely complicated, and is not contained exclusively in the laws of irritability. . . . I cannot imagine to what elements, to what beings clearly defined, we could apply the simple-cellular psychology reduced to mere irritability, that M. Richet asks me to distinguish from the complex-cellular psychology. . . . In M. Richet's book I find no indication as to what sort of beings he means to distinguish thereby. . . . Towards the close of his remarks upon

my work, M. Richet cites an instance of simple beings, viz., the bacteria. In his judgment, chemical irritability seems to be the sole law conditioning their movements. What are the movements, he asks, of the bacteria if not an affinity for oxygen; in other words the simplest and most universal chemical phenomenon that exists in all nature?"

M. Binet proceeds to answer: "In our judgment the latter phrase is to be taken metaphorically. We believe that as yet no one has demonstrated that the movements of a living being, in moving towards a distant object, however simple they may be, can be explained merely by a chemical affinity acting between that being and that object? It is certainly *not chemical affinity that is acting*, but much rather a *physiological need*."

The italics are mine.

In this discussion it becomes apparent that the distinction between what is called chemical action and psychic direction is almost impossible. One thinker calls it chemical, the other psychic. But does not the truth lie in the fact that the chemical action itself involves, or is, psychical; in so much as it involves a process that we call mental, because of its logical achievement? Doubtless, as we have already argued, the chemical is the initial psychical or mental activity which, in the far evolution of living beings is transmuted into what we call a conscious mind.

M. Binet's conclusions, however, were made before the wonderful experiments by Jacques Loeb which revolutionized the theory of animal instinct. I have said about this in my "Modern Light on Immortality": "The primitive 'psychic' quality of instinct, according to these experiments, is not at all mysterious, but constitutes merely chemical reactions, so to speak. Dr. Loeb has shown that there is no more and no less intelligence in the action of a bird drawn by a glare of light than of a plant turning towards the sun. We had supposed it was the evidence of intelligence and of chemical attraction in the plant. But Loeb proves that it is the latter in either case. We were wont to think that when a caterpillar climbs to the end of a branch where perchance he may pounce upon some insect as his prey; or when a fly refuses to lay its eggs on the fat of the beef but prefers the

meat on which its larvae might be fed; and a thousand other similar exhibitions of apparent animal intelligence; we were then witnessing the manifestation of divine providence in the special preservation of the species. Yet Loeb most prosaically proves that there is nothing but such germinal intelligence as may exist in chemical affinity revealed in any of these psychic wonders."

If this law is true of the highly developed animal world, how much truer it must be of the lowest forms, the bacteria! In the sphere of activity we are here contemplating I think we may justly regard the chemico-psychic energy at work as the Infinitesimal Mind of Nature.

That there is nothing imaginary in such a classification let us study the work of the chemical elements. At most there are less than one hundred of these. Some compute as low as sixty; while some think that even these can be reduced to a final unit. Now from this marvelously small number of primary elements nature creates her infinitely manifold phenomena which are utterly beyond the reach of human imagination. How does she do it?

It is accomplished by a well known mathematical law: the Law of Permutation and Combination. Just as a single language may consist of five hundred thousand words or more which are produced by the permutations and combinations of only twenty-six original letters; so, on an inconceivably vaster scale, nature creates myriads of forms and substances, in an infinite variety of relations from nearly sixty or eighty primary units.

None surely would question that the human mind was active in the generation of a complex language from a simple alphabet. However, take a special note, the evolution of language itself is an *unconscious* mental process. Indeed this mental process must have consisted chiefly of passive or unconscious activity. Now, if human mentality is manifest, however unconscious, in the evolution of an alphabet from primitive gesticulation and labial utterance into a language of multitudinous words, how much more of mental activity must have been involved in the elaboration of nature's multifarious expressions.

However, when we descend into the mystifying depths of these still smaller units, to which we referred in a previous chapter, the corpuscles which compose the atom, we are driven, even yet more forcibly, to a realization of the mental constituency of all substance. It is marvellous enough to discover the dignified association of the atoms, which will not, indeed, "go at once," save as "they stand upon the order of their going"; which are so careful of their steps, so to speak, that they measure them with the utmost mathematical precision. When a chemist analyzes and determines the formula of a chemical compo-

sition, he realizes the mental strain to which he has been subjected. Is there not, then, in this subjective experience an intimation of the mental activity involved in the logical association of the elements, as determined by nature? The human mind necessarily interprets nature in terms of itself. If, therefore, man comes in contact with a process in nature which is a complement of his own mental process, necessarily he must regard it as a phenomenon of mind in nature. When he finds a chemical correlate of his own mathematical concept, he must admit that nature, as Plato put it, "geometrises"; that is, she thinks in mathematical terms. Hence, we seem to be justified in admitting the existence in nature of what might be called the chemical mind.

However, as we have already intimated, when we enter into the profound depths of the infinitesimal atom, we discover an evidence of mental activity still more amazing and undeniable. Having learned that the long hypothecated atom of chemistry is a misnomer; that it is really a huge bulk compared with the primary units of which it is composed; we are not a little amazed to learn that the mathematical relations which subsist between these minute particles are as precise as those that determine the relations between the larger atoms themselves. We are told that the hydrogen atom, the lightest of all known chemical elements, consists of about one thousand electrons, or units of electrical energy, while those that compose oxygen consist of some sixteen thousand and those of carbon of some fourteen thousand. In other words there is no difference whatever between the ultimate units of which the elements consist. Their chemical differentiation is the consequence merely of the different amount of the electrical units of which each is composed. The ultimate units are absolutely identical in character. The infinite variety, then, of nature's substances and phenomena results merely from the variable mathematical combinations of the primary units, or electrons. At bottom, then, there is absolutely no qualitative difference in chemical substances. The difference is in the last analysis wholly quantitative.

Naturally, we must ask ourselves what principle was at work in nature to produce this, humanly speaking, amazing result? Why should an atom of oxygen consist of say sixteen times as many units or electrons as an atom of hydrogen? Again why should an atom of hydrogen consist of approximately one thousand of the primary units, or electrical corpuscles; and how did it come to pass that nature having limited the number of units of which each atom shall be composed, paused, so to speak, in her labors, and limited the number of elementary atoms of which all substances are composed?

It is clear that if sometimes a mass of units com-

bined less in number than what is required to compose the hydrogen atom, and at other times the requisite number was not at hand, and nature blindly employed at one time the sufficient mass and at another time an insufficient number, believing the pretender no less than the legitimate heir, order and harmony would be impossible and the unity of the cosmos had not been attained.

Here we find involved, as everywhere in the chemical laboratory of Nature, precision, exactness, mathematical accuracy. If, however, one were to inquire whether Nature, like some master mathematician, consciously superintended the process, and, out of hand, aggregated the requisite number of atoms to organize an atom of hydrogen, the answer is: Nature cannot be interpreted in anthropomorphic terms. That is we are not justified in superimposing our own conscious processes of thinking and achieving on Nature. She, as far as we can discern, creates nothing. All we can determine is that Forces have been at work from time immemorial, assembling and dissociating, integrating and disintegrating units or chemical factors, until she succeeds in establishing certain states of poise or equilibrium, which constitute the primary basis of the constructed universe or cosmos. The universe of worlds, as we have seen, is held together by the principle of balance or equilibrium permanently established; and in like manner the units out of which the universe is composed, are themselves made up of permanently balanced units or elements.

The atom was not manufactured out of hand. This is the great decisive discovery of modern physics. Formerly we thought or had been taught that the atom was primary, fundamental; and that it must have been manufactured as a whole, and at once. This was the loophole in physical philosophy through which theological authority leaped. It assumed that as the atom was manufactured as a whole and at once, there must have been a pre-natural or supernatural creator to accomplish the feat. But now we learn that the atom came slowly through millenniums into existence. The atom has been generating through inconceivable periods of time. Not until the primary units, the so-called electrons, settled down into a state of equilibrium, or balanced motion, that enabled about one thousand of them to stick together, so to speak, was the hydrogen atom generated; that atom once established, Nature proceeded to build up all other atoms with the hydrogen atom as the basic unit. When that equilibrium was once established—the perfect balance between about one thousand units of electrical energy—electrons—Nature was prepared to go on and build up the cosmos on that foundation.

It is a wonderful and most fascinating story—this drama of natural generation. Not creation but gen-

(Continued on page 12)

Machine Gives Sight by Radio

Broadcasting for the Eye Is Predicted Soon

C. Francis Jenkins, of Washington, D. C., whose invention of the projecting machine thirty years ago created the moving picture industry, has developed a method of seeing by radio and predicts that it will be a short time only until sporting events and other public spectacles will be broadcast for the eye, precisely as descriptions of them now are broadcast for the ear.

Jenkins's invention still is in the experimental stage, and he does not claim perfection for it yet. But so confident is he of success in the near future that he has planned a dramatic public test. He intends to have a deaf and dumb man in Boston hold a conversation in the sign language with a deaf and dumb man in Washington, thus giving to the deaf routes their first telephone.

Writing in the *Popular Science Monthly*, Norman C. McLeod describes a "radiorision" demonstration. "In Jenkins's laboratory," he says, "I had the positively uncanny experience of talking face to face with him while he was in a room at the other end of the building. His voice came to me over the radio, but for a few seconds I saw him in life size and full detail on the white wall in front of me. No spiritualist's seance could have produced an effect more weird than this of seeing a man whom I knew to be half a hundred feet away from me and screened from my sight by three or four walls of solid woodwork and plaster."

Jenkins's invention is not a method of transmitting moving pictures by radio. Although it makes the transmission of movies possible, the camera is not used. He transmits pictures and scenes by passing a pencil ray of light through rotating glass disks of graduated thickness which bend the rays and cause them to oscillate. These oscillating rays cover the scene to be transmitted and are transformed into radio waves by a photoelectric cell. The radio impulses thus transmitted are received by a machine that reconverts them into light waves, thus causing the original scene to become visible.

Jenkins has more than 300 inventions to his credit, including such well known articles of ordinary use as the paper container for liquids. He was an early experimenter with automobiles; built probably the first sight seeing car, in the world, and assisted in the development of the automobile self-starter.—*The Sun*.

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Mind the Master Builder

(Continued from page 11)

eration, is nature's process. But in order to establish an ultimate, permanent equilibrium between the one thousand units essential to the hydrogen atom, there must have been previously generated an instinctive affinity between them. It is evident that if the corpuscles or electrical units were mutually repulsive and flew always away from each other, final relation and organization would be impossible. Evolution, harmonious association, correlation, would have never been attained. But the primary units do instinctively associate.

Now why? Because the everlasting whirl of their mutual motions finally establishes a state of polarity. Now, polarity is association by opposition. Things that so oppose each other that their opposition constitutes a state of attraction are polarized. That is the reason that polarization means both attraction and repulsion. When the opposition results in attraction it means a balance has been established between the operating units. But when repulsion follows it merely means that attraction elsewhere, that is, by some stronger force, attracts the repelled unit. But the basis of polarity is opposition. That is, polarity is the reflex response to stimulus.

Let me illustrate this point. If we seize a hot iron, instinctively we draw away and drop it. What happened? This: The positive stimulation of the heat polarized the negative state of the nerves into responsive positiveness. The opposition of heat to nerves means that in this instance the heat loses its positive energy and transfers it to the nerves. The nerves being negative the heat could communicate or associate with them: but so soon as the nerves become positive the heat loses its power and becomes negative.

Now, in some such way, the primary units of matter, the electrons, must have been polarized by opposition, so that they became mutually receptive. In short they must have *felt* each other's approach. But each unit or electrical charge, remember, is but a whirl of energy, a state of vibration. This whirl, or as we better know it, this wave of energy repels or attracts another whirl or wave, according to its length and velocity. Here then we observe the first intimation in nature of what we call sensitivity. That is *germinal feeling*.

Sensitive response to a stimulus (irritability), however slight or passive, is, as we have already seen in previous papers, the first intimation of the suggestive stage of mental activity.

Hence we may logically conclude that mutual responsiveness (affinity), or the innate polarity of the primary units of matter, evidences the presence in nature of incipient mentality. Hence we may make

this declaration, supported by fact and logic:

Mind is manifest in the utmost infinitesimal unit of primary matter: It is the primal energy in which the universe moves and has its being.

(To be continued.)

The Law of the Golden Rule

Whatsoever you do unto others, that shall others likewise do unto you.

Whatsoever thoughts you think about another, someone will think the same about you.

Whatsoever things you say about others there shall be some to say the same things about you.

The thoughts you think, return with added force. The words you speak, come back to you from the lips of another. The deeds you do, will yet confront you on life's pathway, as thorns or as flowers.

Each day of your life you are sowing seeds of weal or woe, sowing by thought, by work or by deed. The harvest is sure and, sometime, you must reap it; for this is the law from which none may escape.

Blessed are those who do only good, for kind deeds shall blossom like flowers where their footsteps fall, unto the end of the pathway.

Blessed are the merciful, even those who are kind unto the least of God's creatures, for mercy and kindness shall attend them all the days of their life.

Blessed are those who ever seek to aid others, for unto those that help, help shall come; while those who give freely of the little they have shall receive twofold in the days to come.

This is the law by which we daily build our future. Those who study the law and obey its golden rules, walk in the sunshine where flowers of peace grow, while those who heed it not, stumble in the darkness over stones and thistles.

From the workings of the law there is no escape. It forgets not, nor sleeps, nor hastens.

At just the right time and in just the right way our own comes back to us.—*Jacki Raizizun*.

Back of your work keep the song of accomplishment singing;

Know that every endeavor toward completion is winging.—*Albertine S. Beyer*.

"Like the winds of the sea are the ways of fate,"

As we voyage along through life;

'Tis the set of the soul

That decides its goal

And not the storm and the strife."

—*The Harmonial Thinker*.

MIND CONSCIOUSNESS

J. EFFA DANIELSON

Its Handmaiden Is Psychic Power; Its Office, Omniscient Sight

Psychic Power is not an element of the physical body. Psychic Power is a mental element which acts through the physical body under certain harmonious conditions. When we use the word "harmony," we are not referring to a condition between two or more people. We are referring to harmony between elements. Physical phenomena may take place where there is the greatest inharmony among individuals. Mental phenomena depend somewhat on the harmony of the mind of the individual but even that barrier can be eliminated by hypnotizing (entrancing) the psychic, as in the case of Andrew Jackson Davis.

Psychic Power is distributed through several channels; namely, the five senses. Psychic Power is called the sixth sense but, correctly speaking, it should be called the master sense as the five senses are correlated under and are subject to this sense. Psychic sense is the master of the physical body; Life is the master of the mind; mind is the master of the senses; neither of these are absolute. Life and its psychic manifestations are not subject to death. Life flees death; death is not master; Life is master.

Psychic Power, manifesting, is mind consciousness. When this power is acting only in part, it is elementary and subject to conditions. When mind consciousness is developed your sight is not only prophetic but reaches beyond all interferences and is functioning on other planets; it is able to discern what has been, what is and what is to be. Nothing is hidden from this all-seeing eye.

Those who develop this mind consciousness for good are a blessing untold to humanity, but those who develop it for selfish purposes, such as to gain mastery over their fellow men, not only harm humanity but eventually destroy themselves. In these days, when we hear so much about Christ Consciousness, the subconscious mind, evolution, etc., it seems to us that a comparison and an analysis of all of these might bring them under one head, *Mind Consciousness*, equivalent to the master mind consciousness which Jesus, the son of Mary, was supposed to possess; the mind that could see all things, know all things and be all things to all things, in all time and space; correcting all wrongs by reflecting into the brain cells the light which stirs them into action, bringing forth the perfect man or woman.

When man can know himself scientifically he will learn the uses of his body for service. Then he will

realize that to abuse his body is the greatest crime he can commit. If this question could be dramatized and brought before the people; if it could become a part of our schooling; if it could be taught in our pulpits; if it could be made a part of the physician's instructions to his patient; if lawyers could bring the idea to their clients; if jurors would consider crime in this light and judges would pass judgment by this law, humanity would become standardized and civilization would be established in a short period of time.

Scientific understanding of life would awaken the powers for constructive thinking, resulting in the reconstruction of the human race.

You can not force the child to be good but you can teach the child to think right and he will be good. Who is responsible for the downfall of the human race, if you do not believe in the story of Adam and Eve, and of course you do not? Early discoveries shattered that belief and later discoveries have put it out of the mind of the most devout believer. The late quarrels among the clergy have destroyed the whole fabric. All men and women who think at all must reorganize their lives.

This is the *great* day when old things will have passed away and the truth about life and its tributaries will be revealed to man.

How long did life travel before it clothed itself in flesh? Mind-consciousness or psychic sight can trace this. Man involuted; man and all life came from a seed through the process of involution. This seed was rocked in the cradle of the deep.

Let us picture a great ocean of light with shores; think of ourselves in this ocean, a seed. Let us also picture in this ocean many kinds of seeds; but we are a human seed, vibrating or pulsating to gain freedom from our bed in the bottom of this great ocean. Slowly we rise to the surface. Then we float for a while, drifting towards the shore. Whirlpools and eddies move us along, giving us strength until finally a wave, stronger than we are, embraces us and we are thrown onto the shores of time. We lay there quite overcome; we have just completed the first death-birth. How long we lay there is quite unknown to us. We have not as yet become acquainted with time; we are in a new vibration; time means nothing to us; we have not yet involuted to that consciousness; we are still a seed; we become conscious of something gathering around us; we feel its embrace. , will

What is this new sensation? We are moving again, whirling and whirling in space. Are we a planet, a star? What are we? We have a course; we are distinctly different from any other object about us; our rate of vibration increases until we are separated from our fetters and once more we find ourselves apparently in new conditions. We have seemingly become a new creation. Upon examination we find this is another death-birth. We will pass over the rest of the journey of this involuntary process and arrive at the station where the first conscious death-birth takes place and picture ourselves a new born child, no longer the master of our own destiny.

Upon entering into this life of flesh-expression we are set upon by enemies and straightway become fighters. Evolution begins its work of exterior decorating and by the time we enter into the conscious death-birth we have lost sight of our original purpose of creation. There are, however, some who get through and still retain a semblance of an idea of their life purpose. These we call master minds. In the past centuries, these minds have been worshipped as being gods. Some stood the test and are still master minds. It is to these master minds who are able to reach us that we owe all the progress that the human race has made. The 20th Century will release more of these minds than have ever been released before in the history of time. They are the hope of the human race.

The child of today belongs to a new people on this earth. Old things will verily pass away with the coming of this new child and as a race we shall indeed be born again. Prepare for this, ye who hold the destiny of the world in your grip.

Revolution

If I should chance to live to see
A new world dawning, gay and free,
Gardened and forested with care
To shield the lovers walking there;
If, from my window, I could hear
Merry young mothers singing clear:
If all the people worked with skill
At tasks they love—I'd shout until
I broke the peace for sheer delight!
They'd put me out of there all right.

—Anna Herendeen, in the "Nation."

Love drew a little ring
And would not take me in;
So I drew a great, big ring
Around the little ring
And took love in.

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

Proof of Immortality

Inspirational Writings from the Pen of WM. J. BRYAN, M.D.,
Author of *What Spiritualism Really Is*

We come to say that the seasons roll around, one after the other, with regularity and precision, and no less noticeable is the fact that all of us experience the unlimited term of immortality which becomes our portion of continued life, sooner or later.

And this fact is a feature of every religion known to mankind. But, of course, the immortality which some are taught is a vague uncertain condition and rather confusing. But the immortality which Spiritualism teaches is one that is certain, regarding time, place and duration. The time of transition ushers us into immortality. The duration of immortality is unlimited and is therefor called eternal life.

But there is more to be told. After experiencing immortality, one may return from the spirit-world on visits to those whom we left on earth, bringing proof of spirit-life and immortality to those who can receive our message.

We mention this so that all honest investigators of Psychic Science may find a medium and obtain the proof that is so convincing to any intelligent reasoning mind. A writing or a book does not give the proof, but it directs one how to obtain it. A medium stands between the spirit and the mortal, and the message comes from a spirit, through a medium.

I want to make this very plain so that all may fully comprehend my statement.

Soul Mates and Love

Spirits do actually communicate with mortals, and they tell us, without equivocation, that there is a harmony of love conditions that has its material counterpart here on earth, but the spiritual love is of a sublimity, that is incomparable, and not parallel with any exalted condition of true affection that is experienced by soul-mates when on earth, giving happiness beyond the greatest conception or expectation.

In the ultimate, one can declare truthfully that our goal of attainment is Unity.

Soul-mates here on earth may continue their fondest association in the spirit-world, but of course, not in a physical sense, but with a consciousness that contacts one with the Love of Infinite Spirit.

Peace on earth, good will to all mankind, and a loving-kindness of thought and deed toward others, is a fitting demonstration of the principle of the spiritual love that transcends all forms of earth experience, and which carries one in deep thought to the heights of lofty aspiration, when one recognizes that he is infinitude.

PRACTICAL METAPHYSICS

BY CLARENCE H. FOSTER

First Paper—Series F

1. One would wish to study Practical Metaphysics to—

- a. Learn more of life.
- b. Dissolve pain and poverty.
- c. Discover causes of inharmony.
- d. More truly serve in life.
- e. Find the Inner Spark.

2. In this study, one will find great benefit in observing his daily life, and the events and experiences, which come to him unsought, for here he will find the indicators showing what to seek out within himself.

3. We establish first a fundamental principle that nothing can be attracted into the life, except there be some manner of condition within the self, which makes it possible. Do not reject this statement, before studying it for two years.

4. Therefore, the thing to do is to ferret out the weak points within, as indicated, or pointed out by the external events of daily life.

5. In the study of Practical Metaphysics, many teachers point to your past physical existences and your sins therein, for which you now suffer retribution.

6. We offer no comments as to the merit or demerit in the concept of many *earth* lives. Anyone interested in these lines has long since been convinced of "being" *somewhere* previous to this physical life and we shall let it go at that. But, we must admit that it does not help us to sit back and say—"I am helpless—I am not to blame—It is my Karma."

7. We shall demonstrate that it is perfectly immaterial whether you "earned it" in a previous earthly existence or not. For, within you *now*, lie your todays and your tomorrows. "Look to this day."

8. We must consider what constitutes a "reflection of the within," and we must dissect to see what draws one effect, and what draws the opposite effect.

9. We must consider health and financial ability, as these are indicators of things to be rectified for true service in life.

10. We must consider the earnestness of our endeavors and the motives, which lie behind our efforts in life.

11. We must analyze and consider, in particular, the obstacles, fetters and hampering influences in our daily life. And, one by one, in this series, we shall discuss them all, in detail, and trace them to their roots.

12. We must consider the basic requirement of Nature, that, to permanently hold peace and health and

plenty, we must put forth steady and consistent effort to—

a. Serve and aid persons, society, or humanity at large.

b. Or, study, work, and endeavor to develop, improve and perfect our own senses and creative faculties.

Success

1. Each person has a slightly different view as to what constitutes a "success" in life. Therefore, we cannot establish as a universal object, the attainment of success.

2. However, each person has some type of maladjustment to life, which he hopes and wishes to smooth away. It may be physical illness, temporal poverty, inharmonious associations, heavy burdens, inner conflict, or some other more or less unsatisfactory condition.

3. Naturally, he wishes to bring about improvements, both within himself, and in his adaptation to life. At least, we hope that each one wishes to do this, for when one reaches the point, where he is quite content and satisfied with himself, he has reached dangerous quicksand.

4. Each individual naturally wishes to know more about himself and his relation to society and to nature. This desire "to know" is an innate human instinct, manifesting even in the infant.

5. Let us imagine an individual with certain physical disorders, certain inharmonious associations, and various inner conflicts. We shall imagine that these chafe him and that he seeks to learn how to overcome these grievous conditions.

6. Now, we shall have you, the reader, assume the rôle of a good fairy with all manner of miraculous powers. In the goodness of your heart, you lift and entirely remove all these deplorable conditions from this person, just mentioned above.

7. Do we assume, then, that all his troubles are permanently over? We do not—we watch and wait a moment, and he gets directly into other situations just as distressing as the ones, which he had, before the good fairy came along.

8. For—he did not solve the earlier difficulties by learning what it was, *within himself*, that made these inharmonies in his life.

9. He must go through it all, over and over, again and again, in his daily life, until some day it will

dawn upon him, that the whole root of the trouble is within himself—lack of understanding.

10. It is rather a useless procedure to expend great effort trying to work out the immediate inharmonies and maladjustments in life, without seeking to learn, at the same time, what is within the self, that attracts such conditions.

11. It is true that one cannot see it all, at once, but he can steadily learn more. And, since life itself will always be made up of new adaptations to changing circumstances, is it not most important to learn those things, which govern our adaptations to life?

12. Each person has a different "object" in life. Yet, each abides by the same laws and principles. Let us, therefore, set forth as the prime object of this series, the study of human life and the factors, which enter into our adjustment to the daily round. For, these factors are the same on all planes of life.

The Hand That Leads to Freedom

Reconcile yourself, once for all time, to this Truth—Once you have entered upon the Path of Inner Unfoldment, you never stop growing, neither can you ever turn back.

Many a person along The Way, at times, in weariness says: "I am through; I shall interest myself no more in these things; I shall turn to the material things of life." You, who now read, have doubtless said it yourself. And, indeed, we find that the Children of Israel, while in The Wilderness, *gladly* would have turned back into the bondage of Egypt.

You cannot turn back. Reconcile yourself to it for all time. And, be thankful, when you have done this, for the desire to turn back is only temporary.

Remember the illustrations of the alternating cycles of action and inaction, of lessons followed by rest. Your eyes may be of long, or brief, duration, but rest assured—beyond each lesson time lies a period of rest and after the resting hour you must approach a new lesson time.

When you have just absorbed much new knowledge, or, by newly developed insight have solved some passing situation, the great tendency is to sit down and become quite comfortable, as one might say: "Well, that's done."

Rest comfortably, for it is your due, but do not rebel, when by the circumstances of daily life, the Master says: "Come, time's up. Something else for you to learn."

All the external events reflect some inner need, or inner desire. When all has seemed to go wrong, it is wonderfully simple to externalize the blame. It is so easy to say that conditions were to blame, or perhaps you can place the blame upon Mary, or James, or John.

If you wish to see a person, who is due to meet much grief in life, find that one, who always has someone else to blame for all his troubles. For, this person must repeat the same type of experiences endlessly, until he begins to look "at home" for the roots of his ills.

There is no teaching of metaphysics, or psychology, which can teach you how to find the roots of your own difficulties, in your neighbors' personalities.

It is true that your associates may affect you, and it may be necessary for you to break away from them to find freedom, but, even they could not influence your life, were it not for some weak condition within yourself.

When the experiences of life come along, develop the habit of looking within yourself, to study what attracts these things.

In this way, you will be constantly gaining a clearer vision of fundamentals, which will aid you during each day of your life to follow.

You cannot stop. You cannot turn back. Some may ridicule the thought that a Master leads on, yet one and all will come to accept it in due time.

1. The statement is made that no circumstance can be attracted into your life, unless there be something within the self, which attracts it.

2. As all readers of this Series read Series E, also, we shall not touch upon the psychological aspects of this question, here.

3. "Something within the self, which attracts it." Before we can proceed further, we must carefully examine to see what general conditions enter into our apparent "good luck" and "bad luck" in life.

4. After a time, we may be able to discuss the theory of a long, spiral stairway, with fifty steps of blackness, for fifty-one of white—all steps of which must be traversed, but we shall not go into that now.

5. Later, we may be able to reflect upon the possibilities in the thought that we pass on to others the type of experiences to which we ourselves have been subjected. And, that we do this unconsciously, helplessly and often unwillingly. After awhile, we shall see if there is anything in this idea.

6. The principle upon which this Series is founded is, in part, that as mortal humans, we do not live this life to be either "good" or "evil," or to be "superior" or "inferior." Yet, it is conceded that the white and black actions in life are of utmost importance, although the possibility of superiority and inferiority, as between *souls*, is denied.

7. Test this as, and where you will. We primarily exist to co-mutually develop into Creators, on a more perfect plane. We labor, in this life to develop attunement to harmony and inharmony, to develop our senses, and to perfect our faculties, whereby we may

be Creators on our present plane, bringing forth Creative Ideation.

8. There is no higher, more useful, or more beautiful fruit of man's endeavors than the bringing forth of Creative Ideation. Think of this, apply it in all walks of life. What have the most influential leaders of the race left? What have the Masters left? What have the inventors left? Ideals—that we of the mass might use.

9. Then, we place as a beacon light, in this Series, the statement that our highest goal, is to co-mutually seek to develop our senses and faculties that we may bring forth Creative Ideation.

10. We realize that the most certain insurance that we may have a life of peace and blessedness, is gained by either—

- a. Seeking to aid others in human service.
- b. Or, working diligently and thoughtfully, to *constantly* improve our creative faculties.

11. Roughly, we might say that "good luck" comes either—

- a. As a result of true effort at sometime expended along one of the two lines just mentioned.
- b. Or, sometimes, to build one's vanity and selfishness to the point, where it may be the more easily shattered.

12. "Bad luck" comes, either—

- a. As a result of mental laziness, or as a fruit of any of the many mental attitudes, which draw pain, as will be outlined later.
- b. Or, it may come as a purifying and refining influence, to purge the soul, to burn out the dross, to prepare one for a more beautiful and ennobling work.

Investing in Self

Each individual, who comes into this life, owes a debt to Nature. This does not mean that the debt is to be considered, necessarily, as one of gratitude, for many persons are unable to see why they should feel grateful for this existence.

Nevertheless, the debt to Nature exists, and sooner or later, it *must* be paid. One reaches the most peaceful state more quickly by facing this fact honestly and settling down to work to pay his debt.

There are, unfortunately, persons, who are convinced that they favor society by living in it. These persons are convinced that it is their just and rightful due that others should pet and pamper them, and solve all of life's problems for them.

However, sometime, somewhere these useless ones must likewise pay their debts, which are not to society, nor to man, but to Nature.

The debt now referred to is not one of virtue, but of labor and effort, either to serve the mass, or to develop self.

One may rebel emotionally, but eventually each must come to realize that the law of our growth and evolution is work and effort. Nature is a hard taskmaster with truants, who wish to find an easy road.

Early or late, each must gain his growth for himself. There can be no cheating or cribbing in the daily examinations of the Laws of Balance. There are intervals of rest and play, then each must grow *once* more, and the most shattering circumstances come, at times, to force one back into the harness.

Simple hard work is *not enough* to bring the greatest blessedness. One may work hard, but perfectly mechanically. There must be effort toward *improvement* of self. Look about you and find those whose lives have been devoted to the service of the mass, to self-development, or to the bringing forth of Creative Ideation, and you will see likewise those, who have found the most in life.

If a friend offered you an opportunity to make an investment, which would repay you more than one hundred percent a year, guaranteed, you would buy.

Regardless of your occupation, if a neighbor could show you how, in an hour a day of your spare time, you could earn ten times your ordinary hourly rate, you would be interested.

On every hand, you have opportunities to spend a few cents, or a few dollars for books, texts, training and guidance for self-improvement. Many of these would be of great value to you. Select judiciously and you can easily receive several hundred percent on your investment.

Your time spent in study and effort for self-improvement will absolutely pay you in every way ten times as much as you are capable of earning at the time. You collect later.

Is it not difficult to sympathize with one, who is dissatisfied with his position in life, and yet who "has not the time nor the money" for self-improvement? Nature requires certain effort in payment of the debt each must meet—why not do a little more, and earn a credit balance on the Books?

Growth

1. There might be a person, who finds sickness a part of his life, and such a one would wish to deny that anything within could attract this condition. But, there is something within, just the same, or an absence of something.

2. There might be a person, who finds the obstacles of the road apparently insurmountable. He would not wish to accept the thought that the roots of the condition were within himself. But they are.

3. There might be a person, who finds his relationships out of adjustment. And the roots of this condition are, as those mentioned above, within himself.

4. Very quickly in this Series, we begin the detailed analysis, which will continue indefinitely, of the various factors, which may bring about different results in life.

5. One of the great things to observe in the lives of those about you, is the manner in which nature forces them to their growth and development.

6. The perfect synchronism of it all will be the more marvelous, as you observe it. Various avenues of relief, where one might escape the apparent hardships required in the self-development, are closed. They are barred by the most intricate and nicely placed details of circumstance.

7. Often one would wish to avoid a heavy undertaking, but he finds that he can do nothing but go ahead. Take pains and observe this in the lives of those about you. Note all details in their hours of growth and development. See how it is—they would wish to slide out this way, or that way, but a perfectly placed barrier stops them.

8. Sometimes this barrier is one of firm obstacles—sometimes it is represented by the feelings of another—sometimes by the most complex entanglements—but always the way will be seen barred, except the road leading through the apparent hardships.

9. Growth must be had. Some persons seek growth of their own free will. Others must be forced to it. Wealth cannot prevent, for long, one receiving the lessons, which mean growth.

10. The great human tendency is to take the easy road. Systems of philosophy are to be had, which will apparently teach you how to have wealth and success without working for it. It cannot be done, without incurring a debit balance on the books. Soon or late each one must pay. Effort must be expended for every good. Furthermore, effort must be expended whether one wishes to or not. Circumstances will force growth.

11. One who has been petted and pampered through the life, may perhaps engage in business, or some undertaking, and naturally expect that all should rush forward in the same manner that the home folks did. Oddly, they will not do it. The strength must be established, through days and nights of effort, to meet the conditions and the demands of the endeavors, and then only, will permanent results come. The same is true of the one, who wills to become healed, or to become happy, or what not.

12. This Series will not be one to soothe and pamper the self-indulgent phases of the personality of man. It is hoped that it will bring every phase into the broad and open light, so that self-delusions may be observed, acknowledged to self, and then eliminated. For, on this road lies blessed peace, a rising road to freedom.

(To be continued)

Dreams

Everybody dreams, but there are few who place any importance to the phenomena of sleep. Before we can begin to comprehend or even analyze dreams, whether our dreams are symbolic or otherwise, we must first divert from our mind our materialistic conceptions of what the individual called man really is. The external or physical man, is no more the man than the coat he wears. The physical man is only an instrument of which the real inner man or soul expresses itself in the physical universe. Various materialistic theories have been given in the past, trying to explain the mighty phenomena of dreams, but these theories have always been more or less unsatisfactory. Why? Because the materialist tries to explain the riddle of human existence without an individual human spirit his explanation will always be unsatisfactory.

Dreams afford a separation of soul and body. As soon as the senses become torpid, the inner man withdraws from the outer. There are three different ways which afford this separation. First, natural sleep. Second, induced sleep, such as hypnotism, mesmerism or trance. Third, death. In the above two cases the man has only left his physical body temporarily, whereas in death he has left it forever. In the case of death, the link which unites soul and body, as seen by clairvoyant vision, is broken, but in trance or sleep it is released. The real man is then in the astral world. He now functions in his astral body, which becomes a vehicle for expressing consciousness, just as the physical body is an instrument for expressing consciousness in the waking state.

Consciousness is not annihilated when the man is in the Astral world, it is only temporarily suspended. Just the same as in the case of death. The man is fully conscious in the astral regions clothed in the body of the Astral matter. This Astral body is in the physical and extends a little beyond it. The Astral world is here and now, interpenetrating the physical, and not in some remote region above the clouds as so many imagine.

Man is a soul. He has a body. He expresses himself in three worlds. While he functions in the physical body, viz., physical, emotional and mental worlds. Just as the Astral interpenetrates the physical the mental interpenetrates the Astral. The Astral body in which man functions during sleep is the body of emotions and desires and he expresses these desires and emotions in the physical life.

The Astral body in which man functions during sleep is very subtle matter. It resembles the physical. In fact, it is an exact reproduction of it, but it can only be seen by clairvoyant vision. When a man

(Continued on page 22)

THE ARAB'S TENT

CONTRIBUTED BY AN INSPIRED WRITER

What it led to

In what seems to most people a long time ago, in the early ages of human development on earth, there grew up a family of seven children under the care of their widowed mother. Four of them were boys and the rest girls. Their ages, as we take up their story, ranged from seven to fourteen, the mother having three times borne twins. Their characters and tendencies differed somewhat although all were clothed with very similar bodies, trained in a very similar way.

One morning at the dawn of day and facing the glorious rise of the cloudless sun, there appeared upon the horizon in the distance a small dark speck which, as it gradually grew nearer, resolved itself into a man perched on the back of a huge camel. The sands of the desert, tinted rose color by the slanting rays of the rising sun, sparkled in the light and the deep blue of the sky overhead took on a gradually more vivid purple hue. As the stranger came nearer, our whole family of eight went forth to meet him. They found him a little, withered up, old man, scarce weighing ninety pounds, but with quick, alert step and a body like steel. After the usual salutations the mother invited him to partake of their hospitality. After eating, the stranger turned to the children each in turn, inquired their age, their given name and what their future intentions in life might be. Rather amused at several of the answers, he turned to the mother and inquired concerning her husband's death. When told that it had occurred suddenly a little over a year before and that circumstances were gradually shaping themselves so that a complete change in the family arrangements would have to be made, he said he might be able to help them to reach more favorable surroundings; for their abode among the desert rocks lay far away from others of the tribe they belonged to. He had been deputed to visit them and try to induce them to come into closer proximity with their kith and kin. The reason for the aloofness had been a quarrel of their father which caused him to seek the solitude of the desert in preference to the daily chatter of his kinsmen.

The mother hailed the old man's proposition with delight and made immediate preparations to depart. While this was going on, no one of the little band observed a small dark speck of a cloud away off on the southern horizon. As they were getting ready to lift their belongings on the backs of the two camels which formed the mainstay of life for the family, the

cloud had grown so menacing that they determined to remain and wait until the fury of the coming storm had spent itself. This was not long in making itself felt. They were forced to remain in the cleft of the rocks two whole days and nights, and with difficulty kept an avenue open to the outer air. When they burrowed themselves out again the sun was shining brightly and the crisp desert morning air electrified them into joyful activity expressed in song.

Two days and two nights they journeyed towards the east and at last reached their destination tired, hungry and glad to partake of the willing hospitality offered them. The little old man excused himself, saying he had another visit to make and left towards the north, alone on his big camel.

Occupation and schooling were quickly found for the seven children and the mother quickly took her place again among her brethren as of yore. The weeks flew by and became months, and then years. Many were the speculations as to what had become of the little old man, who was a stranger in those parts and whose tribal connections had never become clear to the community, although his speech indicated one of superior attainments and ability.

All the children grew up and took their station in life. The mother's white hair indicated the lapse of time and the next generation began to put in a plentiful appearance. One hot summer's day towards evening as the sun was low on the horizon of a cloudless sky, there appeared in the distance a cavalcade of horsemen, traveling seemingly without baggage. This aroused the curiosity of the people who all came out to see who the visitors might be who could thus brave the wide desert wastes which separated the little oasis from the more favorably situated regions.

As they came nearer, the rich trappings of the horses and the brilliantly colored clothes of the men created great astonishment. Who could these strangers be who were thus able to defy the law of the desert which condemned all those who lived there or even crossed it to nothing but dull browns and greys?

As the horsemen approached and their waving banners could be more plainly seen, one among the latter stood out above all the rest; it was white, with heavy gold border and, in the middle, it bore a circle of azure hue. He who carried it rode on a huge black camel, the only one in the cavalcade and was partly in advance of all the rest.

Having reached the outskirts of the village, the

strangers stopped, dismounted and, leaving a few of their number to guard the horses and standards, came toward the villagers with hands held up before them and palms outward in token of friendliness of purpose. Their leader, the rider of the black camel, was somewhat in advance of the others and proved to be a little man with snow white hair, black piercing eyes and prominent aquiline nose; a stern although kindly countenance whose swarthy tone formed a most picturesque contrast to the snowy locks which encircled his high forehead.

Bidding the rest remain a short distance back, he came in alone, garbed in a gray brown tunic and head covering, with a cord around the waist and sandals on his feet. The sheik offered him the hospitality of the village, but he said he could not wait and inquired after our heroine of the desert storm who came forward only to recognize in the stranger the same man who had helped her make the turn which had brought her and her children back to harmony and happiness.

Sister, said the stranger, I have come to take you with me, for now you must change your home once more. Your children have developed and taken up their work. You have carried yours through with courage and self sacrifice and have thereby earned love and friendship on a broader plane than has as yet been your experience. The mother demurred, saying her children still needed her and that she did not wish to change until the time of death should come.

Sister, answered the stranger, that time is even here, although you do not yet recognize it. I am a messenger sent to guide you on your way. If you are not yet quite ready, I will return. With these words, he remounted his camel and, followed by the cavalcade, soon was lost in the distance.

The wonderment in the village was great, as several of the older ones remembered the stranger well. The widow, mindful of the stranger's statement, retired each day into close communion with herself, as she awaited the call that comes once to every one. The days and months flew by and there was no sign of coming change until, one day, as she stood in the early morn shading her eyes and gazing out toward the rising sun, she was suddenly conscious of some one standing beside her. She looked around and saw the stranger again. How did you get here without it being known, she inquired? You will understand that presently, said he. You know I promised to return for you. Come back into the tent with me. As he lifted the curtain which segregated her couch from the rest of the tent, she saw herself lying apparently asleep. How is this? she exclaimed. How can I be standing here and lying on that couch at the same time? The stranger smiled. Appearances are deceiving you, sister, he said. You are here, by my side.

On that couch is the body you have left; for, hence, forth it can bring you no more progress.

She approached the couch, felt of the form. It was already cold and did not yield to her touch. At that moment, her oldest son, with whom she was living, came in to wake her. He called to the form; he approached and gently shook it; then, with a cry of anguish fell on his knees and hugged the body; he called to his mother to come back to him. But I am here, my son, she said. I have not gone away. He did not heed her, but called the rest of the family who began all arrangements for the disposal of the dead among sadness and many tears.

The mother tried each one in turn, but they one and all paid no attention to her, evidently being unable to see, hear or feel her. She asked the stranger how that could be. He smiled good naturedly and, taking her by the hand, led her from the tent, assisted her onto the same black camel she had ridden the previous time and, mounting himself behind, allowed the animal to break into a swinging trot which covered the ground with great rapidity. At midday, they rested and partook of some refreshments of dry dates and figs which the stranger shared with her. Towards sunset they again set out. The rocking motion of the camel, and the cool of the evening coming on, caused our tired soul to slumber, the last conscious look of hers showing the wonderful starry sky with the full moon just leaving the eastern horizon.

When she awoke, what was her astonishment to find herself surrounded with friends of her girlhood days and two or three members of her immediate family who had died long, long ago. They took her in their arms and asked how she had stood the long journey across the arid plains. When she asked where she was, they greeted her with laughter and sly looks. Where do you suppose, dear? But some of you here are dead, she said. How is it I talk with you and feel you just as if you were alive? But we are alive, dear! they rejoined. Then let us stand by that proposition that we are *all* alive together. Then she suddenly remembered her body on the couch and the impossibility of making those she left behind hear her voice and feel her touch.

Is this death? she cried. They folded her in their arms and embraced her tenderly. A new purpose in life welled up within her bosom. She insisted on again returning to those she left behind so as to teach them the Great News, the Truth of Ages, still kept from men.

No, dear, they said, you are not yet strong. Rest with us a while and learn some of the new conditions that now confront you.

Meanwhile our little old man had disappeared.

Our heroine, and all those who fulfil their duty in

this earth life come in this category. They live in a pleasant dreamy state of mind, only half conscious of what is going on about them. The soft touch of loving hands and lips often came to let her know her friends were near. Gradually she began to take note of her new surroundings, although they seemed to be, in a sense, the succession of night and day, as when she was clothed in her earth body. Still it was only a change in the expression of the surrounding life. She gradually came to recognize that there were many light generating elements she could now perceive that are closed to the physical senses. Her sense of hunger was appeased by dainty dishes brought to her by loving hands. She inquired where they got them. Laughingly they replied they would have to tell her they extracted them from the air, for as yet her thought ran entirely along her experience gained in her physical body. They would show her soon. But was not this a physical body? she asked. They smilingly corrected her, saying it was a material but not a physical body.

Having regained her strength she began to take up her part in the work which, she now saw, kept every one so busy. Besides household duties there was personal help to be given to the sick, there were great construction works going on in preparation for the reception of a constant stream of new comers who, after their material wants were complied with, had to get into training in their new surroundings and learn to give and take, to always exactly gauge true and even reciprocity in all the affairs of life.

As she took up this work with others of the group she now belonged to, she met a strangely familiar female figure who greeted her most lovingly. Who are you? she asked. If you mean, in what relation do I stand to you, dear, I am your earth mother.

But you look only twenty years old!

Yes, dear, I appropriate that appearance which tallies best with my life experience. Look at yourself, daughter!

Our heroine looked down and perceived in amazement that she was entirely clothed in spotless white, that her jet black hair hung in ringlets on her shoulders and that her bare hands and feet were smooth and firm and the skin as fine and soft as youth could make them. She stared in open mouthed astonishment at her who had greeted her as daughter.

Now that you have regained your youth through your re-birth, how would you present yourself to those you left behind on earth so that they would be sure of your identity? the former earth mother queried. You could not show yourself as you are looking this moment; could you? They would call you an impostor. You would evidently have to resume your dry, wrinkled body again; for they have no other concep-

tion of what is *you*, of *your Life!* Just as they have no conception of what is *their Life!* The change you witness in yourself seems to have come over night to you. Measured by physical time-perception it has taken many years. This change we have both passed through does not come to all alike, nor with so little delay. They cling to the counterfeit presentment of their physical selves and live over again among their former relatives and friends, as much as possible, their former physical life; although, in their communings, one side is always deaf, blind and mute. The greater the hold of physical prejudice on them, the greater and more persistent effort needed to cause them to look up and forward instead of backward. This gives us a great deal of work to do. So you see that your progressive striving has brought great advancement for you; for the fulfillment will continue for you.

Our heroine then reflected for the first time that her mother had been the only one of all the family, not excepting the children, that seemed to harmonize with her throughout. The wish arose within her to return and see what changes had been going on in the village she had called home. As she attended to her duties, this wish became stronger until, one day, she inquired as to how she could get there. She was told that as she had journeyed away from physical conditions considerably, she would have to go through a preparation of several stages before she could again come in personal contact with her former life-dimension. She called again for the little old man to help her. Presently a tall commanding figure, resplendent with a wondrous golden light, came to greet her. And who are you? she asked. You asked me to help you sister again, he said. She gazed at him in astonished admiration. Then *you* have been undergoing a transformation also, she cried. No, he replied. I have passed through many of them, but not since you and I have met. Then, she noticed that his form was less material than hers and that he seemed to carry a poise and power with him which she felt she did not possess.

Although it is more difficult for me, I will prepare to transform myself again into the little old man you remember and return with you in the same fashion in which we left.

Our heroine started in to transform herself backward, so to speak, but did not find it an easy, or especially agreeable proposition. With the help of willing and loving co-operation, she practiced assiduously through the use of her controlling will power the counterfeit presentment of the physical form she once had used and as it looked when she had ceased to need it. This gave her some little trouble. Her next task was to build up within it physical matter dense enough to be perceptible to men's physical senses. This she found much harder, for it all had to be accomplished

secure from interruption from intruding mortals and the power had to be acquired to carry out these processes rapidly and accurately. Then came the greatest difficulty which was to so permeate this manikin with her personality and to so handle it that in every detail of speech and motion it would bring conviction to those she met as to who she was. Through all her difficulties, she was consoled by the fact that, having once effected these transformations in reverse sense, it would become progressively easier for her to renew the process with even a possibility of using any other form she might elect, *if necessity arose*.

She was aided greatly by the suggestions of her advanced friend who appeared to her in several guises successively until, at last, he came to greet her as the little keen-eyed, white haired, old man she so well remembered. He brought the same big black camel, too. He said the latter had given him far more trouble than handling the transformation of his own personality.

(To be continued.)

Dreams

(Continued from page 18)

leaves his body in sleep or death, the spirit must leave the physical body before it will be rested and recuperated to enable it to undergo the strenuous daily toil of physical life.

Here is an example. Let a man go to bed say at ten o'clock. Let him sleep until six next morning. The ordinary man will awaken feeling refreshed and ready for his daily toil. Let him go to bed at ten, lie awake all night, next morning he will not feel refreshed and during the day he may feel sluggish and sleepy. Let him go to bed and lie awake night after night for a few weeks what will be the result? He will be a physical wreck. Although he may have the same amount of hours lying in bed, he will not feel recuperated and refreshed unless he has had his natural sleep and this can only come to pass.

When the soul or spirit withdraws from the physical body, the physical body is not the man, and as long as our materialistic writers who endeavor to interpret dreams fail to grasp the nature of the inner man, the real self, they will be forever groping in the dark.

The first question that naturally arises in the mind of the layman is this: How can a man leave his body in sleep and continue its natural functions such as digestion, circulation of the blood, etc.

We do not consciously direct the circulation of the blood, or any of the natural bodily functions during our waking state. These things go on whether we will them or not. Although the spirit leaves the body in sleep as previously stated, there is still a magnetic connection with soul and body. This magnetic con-

nection acts on the sympathetic nervous system and the cerebro spinal which controls the functions of the human organism. In sleep the astral man may be in the immediate vicinity of his sleeping recuperating physical body or it may be thousands of miles away in space, the magnetic connection still exists regardless of the distance. No matter what distance the astral man is away from his physical body, he can return to it with the rapidity of thought, as the saying is, for it is the soul that thinks, the brain is only an instrument of the soul.

Many of our dreams may be attributed to subconscious memory, for when our mind is centered on a certain train of thought these thoughts are apt to filter through into the conscious state in sleep. The subconscious memory cannot be truthfully called a dream, for it is only a memory of something we have previously perceived in reality or imagination. One only has to examine his subconscious dreams in the light of reason to eliminate them. Telepathy does explain some of our dreams, for just as it is possible for minds to receive telepathic communications (thought transference) from another in the waking state, it is also possible for the so-called dead to have telepathic communication with the living, for thought is a power, its limitation is unknown.

While many of our dreams may be traced to subconscious memory or telepathy and happenings of material affairs of our daily lives, others are undoubtedly the astral happenings of the ego while functioning in the etheric regions. There we meet not only the misnamed dead but also many of those who are still in the physical body, and let me state here that many of our difficult problems of physical life are worked out in sleep.

The old axiom, "I will go to sleep on it," has a greater significance than is generally attributed to it, for sleep and dreams have more to do in shaping your lives than you have any idea of. You can go to school in sleep and study anything you are studying in physical life and make marvelous progress. This requires much training, however. Keeping the mind free from evil thoughts is most essential to enable the sincere investigator to enter that larger state of consciousness, for the thoughts of our waking state have a more or less effect on the ego during sleep. Every individual harbors a certain train of thought, whether at business or pleasure this train of thought has a tremendous influence on the ego, in fact it shapes one's destiny.

Choose well your thoughts
for your choice
is brief and yet endless.

—Anna Besant in *Thought Power*

Many may be said to live two lives in one, one

(Continued on page 24)

HINDU PHILOSOPHY

By the Cabir, Premel el Adara

President Society of Transcendent Science, Chicago, Illinois

The Magical Faculty

The magical power of Signs or Sigils and of Invocation is not, as might be imagined, a matter of superstition or vague conjecture. It is not only historical but also of present daily experience in this and other countries. I have myself seen the soul of a distant person drawn into the body of an entranced subject while under the spell of an invocation properly conducted by the use of sigils, fumigations, and powerful commands. In India this is known as an Akarshanam, and the magician of this order is called a Mantrika because he uses *Mantrams* or spells by which to evoke the spirits of distant persons, dead or alive. The ceremony consists of drawing certain symbols in a square upon the ground, sprinkling red powder thereon, and burning camphor and other fumigations at the four corners. Afterwards the subject is drawn against his will into this magical square, and presently, under the power of the invocations or chanted spells, he falls into a state of unconsciousness. While in this condition the spirit of the required person is constrained to enter the body of the unconscious subject and to answer the questions addressed to it. The identity of the intelligence thus evoked is satisfactorily proved by reference to the particulars given concerning its physical and normal associations. What may appear singular, however, is the fact that no knowledge of having undergone such an interview is held by the person to whom the intelligence belongs.

There are at the present day, and in this country, medical men and other persons of high intelligence and fair reputation who know how to constrain intelligences in such manner as here described, who can call up any persons they have knowledge of and have once seen in the body, and who know the use of talismans and sigils in the theurgic art. But of necessity such persons keep this occult knowledge within safe limits.

Baron due Potet in his "Manuel de l'Etudiant Magicien," says of his own experience: "How did I come to find out that art? Where did I learn it? In my thoughts? No! it is Nature herself who discovered me the secret. And how? By producing, before my own eyes, without waiting for me to search for them, indisputable facts of sorcery and magic. And what is it determines these attractions, these sudden impulses, these raving epidemics, antipathies and cries, these convulsions which one can make durable? What, if not the very principle we employ, the agent so decidedly well known to the ancients? What you call nervous

fluid or magnetism the men of old called occult force, the power of the soul, subjection, magic! An element existing in nature, unknown to most men, gets hold of a person and withers and breaks him down as the fearful hurricane does a bulrush. It walters men far away, it strikes them in a thousand places at the same time without their perceiving the invisible foe or being able to protect themselves. All this is demonstrated. But that this element should choose friends and select favorites, obey their thoughts, answer to the human voice, and understand the meaning of traced signs, that is what people cannot realize and what their reason rejects, and that is what I saw; and I say it here most emphatically that for me it is a truth and a fact demonstrated forever!"

Baron du Potet is right. The magical faculty is a matter very largely of natural selection. It has its favorites; and haply those who are interested in these pages may be among the number. The images of the sorcerers which were used by them for inflicting hurts and injuries upon the bodies of their victims at a distance, gained their efficacy by the power of the poisoned hate of the witch or sorcerer. Amulets, charms, phylacteries, and talismans are still largely in use on the Continent and in great requisition among the people of Africa, Arabia, Persia, and India, and in fact what are called "Magical Suspensions" are far more in use among our own people than is commonly supposed. From personal knowledge of these things I am disposed to believe that the Amulet and especially the Talisman, when constructed according to the rules of the Kabalistic art, have great efficacy. Indeed, in this respect I should place the Talisman far in advance of any hypnotic or mesmeric powers I have ever yet seen or heard of.

There are some sigils that come to persons by revelation and by dreams; and others, again, by art, research, or tradition. But, however, these symbols may be obtained, they derive their powers only by the signification they have in the minds of those who employ them, sustained by a constant faith and directed by the power of the will. For the symbol of the Cross availed nothing to Constantine, nor the legend which he beheld written about it in the heavens. *In hoc vince omnes*, but the virtue of both was in the faith of Constantine, that by this sigil victory would be his. So also the Pentacle revealed to Antiochus, and the magic word *Macabi* to Judas (Maccabaeus), whereby he slew 46,000 of his enemies, for the virtue

of these was in that which they signified to their respective recipients. Thus the Pentacle of Antiochus was a symbol of health and fortune, and the *Macabi* of Judas (whence he was called Maccabaeus) was extracted by the Notaricon art of the Kabala from the sentence: "Who among the powers is as strong as Jehovah?"

By whatever means, therefore, we would constrain Nature to our purposes, whether by sigil, charm, talisman, or invocation, it is only effected by the faith of the operator, aided by the will and imagination, which are the magical powers of the human soul. Imagination is the creative or formative power of the mind by which a matrix or mould is delivered to Nature for the vitalising element of the will. For of these faculties the imagination is female and receptive, while the will is masculine and projective. What in the common mind operates as desultory thought and desire, the thought taking form and the desire giving life to it, in the mind of the magician is replaced by an ardent imagination and conscious will directed to the creation of definite ends. And to this extent all lovers, all poets, all artists, are magicians equally with the makers of empires and the reformers of the religious world. Only, when art supplements and fixes form and voice to the powers which reside in Nature, calling them forth to defined and determined uses, can their efficacy be brought within the control of the human will, as powder and shot which have been wrested from the bowels of the earth and fashioned to a purpose. Finally, we have to remember what Paracelsus wrote: "The power of the will and the intention of the soul is the main point in magic as in medicine. A man who wishes everybody well will produce good effects. One who begrudges everybody all that is good, and who hates himself, may experience *on his own person* the effects of his poisonous thoughts." And that the magical power does not rest with the good and virtuous alone we know; for the magical potency of the will and imagination is inherent in every human soul, and has the power of acting not only immediately upon bodies that are present to the sense, by means of the subtle powers of the eye and breath equally as by a fixed regard and incisive speech, but also at a distance, by means of the desire and fantasy of the soul acting upon the vital principle of persons more remote. Let us but recognize the fact that "thoughts are things," creatures of life when animated by human desire, and in all respects obedient to their creator, the mind of man; and what is to hinder them from obeying the behests of the soul, providing they are sufficiently enforced by the impelling power of the will?

Therefore, after all it is the motive of the mind that distinguishes between good and evil in the use of occult arts and forces. That which links the mind to

its subject is thought. That which guides its line of direction is imagination. But the will has no such direct relations with the motive, and hence may be used with equal power, good or evil. It is the vitalising or life-giving of thought. And life has no qualities *per se*; it gets them by use or function. Motive determines the quality of thought, inhering in, and tincturing by its subtle essence, every mental action. The motive is a power in itself, apart from the act as the soul is from the body, though expressing itself thereby. Thus causes brought into play by occult means will differ in their ultimate effects by reason of the motive which ensouls them, though to the outward eye appearing in all respects identical.

Therefore, to use the words of a modern physician, "Whoever undertakes to govern and direct these mysterious powers, attempt a bold task. Let him consider well that he is probably penetrating, as far as is possible, into the highest laws of nature. Never let him enter this sanctuary without reverential fear and the most profound respect for the principle which he endeavors to set in operation." And every person has this magical faculty within him, which stands only in need of waking up. There is no limit to human perfectibility and power, and nothing which can be conceived of in the human mind which cannot ultimately become realized in man himself.

Dreams

(Continued from page 22)

when he is fully awake and the other when he is sound asleep. These two lives, of course, are the expression of his one existence. The highly developed, spiritual man as he retires into the interior world during sleep, realizes a state of spiritual bliss that is far beyond the stage of ordinary mortals. Man has been in the habit of looking at himself as a mass of flesh and muscle with a slight chance of realizing the Divinity within him. As the earnest soul gradually arouses himself he finds his proper place in the universe, for within him are all the attributes of deity, and when he reaches the end of the long evolutionary journey that is ahead of him he will find himself and know what he is destined to be, a God.

—Yacki Raizizun, Ph. D.

Clothes That Passed in the Night.—Passenger (after the first night on board ship)—"I say, where have my clothes gone?"

Steward—"Where did you put them?"

Passenger—"In that little cupboard there, with the glass door to it."

Steward—"Bless me, sir, that ain't no cupboard. That's a porthole."—*Reynolds Newspaper (London).*

STELLAR-NUMEROLOGY

By ARTIE MAE BLACKBURN, B. L. J.

The Alchemy of Jewels and Metals

In that renowned and poetically elevated portion of the Old Testament Apocrypha, the Book of Enoch, we are told that the angel Azazel descended to earth to reveal to mortals the secrets of metals and jewels, and that with him came Semjaza who likewise taught enchantments, Baraqijal who instructed humanity in the science of astrology and Kokabiel who explained the influence of the constellations.

Thus from the mists of antiquity we find the history of jewels and precious metals so inextricably interwoven with planetary lore, so colored by zodiacal legend and so glamored by magic that to treat of the alchemy of gems alone would mean the breaking of the chain of association so closely linking these related subjects.

Whether expressing thru number, color, sound or form, every manifestation of the Logos falls naturally into a septenary division, giving us, for example, the seven notes of the musical scale, the seven prismatic colors, the seven planes of consciousness and (what more directly concerns us at this point) the seven sacred metals each of which, remarks Percival, is the "imprisoned or precipitated force or quality which emanates from one of the seven planets."

By the ancients of all lands, rare gems and sacred metals, wrought into talismans, were believed to be the abode of genii—benevolent or malevolent as the case might be, but always endowed with magical potencies to sway mortal destiny—a belief which we self-complacent moderns from our lofty heights of achieved pre-eminence deride as "superstitious fancy," forgetting that "superstition bears precisely the same relation to truth that the shadow of a form does to the form itself. We know that the shadow has no substantial existence, yet we know equally well that it is cast by a real body; in the same way," says Kunz in the *Magic of Charms*, "we are sure that, however foolish a superstition may be, it has some foundation in fact."

Altho in so brief an article there is space but for a mere outline of the "shadow," it may be said that there exists a demonstrable foundation for the belief that definite intelligences do ensoul the higher order of gems, actually investing the wearer with certain powers.

Likewise, thru the living force of the nature elementals associated with them, there are innumerable occult uses to which the seven sacred metals may be

put. Cures are effected and disease created by the use and misuse of metals which possess at once life-giving and death-dealing qualities. Either may be evoked consciously or unconsciously when certain conditions prevail.

Each of us has in his composition qualities corresponding to the elemental spirits of the metals. Understanding of the law of sympathy and antipathy of elements operating thru metals reveals the source of their power to affect our activities, for they are the direct medium thru which planetary influences are transmitted.

The talismanic properties of gems and metals should not be confused. Jewels are positive in force and have inherent qualities of their own as well as a distinct intelligence (Psychic vision easily discerns the elemental—the active principle of the mineral kingdom incarnating, so to speak, in the higher order of gems. The diamond, ruby, sapphire, crystal, topaz, emerald and opal being found to attract elementals more readily than any other known substance.)

Metals, on the other hand, are more or less negative. Silver, coming under the rulership of Luna, being particularly passive, is therefore a perfect medium for the transmission of influence with which it may be associated by chance or with which it may be intentionally charged.

Students of occultism can thus readily see how, for example, a water elemental by natural sympathy might be attracted and "bound" to silver and by inherent antipathy made to repel fire elementals, protecting or attacking the corresponding organs or functions in the human organism.

The potency of such charm would depend upon three factors: the magnetizer's knowledge of the requisite process; upon the strength of the thought-forms he attached to the charm; and upon the proportion of the element employed in the composition of talisman and of the human object to be affected.

Each element must follow its seal and it is only thru reciprocal actions between man and nature brought about by elemental intermediaries that man may be so tremendously influenced by gems and metals.

RELATION OF SENSE ORGANS TO ELEMENTS

As an increasing number of individuals are employing various phases of magic and also many esoteric societies are being taught by ritual and in private classes how to evoke elementals and rules of elementals,

It may not be amiss to consider some of the dangers attending to the misuse of names, numbers, jewels, metals and cosmic color currents which comprise the principal media of the magician.

In every case these agents are used primarily to connect the magician with the elements associated with a particular gem or metal—which is related to one of the four elements—air, water, earth or fire.

Magic is merely the understanding and application of natural law; the law of sympathy and antipathy thru which the elements work on the astral bodies of the magician and the one toward whom his practice is directed thru suitable medium. (Persian magic involves the use of name-number of individual to be influenced on a day corresponding with such number during a certain phase of the new moon.)

In "*The Word*," Percival particularly stresses the fact that peril results equally from ignorant or intentional misuse of a nature-spirit or elemental and how all three factors concerned may suffer: the elemental, the one who evokes it, and the one against whom its force is directed; the resulting injury expressing on the psychic and the mental as well as upon the physical level.

"In the human organism, sight is fashioned from the element of fire in nature; sound is related to the esoteric force of air. The subtle elements of water supply the sense of taste, while smell corresponds with the earth elements." (Feeling not yet being centralized has no specialized organ as do the other senses.)

Thus the use of a Mars gem (for example) set in its appropriate metal could be employed to strengthen sight or to bring about impairment or total loss of vision, depending upon the constructive or destructive intent of the magician.

It should be remembered that, in the above case, if the elemental fails in its purpose, it reacts thru the fire-element of its own and its employer's being; thus a curse may indeed "come home to roost."

Gems and metals used as talismans and amulets as well as harmonious name and color vibrations are legitimate weapons of defense, forces of power and protection, and are rendered well-nigh irresistible when reinforced by a life of selflessness, devoted to the advancement of the race-consciousness and attuned to the keynote of UNIVERSAL LOVE.

• • •

To those interested exclusively in the "exact" sciences, we point to the researches of Reichenbach as to the odic polarity of minerals and to the series of investigations by Amoretti into the electrical polarity of precious stones, for here we find science agreeing with the researches of the greatest philosophers and mystics—unintentionally giving a "solid" foundation for the study of occultism. And this is well for

the world timidly awaits the stamp of scientific approval before accepting the wisdom of the ages.

When shall we awaken to the realization of the fact that this term SCIENCE holds altogether too large a place in our appraisal of things? How stupid to regard it as some finished work, some ultimate achievement, whereas science is merely the record of observed phenomena. The science of yesterday is very far from being the science of tomorrow. While our conclusions must accord with observed phenomena, at the same time we must remember that man can transcend dead science and the things which are visible and tangible to the senses, and can reach up and out to those things which are spiritually discerned and which are the true realities.

Poems Asked For

All Mad

"He is mad as a hare, poor fellow,
And should be in chains," you say;
I haven't a doubt of your statement,
But who isn't mad, I pray?

Why, the world is a great asylum,
And people are all insane;
Gone daft with pleasure or folly,
Or crazed with passion and pain.

The infant who shrieks at a shadow,
The child with his Santa Claus faith;
The woman who worships Dame Fashion,
Each man with his notion of death.
The miser who hoards up his earnings,
The spendthrift who wastes them too soon;
The scholar grown blind in his delving,
The lover who stares at the moon.

The poet who thinks life a paean,
The cynic who thinks it a fraud;
The youth who goes seeking for pleasure,
The preacher who dares talk of God.
All priests with their creeds and their coaching,
All doubters who dare to deny,
The gay who finds aught to wake laughter,
The sad who find aught worth a sigh;
Whoever is downcast or solemn,
Whoever is gleeful and glad,
Are only the dupes of delusions—
We are, all of us, all of us mad.

—Ella Wheeler Wilcox.

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

A LIVE DEAD MAN

By GEORGINA JOHNSON

Michael Downs, or Mike, as he was commonly called, was a child of the slums. Born and reared in that portion of a great city where only the scum of humanity is found, he knew nothing of refinement and goodness. His mother had died during his early childhood and his father was an habitual drunkard; so there was no one who cared whether he was good or bad, whether he lived or died.

He saw life only in its worst form. All of his associates were evil. He soon learned to plunder and to steal, and by the time he had grown to manhood he was a confirmed criminal.

He had reached middle age when the Great Summons came. It occurred in a saloon which he frequented. There had been a quarrel which developed into a drunken brawl, and the result—a clash of firearms of which he was the victim.

Stunned, he fell to the floor where unconsciousness overcame him. A few moments he lay there, then gradually his mind cleared, and remembering all that had occurred, he sprang to his feet with the desire to inflict a wound such as he had received. He rushed toward his assailant, pointed a gun at his breast, and fired.

Mike knew that his aim had been true; and yet, to his surprise the man, instead of falling with a bullet in his heart as Mike fully expected him to do, walked slowly to the other side of the room, where a crowd had gathered.

Mike passed his hand over his eyes. He must be dreaming, or perhaps he had not fully recovered from the wound which he had received. He rubbed his eyes again. Yes, surely he was awake, and yet there was something strange about it all.

He heard the men, who were in the other part of the room, talking in low, subdued tones. He went towards them and as he did so he heard the word "dead." Just then some men moved back and he caught a glimpse of a large, dark object lying on the floor. He drew nearer and—oh, the horror of it—he saw his own body stretched out before him.

What could it mean? That could not be he, for did he not stand here feeling as well and strong as he ever had in his life? Certainly he was alive, with the same thoughts and the same hatred in his heart that he had had before he lost consciousness.

He went closer to the form and peered into the white face that was already growing so cold and rigid. A shudder passed over him. Yes, it looked like—it was—Mike Downs.

This, then, was what people called Death. It had come to him at last. During his life he had thought very little about God or a future life; when he did, it was only to scoff and to jeer. His belief, if he had any, was that death ended all. Yet, here he was standing beside his dead body, and he still lived on.

It must be that there was a God, then; and if so, would he have to suffer for all the wickedness that he had done? His whole past life swept before him in a panoramic view, and all of his evil thoughts and deeds stood out in bold relief. They even seemed to be alive, for they pressed and crowded around him, taunted and mocked him, saying, "We are creatures of your brain. You brought us into being, what are you going to do with us?"

He put up his arm to ward them off. What was the matter with him? Surely they were but some wild vagaries of his own mind. Thoughts and deeds are not alive.

He turned to go. He must get away from this—But look, the men were picking up the body—his body. One of them motioned to a bench and they laid the form gently down upon it.

Mike stepped up to one of the men, put his hand on his arm, and said,

"Is it true? Am I really dead?"

The man did not answer. Probably he did not hear. Mike asked him again, and again received no response. He clutched the man's arm frantically, and cried in as loud a voice as he could. He would make him hear, this time. But, no, the man was blind and deaf to all entreaties, he neither saw nor heard.

Mike tried several of the others, with the same result. Finally he was convinced that none of them saw him. They looked directly at him, their bodies brushed his in passing, but they were not conscious of his presence. He gave up trying to make them understand that he was there. Then the thought came to him, "What shall I do? Where shall I go?"

Everything was beginning to seem strange. Things were taking on a different aspect. The men in the room did not appear the same. Most of them had, surrounding their bodies, a dark, murky-looking vapor, through which were darting lurid streaks. He could look into the soul of every one, and he knew what each one was going to say, even before his thoughts were framed in speech.

Catching sight of his body lying on the bench, a strong desire came over him to escape from it all. He started down the long room toward the door; but

his wish to get away was so intense that it carried him through the wall of the building and out into the street, before he realized it. He went along a little way and soon came to another saloon. He thought he would go in here. Maybe some of these old friends might recognize him. He passed through the wall and into the room.

A great crowd had gathered there. Many more than usual. He went up to some men whom he knew and tried in every way to attract their attention, but they did not see nor hear him. Then he noticed that many of the men were transparent. Objects could be seen through their bodies.

One shadowy form stepped up to him, and said,

"I see you are one of us. Do you want a drink? Come, and let me show you how to get it."

He turned and passed swiftly to the other end of the room, Mike following. Here, at one of the tables, sat a man alone, and by his appearance, Mike knew that he was still in the flesh. The spirit said to Mike, "Watch me," and stepped behind the man. After making a few passes over the mortal's head, he whispered something into his ear. At that the man beckoned to a waiter and asked for another drink. After it had been brought and the man had raised it to his lips, Mike saw the spirit completely envelope the man. In fact, they were so merged together that Mike could scarcely tell which was spirit and which was mortal.

When the man had drunk the liquid the spirit stood forth rubbing his hands and laughing, gleefully.

"That tastes almost like it did when I was in the flesh. You try it."

Mike shook his head. He did not feel inclined to drink, just then. His mind was too full of this strange, new thing that had happened to him.

Again and again the spirit impressed the mortal to drink, and each time that he drank, the spirit enveloped him. In that way the spirit partly satisfied the raging thirst which, apparently, was consuming him.

The man, instigated by the spirit, drank until he could drink no more. When the spirit could no longer impress him, he departed to seek another victim.

Mike turned away with a feeling of disgust in his heart.

At this moment there appeared in the midst of them, a being of such dazzling brightness as to be almost blinding to the sight. Mike, upon seeing him, shrank back in affright and covered his face with his hands.

"It is God!" he gasped.

This radiant being swept his eyes over the crowd. They were piercing, magnetic eyes, with a world of love and tenderness in their depths. For a moment he surveyed those who were gathered there, then he

crossed over to where Mike stood, laid his hand on his shoulder, and said,

"Be not afraid, my son. I come not to destroy, but to bring everlasting peace."

He drew Mike within the circle of his arm and raised his other hand to enjoin silence. While standing thus, he sent a petition to the Creator of all good that these poor souls might see the light and so be lifted out of their spiritual darkness into happier conditions.

After the invocation he talked to them as a loving father would talk to a wayward child. He explained to them that all of their sins would have to be atoned for, and that staying here amid so much evil and so many temptations, would only prolong their misery. As they had sown, so must they reap; but if they would come with him, he could show them how to expiate their sins, and how to start anew on the pathway of life.

Many spirits listened attentively, others jeered and mocked.

Mike had absorbed every word that was spoken, and when the wonderful being asked him if he would come with him, he gladly answered, "Yes."

Meanwhile, the men in the flesh, who stood at the bar or sat at the tables, drinking, carousing, swearing, little knew of the scene which had been enacted in that room.

Mike was eager to be gone. These sights and sounds with which he had been familiar all his life, had suddenly become distasteful to him. Some latent good which had lain dormant all these years, was stirring in his soul.

"The Master, as we will call this bright being from the higher world, took Mike by the arm and they gently floated upward, through the roof of the building, and into the clear light of day.

Here an amazing sight, of which Mike had never dreamed, met his gaze. In the air around him, above him, and as far as his eyes could see, were forms of all sizes and descriptions. Some were coming towards the earth, others were going away from it. Some were bright and shining, like the Master; others were dark-hued and sombre-looking.

The Master and Mike ascended through the air. As Mike looked back, the earth was far beneath them, and he could see only a few faint outlines of the city which he had called home.

Swiftly and silently they traveled along. Earth had completely receded from view, and now Mike began to discern something in the distance. As they

* EDITOR'S NOTE—Each Life has a Master, such as is depicted herein, and when all dross is overcome each individual becomes a shining light. This Master is always waiting to serve, why wait for death and go through the dark sphere of ignorance? Begin today to call YOUR Master for guidance. The Master in each of us is brought to us through MIND CONSCIOUSNESS.

drew nearer, he could see land, with a few trees here and there, and a small stream of water. As they neared this land Mike saw people moving around. There were a few small buildings which looked very old and dilapidated. They went directly to one of these and entered. This shack contained but one room, in which were a cot and a table. A few broken dishes were on the table.

The Master motioned for Mike to be seated. Mike sat down on the cot, then the Master said:

"My son, this part of the world of spirits in which you are located at present is called the second sphere. Your earthly life was filled with many evil deeds, and they have caused your soul to gravitate to this place. You made your own spiritual conditions by the life which you led on earth. If your life had been good you would have ascended into a higher sphere, where everything is beautiful. As it is, you must stay here until you have atoned for your past sins. When they are wiped out by remorse and suffering, then will you ascend to something higher. I shall see you often. Now, you must rest." So saying, he touched Mike lightly on the forehead and Mike sank back upon the cot in a deep, dreamless sleep.

When Mike awoke and sat up on the cot, a remembrance of all that had occurred in the last few hours, came to him. He thought how completely his life had been changed, and following close upon that thought came a picture of the man who had caused the change. There arose in his heart a hatred for that man and a desire for revenge.

Just then, feeling that he was not alone, he looked toward the door and there stood a creature which resembled nothing that he had ever seen in the form of a man. He was dark and swarthy looking, his hair and beard were long and unkempt, and his clothes hung in shreds. In his eyes was a crafty, wicked gleam. He said to Mike:

"Do you want to get back to earth? Come, and I will show you the way."

Mike hesitated. Something within him said, "Stay," but the desire for revenge was too strong. He replied that he would go.

They left the shack and floated along over the barren country. They passed many houses similar to the one which they had just left. A moment afterward they were moving swiftly over the tops of high buildings, and soon they entered a familiar street. Mike thought of the saloon in which his great change had taken place, and even as the thought entered his mind, they were there. Mike looked around. The one whom he sought was not there, but at the bar stood a man whom Mike had hated for years, and he had reasons for knowing that the man returned that hatred. They had been avowed enemies, and now at the sight of him all the hatred which Mike had ever

felt seemed to culminate in his heart and burn there with an intensity that astonished him. The transient hatred which he had felt for the man who had killed his body was nothing compared to this enmity which had existed for years.

Mike crossed the room and stood behind the man. He had a strong desire to injure him in some way, if it were possible. He knew by experience that he could not kill the man, but he soon found that he could annoy him in many little ways. The fumes of the liquor reached Mike's nostrils and the old earthly craving came back to him. The longer he stayed, the stronger grew the craving. He must get a drink in some way.

Suddenly he thought of what that other spirit had done, and how he had satisfied his thirst. Then an evil thought sprang into his mind. This would be one way in which he could injure his enemy.

He pressed close to the man and did as the other spirit had taught him. Glass after glass of the fiery liquid did the man drink until he sank to the floor in a drunken stupor. Not until then did Mike leave him, his own craving for liquor temporarily satisfied.

He went out of the building and wandered aimlessly up and down the streets. What should he do? There was no work to be done, that he knew of, and he could not steal. He had no need to steal. In fact, he had no use for money, now. He would exist without it.

"What kind of a life is this?" he mused. "It is so strange, so different from the other life. Would it be always so dreary and gloomy?" he wondered. Now, a horrible darkness seemed to settle down over him like a mantle. Maybe it was the result of that sinful life he had led. If his mother had lived he would have been better.

He felt a hand on his arm. Turning, he saw a bright female figure at his side. Her face was veiled so he could not see her features, but from her presence emanated a peace that calmed his turbulent soul. She said in soft, musical tones:

"Come with me."

She took his hand and together they floated up and away from the din and noise of earth. They traveled in the same direction that he and the Master had taken, and soon the barren, rocky country of the second sphere came in sight.

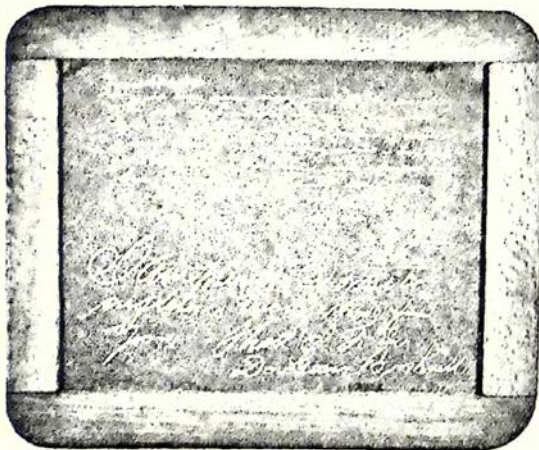
They went to the shack which he had left but a short time ago, and entered. He threw himself down upon the cot. For awhile he lay there, his mind filled with bitter, gloomy thoughts. Then he remembered the bright being who had brought him hither. No word had been spoken between them since they left the earth, and he wondered if she was still there. He sat up and looked around. She stood in the center of

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AN EXPERIENCE WITH A NOTED SLATE-WRITING PSYCHIC

Continued from Last Month

I decided to sit in the park which was about a block away from Mr. Keeler's residence and wait while my friend was having her slate-writing seance. As I sat there, thinking of nothing in particular I saw the face of the physician under whose care I was. I had not been well for several years. This physician lived in Chicago. Remember, I was in Lily Dale, N. Y., a Spiritualist camping ground. I said to myself as the face came before me: How selfish of me; why did I not try to get a message on my slates from Dr. Bushnell's father; he is so good to every one. His father was a healer, recognized as such by the medical fraternity.



Slate No. 1

Belle: It does seem queer to be meeting you out here in the woods. I was almost afraid I had, in the long season of silence, passed out of your memory as completely as I had out of the mortal form. I rejoice to be here to write even a brief letter to you. I am glad Pa is going home with you. We will help you get the music.

*I am,
Sarah E. Spencer,
Mother.*

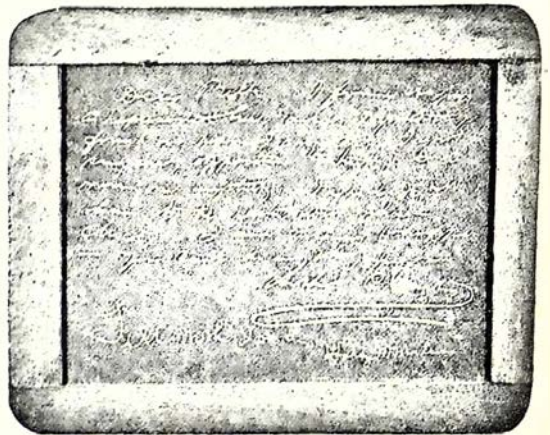
*I am present. I want to influence everything for you. Shall I do so? _____
Dr. Lewis Bushnell.*

After few moments of meditation, I said aloud: Oh, Dr. Bushnell, if you are here, go up to Mr. Keeler's cottage where my friend is and write a message to your son Charles. I will sit here and help you. I held the thought in my mind that he must write. I did not think *what* he should write, only that he *must* write.

When my friend met me in the park with her slates, she said who do you think I got a message from? I told her from old Dr. Bushnell. Then I recited to her what I had done. She untied the slates and on one of them was a message from her husband, her mother, a brother, a friend, Dr. Lewis Bushnell, and a little son of Dr. Chas. H. Bushnell's assistant, Mrs. Merileous. A difficult name to spell, but you will notice how correctly the child spelled it.

The reader will see by these messages that the length of time a person has been dead, their occupation, their age, their religion or their relation to the sitter, where you are at the time really makes no difference to the getting of the message. My friend was with Mr. Keeler. I was in the park; I was, as far as I knew, responsible for Dr. Bushnell's message but Harry Merileous was certainly not in my mind. At the time I was only slightly acquainted with his mother. I do not think that I even knew that she had a son dead until we verified the message. I had never seen the Doctor's father, had only heard him speak of him and knew how he loved him and how all who knew him, loved him.

Why think of these things as miraculous or mysterious? Any more so than in all things in which we lack



Slate No. 2

*Dear Belle: I found it just as represented here and I fortunately found out before I came over. I regret my early opposition to truth. Don't worry over anything. I expect you will have to tie father down when in Chicago. I am anxious to help you—you can't do anything for me. _____
Arthur C. Curtis.*

Tell mother I was here.

Harry Merileous.

understanding? It is not miraculous or mysterious. Has anyone ever explained how we talk to each other? We are accustomed to doing this and none of us ever close our eyes and ears and say I don't believe it; if it is so, how is it done? Let us reason, those of us who can, that there is only one way whereby we get these communications and that way is governed by the same law which governs the same act by you or I.

When we study Life in a scientific way we shall leave all this miraculous mysticism and get a clear understanding of all things now considered impossible. Take the religion out of this question and deal with it with cold facts. Leave religion to the faiths but put psychic questions pertaining to Life after Death-Birth among the sciences where it belongs. Turn on the light of knowledge and let us get somewhere with this question. Wrest it from self-appointed investigators, the truth haters and examine our findings by the 20th century method. Relegate the flint and candle dip age to the bone pile of the past. Open the doors of our mind consciousness and study the natural laws governing Life in all time, past, present or future.

The last enemy to be overcome is death. Knowledge will kill fear and destroy all mysticism concerning this monster, death, and the communicating with our loved ones; it will open the way to our mind chambers. When the mind chambers are open we will develop a mind-consciousness. A mind-consciousness gives us access to the storehouses of the Universes.

EFFA DANIELSON.

The Washings of the Nile

By LOUIS LISEMER

In answer to a letter from Mr. Harry X. Smith, a reader of "Psychic Power," and to others in regard to my conversations with Abdullah, the designer of the Temples of Egypt, the Memphis group of pyramids, I shall state that I secure my information from spirit-entities direct to me or indirect through the mediumship of sensitives—direct through the soul-star, in psycho-visional dreams, or in cataleptic entrancement, when the soul leaves my body and roams the Elysian fields.

In the open forum in the Hall of Reason at Toledo, O., a few days ago I spoke in elaboration of the various phases of entrancement and challenged contradiction. I soon made the discovery that these splendid women and men with thoughtful minds could not think subjectively, but objectively only. When an objective query was made to me I always gave subjective answer. To elucidate: Question, "Do you mean to contend that you can succeed in establishing an hypothesis that cannot be comprehended by the five senses?" Answer, "Does not the gentlemen recog-

nize intuition as a sense?" No answer. Then I would proceed with an explanation of the sense of intuition and its first impression, which is the genius of the soul.

In this debate, which ended at a late hour, I also exhibited spirit-pictures, the property of Dr. Helen Weyant, of Toledo, which were taken at Onset, Mass., nearly 40 years ago, and which are prophetic. In my talk I had occasion to speak of the spirit-influence which is manifest in Toledo's environs along the shores of the Maumee, where I make my home, and where the red man sang in lore and legend of spirit-life, where it speaks from the trees, from the mounds of earth, and from the waters as they run by. My contention was that in this spot of earth Spiritualist mediums like Dr. Helen Weyant and Ada Besinnet could function better than in many other sections, notably in arid lands, and so on. Among these spirit-pictures was one of Abdullah, the designer of the pyramids, who said to me that they were constructed on the spot and from *Washings of the Nile* when it overflowed. I said to them that this was a secret of the ages, and that possibly I was the only mortal who was aware of this secret, which was due to spiritism. The audience listened with marked attention as I went on, especially when I was descriptive of my cataleptic journeys to the next sphere of human existence, when we shall be clothed in the astral-body—what I saw and witnessed, how communication was conducted in that land of looking glasses, the clothes its denizens wear, and how they were made. All this was new to these thinking minds. "There are no dark spots in nature," I ventured. "They are only dark to our imperfect eyes. There is no death. Molecules, atoms, electrons, ions, and the like, in accordance with the dictum of science, are continuously bombarding each other. In the next analysis science will meet with the Spiritualist on common ground and together they will declare that there is no death. This life the scientist terms energy, while the Spiritualist recognizes it as spirit—merely a distinction in terms. Science recognizes the entranced states of somnambulency and catalepsy, and a number of distinguished scientists in all parts of the world insist that mediumistic entrancement is as fundamental in its psychic reaches and results, and will soon be as generally recognized." In this manner I spoke.

But I must not tire the reader with further disquisitions which he understands, but will conclude by saying that I am daily visited by the appearance of the soul-star, which comes in clusters or singly, usually at night. Occasionally they will flash singly during the day. Let me state that my eyes are in perfect condition, and that at 65 years I work and read without the use of eyeglasses, and that I am in perfect physical health. My motto as a Spiritualist is, "One invokes what he thinks, produces psychic creations,

and they are builded and operate under natural law, which the Soulizer can comprehend."

Permit me to digress further and make the avowment that when I read an article or a book, say by Eda E. Danielson, or by an author who has left for the world next door, I can invoke the spirit-presence of the writer to aid me in comprehending her or his philosophy, and I succeed. Like the unfolding of the flower in all its glory, so the flowers of psychic thought will disclose their beauties and strength and aroma and aura.

I am not writing for the edification of skeptics. I am not in search of notoriety. Abnormal powers I do not possess, neither am I a master of wisdom, but through the avenue of thought which I have evoked I feel that I can comprehend a great law in spiritual evolution. In a public print I have made the avowment that it is my asexual belief that in the seance room of a humanity-loving medium, by day or by night, I can hold converse with the spirit-entity of a mortal no matter how far back in the ages he or she may have lived. I have said that I can hear Caesar's command on the day that he overcame the Nervii. I can hear Washington at prayer at Valley Forge, and hear Jenny Lind sing. And they will communicate with me in their own voices! I am too near the grave to be given to exaggeration and falsification. In compliance with another law of nature, I shall soon enter the portals where dwell my spirit-friends like the Atlanteans and the ancient Egyptians, like Hypatia, like the Earl of Warwick, the Rev. Henry Ward Beecher, Harriet Beecher Stowe, Josephine of France, Florence Nightingale, Ella Wheeler Wilcox, Bishop Foley and others with whom I am in commune whenever I will it. Selfishness plays no part in my being. I am writing for psychics. Why should I misrepresent?

But to return to Abdullah. I fully anticipate hearing more good news concerning the pyramids of Egypt. The contents of the scroll of papyrus near the top of the large pyramid, the cheops as he speaks of it, would be welcome news. Also, the lost art of tempering copper. I shall request Abdullah to be explicit. We Modern Spiritualists would appreciate to the full an acquaintance with the mysteries of Old Nile.

Louis Lisemer.

A Live Dead Man

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the room. She had removed the veil, and he beheld a beautiful face that was filled with love and yearning. With a tender smile she held out her arms.

"My son, do you not know your mother?"

His mother! He gazed at her in wonder and awe. He could not believe it. That beautiful being—his

mother! Then, gradually, his spiritual sight was opened and he perceived that she was, indeed, his mother. He rushed to those eager, waiting arms and was clasped to her heart. Mother and son, after years of separation, were again united. Tears of happiness fell from that Mother's eyes. She was so glad to have her son with her in the world of spirits, where he could begin life anew.

As Mike stood there a wave of remorse and anguish swept over him. How unworthy he was to be in her presence. If spirits could go back to earth, as he had found to be true, then probably she had seen and known all the wickedness of his life. He sank to the floor and hid his face. He could not meet those tender, loving eyes. Oh, the shame and misery he felt. Why had he committed those wicked deeds? Why had he not lived a better life?

Now they were all coming back to him—those little live things—to whisper in his ears their gibberish. He tried to brush them aside, but they clung to him. He rushed out of the shack, but still they followed—jeering, deriding.

Oh, it was awful! It was hell! A perfect frenzy took possession of him. He must get away from them, or he would go mad.

He ran, he knew not whither, over that barren land. If he stopped for only a moment, they were upon him. Once he stumbled and fell over a great rock, and they swarmed around him with their ceaseless din.

He sprang up and started forward again, but they closed in about him until he was almost suffocated. The agony was so great that he could endure no more, and he fell to the ground, unconscious.

When Mike regained consciousness the imps had vanished. They were stilled for the time. The country thereabout was strange to him and he wished very much to be back in his hut. He moved along in the direction in which he thought his house lay, and his earnest desire to be there soon brought him to it.

The shack was vacant. He sat down on the cot and buried his head in his hands. How miserable and unhappy he was. How long would it be like this! he wondered. If he were only in the flesh, now, he could forget his sorrows. He sprang to his feet. He would go again to the saloon and induce his enemy to drink. He must do something to make himself forget about those. He shuddered. He disliked even to think of them, for fear they might come swarming back upon him.

He left the hut and willed to go to the saloon on earth. In a moment the buildings of the earthly city appeared beneath him, and he descended into the familiar room. His enemy was there, and at sight of him the hatred which Mike had for him surged in his heart stronger than ever. Again Mike caused him

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TAKING STOCK OF MENTAL TELEPATHY

By GARDNER MURPHY, Ph. D.

Modern Scientific Investigations Into the Evidence of Thought Transference

The author of this article is Hodgson Research Fellow in Psychology, Harvard University, and lecturer in the Department of Psychology at Columbia University.

A woman started suddenly from her sleep, with the sensation that a hard object had struck her mouth and torn her upper lip. Immediately she put her handkerchief to her face to stop the flow of blood. A few moments later, as her mind became collected, she realized that it was wildly improbable that anything could have struck her at that time. She removed her handkerchief and found to her surprise that there was no blood upon it and there was no injury to her lip. The experience seemed odd, but without significance. This was at 7 o'clock.

At 9:30 her husband came in from an early morning cruise in his boat upon the neighboring lake. They sat down to breakfast together, but he seemed quite uneasy and kept trying to hide his mouth. She insisted, however, on learning what was the matter. Finally she extorted from him the fact that the tiller of the boat had been forcibly flung against his mouth, badly cutting his upper lip and that the blood had not yet ceased flowing. She asked at what time this had taken place and he replied he thought it was about 7.

A young man to whom experience of this general type had been common decided one evening to put it to an experimental test. He was away from home, but knew that his wife was in the house. As he thought of her he seemed to see her standing on the staircase. Mentally he followed her up the stairs and flung his arms about her. As soon as he came home she said, "O, Ned, what a strange experience! A few minutes ago I heard you running up the stairs behind me and you put your arms around me."

These are two among hundreds of the cases ordinarily classified as "telepathy" or "thought transference," collected by the Societies for Psychical Research in England and America in the last forty years. Some similar evidence has come to us from France and Germany. A French physician, for example, tells of a determination to impress a thought upon a young woman whom he was hypnotizing. He cast about in his mind for a thought sufficiently uncommon and absurd so that its transference would not seem to be a mere coincidence. He gave a mental order, standing behind his subject and not even opening his lips. The order was, "Pour a few drops of eau-de-cologne into that glass of water on the mantelpiece and bring the

glass here." The subject protested, saying that the physician was trying to impose an absurd order upon her; the physician said he would compromise and that she need merely tell him what the order had been. She replied that it was to pour a few drops of eau-de-cologne into a glass of water and bring it to him.

The reader will grant that these cases and their type fall a little short of that convincing quality that we need to establish such a strange phenomenon as the transference of a thought from one mind to another without the use of the senses. One French case will serve as a type of something better—an attempt to get a really striking and detailed thought transferred, and genuine success in doing so. An experiment in telepathy was planned for 8:30 one evening. The man who was to send the impression was playing a hard game of chess in the early part of the evening, and attempting to concentrate upon it, though he sat in a café amidst boisterous guests, and with some one strumming on a piano in the next room.

In the room where he sat were green hangings, and just to his left was a roast capon with bread sauce—being consumed by three patrons of the restaurant. At 8:25 he glanced at his watch and suddenly remembered that the experiment was set for 8:30. He rushed off to a quiet room and concentrated upon a meaningless diagram. Hundreds of miles away sat a woman with a pencil in her hand, who attempted through automatic writing to get an impression of what was being "sent" by the man. This is what she wrote: "Roast capon, bread sauce, green hangings, three men, much talk, somebody strumming"; and to complete the tale a net-like arrangement of criss-crossing lines—which did quite well for a chessboard.

Now such evidence is scattered, but it is exceedingly voluminous and it must be taken as a whole and not "picked off" as if each case alone had to bear on its own shoulders all the onus of seeming to jar with our present knowledge of nature. In fact, if there are enough of such cases—and students of the subject say there are tens of thousands well authenticated—it would seem almost as if a revision of our "laws of nature" might be permissible. So, at least, thinks the great physiologist, Charles Richet of the University of Paris, among whose many recent statements on the subject the speech made at Edinburgh last July is a type. The following extract is from the account given in *The Scotsman* for July 25, 1923:

Professor Richet said that although he appeared to discard classic physiology he knew how to remain within its limits. What indeed was classic physiology

if it was not experiment! * * * When the immortal Harvey discovered the circulation of the blood by innumerable experiments, he destroyed the classic physiology of Galen, Hippocrates and of Aristotle and provoked for twenty-five years the indignation of the professors. * * *

What he was going to expound to them was very revolutionary, and he would expose himself to vigorous and innumerable objections. * * * The proposition which he was there to defend and prove by experimental method was this—that there were, for the knowledge of reality, other channels than the sensory and normal channels. * * * He was not alone in his defense of this theory, and it was above all among English men of learning that he found his forerunners and defenders. * * * After reciting numerous instances of unexplained cognition, Professor Riebet said he hoped there would be no more doubts in their minds, in spite of the novelty of his conclusions, that other ways were open to our consciousness than the normal ways of our senses. * * *

He knew too well the wisdom of the physiologists to believe that they would refuse to admit it. They would forget their theories and bow to the facts; for the facts were there, many and inexorable. * * * When it was objected regarding these precise experiments, these careful observations, that they were contrary to the common perception, he felt he had the right to smile. These phenomena accorded marvelously with the astonishing ideas which the new physics brought them. He could not hear, standing in that room, any music. * * * But if they took the receiver of a wireless telegraphic apparatus, everybody might at once hear a concert which was proceeding miles away. It sufficed to get a receiver to prove that there were such vibrations. So with the mysterious ways of consciousness. They are there, although they have not yet reached us. It required a sensitive to prove their reality. Here was a field open for their investigations.

At the International Congress of Psychical Research, held the past September at Warsaw, some of the most definite evidence ever offered for the existence of mental telepathy was presented by Professor H. J. F. Brugmans of the Department of Psychology, Groningen University, Holland. In his laboratory two rooms have been used for this purpose, one directly above the other. In the floor of the upper room is a hole two feet square, filled with a sheet of plate glass. In the lower room stands a large wooden cage, covered on top and sides with heavy black cloth, within which sits the man to whom "thought" is to be transmitted. Through a small hole in the cloth, on a level with his waist, he reaches his right hand and fore-

arm and rests his fingers on a wooden frame which bears numbers from 1 to 48. He sees, of course, neither the frame nor anything else outside the cage.

In the room above stands the experimenter, who draws at random a number between 1 and 48 and concentrates upon it, as he looks down through the glass and watches the hand which reaches out from the cage in the lower room. He wills that the hand should move to the square corresponding to the number which he has drawn in the room above. The man in the cage moves his hand to and fro until he is sure he has the right number, i. e., that his hand is in the position where the other man wants it to be. Then, in order to avoid all confusion, he taps twice on the square. There is, of course, one chance in forty-eight of getting the right number, if we rely on coincidence alone. As a matter of fact, there were over fifty successes in a series of a little over 150 experiments—figures which defy any attempt at an explanation on the basis of coincidence. To imagine mere quackery in the case of a man of Professor Brugmans's position is sufficiently ludicrous, but it is the easiest escape for those of us to whom telepathy may seem impossible and unthinkable.

In Paris I saw this Summer another and equally renowned student of telepathy—one who combines as Brugmans does, imaginative genius and a love of patient accuracy—René Warcollier, a chemical engineer, who finds time in his evenings and week-ends to conduct the work of a "Committee for Telepathic Studies." Among his group of twenty-five persons who act as subjects for telepathic experiments he has found five who consistently get positive results at long distances. He himself seems to have the "gift of telepathy" in well-developed form, receiving mental impressions of diagrams upon which distant friends are concentrating. These range all the way from simple spirals, triangles, etc., to complicated pictures of objects seen in daily life, but their success runs hundreds of times ahead of what chance alone would produce. But Warcollier realizes that he has only made a beginning—that he and Brugmans know as much about telepathy as men in the sixteenth century knew about electricity. And he and his group are in the work to stay.

But we need not go so far away for evidence of telepathy or instances of its experimental investigation. At Harvard and Columbia Universities last Winter we found, among seventy-five subjects, four who could consistently get results over long distances, under varying conditions, and could continue to do so until the laws of probability made the coincidence explanation look very forlorn. We chose these subjects in the first place, of course, because of experiences of apparent "telepathic" nature which they had

already had. One of them, for example, a brilliant student at Columbia and one of the best men in my course in psychology, described the following experience: As he fell asleep on Saturday evening he determined to send a mental command to a distant friend, telling her that at 9 the next morning she should meet him at a certain cross-roads two miles outside the city in which they lived. As he concentrated on the idea he fell asleep. The next morning he went to the cross-roads, and there in the pouring rain at 9 o'clock stood his friend. "I don't know why I came this wretched morning to this miserable place," she said; "and I wanted to go to church, too; but I had a dream last night in which you told me I must meet you here at this time." Neither the time nor the place had any particular association for either him or her. He had, in fact, chosen them on the ground that he could thus eliminate the easiest, normal way of explaining the coincidence.

But it is one thing to tell such stories and another to produce the results under experimental conditions. And he certainly did produce the results: while he used various methods and over various distances, he did succeed both in transmitting and in receiving impressions with three other persons. His results, though decidedly good, were no better than three women who worked along similar lines at the same time, sometimes in different rooms in the same apartment and sometimes in different buildings, transmitting to each other pictures and diagrams of every conceivable variety.

During part of these experiments, for example, the person who was to send the impression had a set of fifty colored reproductions of famous pictures lying before her on a table. These she would shuffle and from them one would be drawn, upon which she would concentrate her attention. At the other end of the apartment (thirty feet away, with a closed door between) sat the other person, with a similar stock of the same fifty pictures. She would wait for a precise mental impression and when this became distinct would select the picture that most closely agreed with her mental impression. On the principles of chance, success in such experiments would be one in fifty. Actual success has been running about ten times as good as this. These experiments, though encouraging, must be continued for months before we shall dare make any categorical statements.

Again, at Harvard, three weeks ago, we ran across two young men who had had great success in transmitting "ideas" to one another, although never systematically carried out under experimental conditions. They have gone to work now in earnest, transmitting numbers and diagrams, and this they are doing with reasonable success.

At present we have only these six really promising

subjects for telepathic experiments. These are, of course, far too few. Some of the best historical work in telepathy has been interrupted or even brought to a standstill by lack of individuals who possess the power in such form as to permit of its continued and systematic study. Although we have been relatively favored, we have only these six.

Even with the best of subjects, results are apt to fluctuate wildly—we do not know which of a thousand and one physical and mental factors may be responsible. The influence of age, sex, temperament, education, the advantage or disadvantage of practice; the effect of food, health, fatigue and the general condition of glands, blood and musculature—all these are unknown, and, though it does seem that strong emotion and active concentration have something to do with success, we know practically nothing about how these factors work. Here are a thousand fascinating problems to work upon, which one day must yield to patient inquiry.

But the co-operation of many people is the one absolute and imperative need. With anything so variable, uncertain and capricious, experimental procedure is necessarily slow and arduous. The problems are so complex that many varieties of evidence are needed to clear up such a variety of questions. The primary need is the help of persons who have had experiences which seem to be telepathic. Dr. Coover's elaborate work at Stanford University has surely demonstrated that telepathy is not to be found as a "garden product," which everybody can cultivate with equal success; it is hard to find. Some believe, of course, that it will never be found. But there seems to be evidence; there seems to be here a whole new world of fascinating problems. And the long series of European reports, culminating in the modern experimental work of Brugmans and Warcollier, together with our own recent experiences, make it seem a worthy and important field for investigation—one the understanding of which will be of immense interest and value.—*The New York Times Magazine*.

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An elderly farmer drove into town one day and hitched his team to a telegraph post.

"Here," exclaimed the burly policeman, "you can't hitch there!"

"Can't, eh?" shouted the irate farmer. "Well, why have you got a sign up, 'Fine for hitching'?"

Numerology

Know Thyself

Written for "PSYCHIC POWER" by LIDA W. AMERICUS,
Numerologist

The Science of Numbers helps man to know himself, to get acquainted with the inner man. This science was known to the Egyptians and Arabians and has been traced back to the priesthood of the Atlanteans. We are indebted to Pythagoras, the ancient teacher of Greece who lived 500 B. C., for handing down the wisdom he obtained while traveling in Egypt. His teachings were in a great measure secret and no person was permitted to write down any of the doctrines which he taught. This was not done until after his death, so we have only fragmentary writings of his disciples to follow.

Pythagoras taught that everything in the universe was built up of vibration and that the rate of all things could be determined through numbers. In all the ancient teachings—the Bible, the Vedas, the Book of Confucius and other sacred writings, the reference to numbers is frequent, and the real understanding of these books is impossible without the knowledge of the truths that underlie numbers.

This science was lost sight of during the Dark Ages. Its knowledge was known only to the priesthood, but it has been rediscovered, simplified and adapted to our alphabet for this age and generation through psychics. They received this knowledge through automatic and inspirational writings, and were even taken in their dreams at night to the Temples of Wisdom on the other side of life and given instruction. The first knowledge given to this generation was through Mrs. Asenath Cochran of New York City.

One of her pupils, Mrs. L. Dow Balliett of Atlantic City, N. J., enlarged upon the revelations and has written many books on the subject. She discovered how to use the vowels in the name to ascertain the vibration of the inner or spiritual self; also the 11 and 22 as principles or overtones of consciousness. One of her pupils, Dr. Julia Seaton, has rendered this science practical and has discovered the use of the consonants in one's name in ascertaining the outer self or personality of the individual. Their pupils are many and scattered all over the country. Each has received other revelations which make it a practical working science, enabling humanity to understand itself better if it will follow these teachings.

This science teaches that each individual stands under a certain vibration of the Infinite which is represented mathematically by the numbers in the name. The even numbers are related to the physical plane while the odd numbers are related to the spiritual plane and are considered as sacred.

All things in the universe travel in cycles of vibration; the higher the rate, the more intelligence is manifested. Everything that travels at the same rate is in harmony; all things in opposite vibrations are out of harmony and produce discord.

Many who encounter inharmonious conditions feel that life is not worth living, and wonder why they are placed here to receive hard knocks. They do not understand that the whole scheme of life centers around evolution and unfoldment, and that we can make or mar our lives as we co-operate with or go against our own particular vibrations. Through the study of the law of vibration in relationship to people and things, we come to one of the grandest solutions to the riddle of life.

We are all children in the great school of Universal Life and are here to learn certain lessons. These must be understood before we can go on to the next grade. We came into the world as souls seeking a certain line of development that is necessary to our particular vibration. Our higher self is conscious of this if our everyday self is not. Traveling at a certain rate of vibration which the soul has included in its phase of evolution, it is attracted to the family that holds the experiences and lessons it has to learn. It picks out its own parents as teachers, though these often do not understand the soul given into their charge, because the vibrations are altogether different, thus causing inharmoniousness; but something is learned from each experience.

A Live Dead Man

(Continued from page 32)

to drink as he had done once before, until the man was too intoxicated to drink more.

Afterward, Mike went out upon the street and wandered toward his old home. As he neared the home he saw backs standing before the door. He wondered what it meant, when suddenly it flashed upon him that it was his own funeral that was taking place. He went into the house. A few people had assembled there. He went to the casket and looked in. Yes, there were the earthly remains of Mike Downs arrayed for burial.

The pastor, who was officiating, eulogized the dead man, glossed over his sins, and sent his soul straight to Paradise. Mike listened to all that the speaker said and thought, "How mistaken that man is, and how little he knows of the life after Death."

When the services were over, Mike followed his body to its final resting place. He felt that he must go, to witness the last rites, and to see his body low-

(Continued on page 38)

A SCIENTIFIC ESSAY ON PHOTOGRAPHING THE UNSEEN

By Dr. W. K. Dunmore

(Continued from last month)

Complex as is our nervous system and sensitive to impressions as it seems, we are poor judges of variations in quantity. We can determine a variation in either quality or quantity only when it exceeds certain limits but the latitude is more readily determined as to quality than quantity. Two sharp points pressed against the skin must be separated by some space or we are unable to recognize the fact that more than one point of contact exists.



The accompanying photograph of Mr. W. F. Jones, 4101 S. Richmond St., Chicago, was taken Jan. 9, 1924, by Dr. W. K. Dunmore to whom he was a total stranger. Upon request to use the photo for publicity Mr. Jones replied:

*"You are welcome to use the photo in *Psychic Power* or any time to illustrate your phenomena. Photo on breast is my mother, to right with beard is Dr. Barnes and the young man is my brother John. The lady directly above me is a cousin of my wife (Hattie Eshelmann) and positively recognized by my wife's mother. The other lady I have been unable to recognize but those named I am positive of."*

In some parts of the body the nervous system is such that it is difficult to locate the exact spot where pain originates. Any one who has had a severe toothache is aware of this. Pain originating in one tooth may seem to arise from another or from many teeth at the same time. Extremely slight variations in the intensity of pain are perceptible to the senses provided the re-

sistance remains unchanged, but the degree of variation is impossible to determine.

When the resistance is increased or diminished the pain may seem to vary when in reality it has not. When suffering pain one is not as responsive to it when the mind is distracted from it by activity as when there is nothing to attract the attention. Pain always seems more intense at night even though it may have diminished. Concentration seems to increase pain whether it does or not. Likewise concentrating the mind on pleasant thoughts appears to lessen or even abolish it altogether.

Within certain limits we are able to determine the variation in quality to a nicety. This is especially true of sound if one has been educated in music. Not so of volume. Although we recognize that there is a difference we are unable, by the senses, to determine to what extent it has increased or decreased.

The eye is the most easily deceived despite the fact that most of our impressions are received through sight. This may be partly due to the physical defects found in the visual organism, but is more likely creditable to a lack of sensitiveness of the brain center receiving the impression. If one could realize how imperfectly visual impressions are recorded it would be more generally understood why clairvoyance is difficult to develop.

There are many interesting experiments that prove our weakness respecting vision. Let any attempt to match colors without placing them side by side or even select a pure white without comparing it with something that is absolutely white. If we select two pieces of white paper from different stocks, both of which appear to be pure white, and place one upon the other, we are likely to find that they are of different degrees of whiteness. Those who are skeptical as to the possibility of photographing the unseen need only to test their own vision for defects in order to learn how inefficient the eye is when put to a real test.

Two persons seeing the same thing receive different impressions of it. Each has trained his vision to observe certain characteristics which the other has not and each overlooks something the other sees. If we close the right eye and look at an object it does not look exactly the same as if we close the left eye and look at it with the right. Two cameras placed

side by side will photograph the same object, but with a different perspective.

In one position the illuminated portion of an object will photograph while in another position that part which is in shadow may be presented to the camera. Changing the relation of the source of illumination to the object and the camera will produce similar results. It is evident then that the photographer seeing an object from one angle and having his camera at another angle will not photograph it exactly as he sees it. Even with a focusing camera objects do not always photograph as they appear on the ground glass.

Comparing the sensitiveness of a photographic plate to that of the eye we find that in some respects the plate is many times more sensitive than the retina of the eye. In a strong light the photographic plate will record the details of the object in 1/100 of a second while the person viewing it might require ten seconds to get the same impression. If it requires 1,000 times as long to get the visual impression as it does for the sensitive plate to record it the camera must be more reliable than the eye.

As in the case of matching colors or comparing light values by observation, our optic system being faulty, we fail to get perfect impressions. The photographic plate has its faults as well as the eye, but chiefly in respect to colors. While it does not record color values as well as the eye, it is far more sensitive to light values and records the colors according to their light values.

When we take these facts into consideration we can understand the possibility of photographing the unseen. Photography is possible only because certain combinations of silver and other chemicals become insoluble in other chemicals but are made opaque by them when they have been exposed to light. It is through the medium of photography also that we are able to judge the light value of colors.

One reason we are unable to judge light values is because the eye is provided with a curtain called the iris. It surrounds the pupil or opening through which light is admitted to the interior of the eye. In a bright light the iris automatically contracts, shutting out a part of the light. If the light is dim it expands and admits a larger proportion of the light thus equalizing the amount of light to some extent, which is admitted to the eye at all times. Flashing a bright light in the dark blinds us until the iris can contract and shut out a portion of it.

There are many physiological functions which are imperceptible to the senses under normal conditions, but which become perceptible only, under abnormal conditions. These functions cannot therefore be

measured by the senses, but may be measured by mechanical means. From the foregoing we gather that our senses are readily subject to impressions which are intended to serve our ordinary requirements. All other impressions are only perceptible to our senses when they have been adequately trained to receive them.

A Live Dead Man

(Continued from page 35)

ered into the ground. As the body was being placed into the earth it seemed to him as though a cord snapped, and he felt freer and lighter than ever before. The snapping of the cord gave him an impulse to ascend, and he soon found himself in the only home he had now, the hut in the second sphere.

Here we shall leave Mike to work out his own salvation. Temptations will assail him and many times he will fall; but with his mother's love and guidance and the Master's help, together with the counsel and advice of many others, he will, after much anguish, remorse and suffering, expiate and outgrow those sins which he committed on earth.

When that time comes, be it months or years, then will he enter the next higher sphere which he would have entered at the time of his transition, had his life on earth been good.

In the third sphere where everything is beautiful he will begin to understand the meaning of Life, and to know that there is eternal progression for every soul.

He will find many opportunities for unfoldment and growth. He will pass on and on to more glorious achievements, until after ages have rolled away, he will have become verily a god—in love and wisdom and power.

The Proud Speeder

"You were going faster than the law allows," declared the traffic policeman.

"Act humble and penitent," whispered Mr. Chuggins's wife.

"I'll try, but it's hard to conceal my pride; I didn't know the old boat had it in 'er."

PSYCHIC POWER

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INTERESTING PSYCHIC EXPERIENCES AT OUR CENTER

From our Center this month we are reporting our experience with another psychic, Florence Hulle, who assisted us in our experiment during the month of May.

Mrs. Hulle is an entirely different type of psychic than Mrs. Keene. She has a spirit child who talks through the trumpet and calls herself Rose. She claims to have died when three years old; would be eleven years old now had she remained in the flesh body. She is as bright as a new dollar and as sharp as a tack; has the wisdom of the ages and expresses herself in the language of the street urchin, the class in which she was born and lived the short period of her earth life. Her voice is harsh and rasping to a degree, one must get used to it before they can tolerate it. She is very religious but does not know why; every one she is attracted to she calls by their first name with the prefix "uncle" or "aunt", and tells them she likes them. Those she does not like, she is equally frank in telling them so. She gives you instructions about how to sit, but when asked *why* these things are necessary, says she does not know. She listens with keen interest to any advice given for her own benefit. To illustrate: I insist on the rules of this Center being respected. Our experiments are for the purpose of education. We see no reason why valuable time should be spent in praying and singing. We believe in getting to business. At first this child thought she must have the Lord's prayer said and "Nearer My God to Thee" sung. But when I explained to her my reasons for not having it, she said "All right," and started to work.

If talking with the dead was a faith process or a devout religious ceremony, then there would be a reason for such proceedings. But talking to these folks is a scientific question and is governed by the natural law whether in a body called spirit or flesh; the process of communication is the same. The only difference is, that we make a mystery of the one and the other is accepted as an inheritance.

Mediums and seekers of this knowledge have accepted without analyzing everything that has been handed down to them. Let us raise a question for discussion. The writer has broken every law to which, as far as is known to her, mediums and Scientists adhere. The question is, have these laws, now used in the seance rooms, any bearing on the phenomena or were they created and adopted by the early fakirs to cover their tricks. If one tries to talk to a medium they refer you to a photographer developing his pic-

tures in the dark. Very well; but why does he do this? Is it not because he has, as yet, not found a better way? and in reality, can this question of manifestation be explained by the law of photography? Is it not true that dark seances are a result of the early persecutions?

I ask every psychic and their teachers and guides to explain these things and one who claims to have been dead for 7,000 years boldly told me she was doing it for Jesus's sake. Others of less notoriety have given explanations, but I have tested the psychic and found it absolutely unreliable. We sum it up and, so far, it amounts to this: Bill Jones told John Smith and he told me and that is all I know about it. That they do manifest is an undisputed fact, but *how*? No one has ever answered the question logically, regardless of how long they have been dead or how old or young they were when they passed out. Of one thing the writer is convinced: This is the plane of development and until we send into that country of the dead, trained men and women, and provide perfect instruments for them to manifest through, we shall get very little real logic or real knowledge about the country, its inhabitants or mode of living and as long as this question is governed by religious fanatics, centuries will pass before their influence can be overthrown.

To return to Rose. Her manifestations through Mrs. Hulle are all in a class by themselves. She wants to be heard, so she pulls the trumpet apart, jamming it together again with a deafening sound, splashes the water to a disagreeable extent, takes the illuminated bands off the trumpets and throws them on the floor; carries the trumpet round and round the room with the rapidity of a flying machine at high speed. All efforts to get an explanation failed. Try as you will, plead or command, it seems impossible to get beyond the fortune-telling element either with those in the spirit or flesh bodies. "What is your name, where were you born?" or: "Tell me, dear mother, what shall I do; shall I divorce my husband or wife," whichever the case may be? Money is the question. The medium must have money; the sitters are looking for a deal. If it were only possible to get a group of men and women, with logical minds together, willing to devote time and money to this question of learning from these souls concerning their lives—they have the passport. It is their shore we are exploring. There must be those who can help us; worthiness of purpose will attract them. Let us be logical and get together and invite these master minds to attend us.

Let us get through with the jingle bells and table tipping and get communication with advanced minds who have learned how to converse with each other, those who can teach us the law of communication.

Before we close we desire to make reference to Louis Lisemer's article in the June issue of *PSYCHIC POWER*. On the 16th of May, in the Friday evening class, a spirit with a shining light, dressed in a white robe, appeared in the class room. He gave us the name of Abdullah. After he had walked around the room, stopping before each one, he went to Mrs. Keene, the trumpet psychic and spoke aloud to the class, telling us he had something interesting to tell us, and that he would speak to us again at the next meeting of the class. At the next class night Mrs. Keene was ill and unable to be here, so we did not hear from him again. No one knew who he was; he seemed to be for all. He stood before the writer first. Each one gave a different account of what they received from him. At this time no one knew of the article which was to appear in the June issue. It was sent to this office by Dr. Wm. J. Bryan, of Valhalla, N. Y., clipped from the *Toledo News-Bee*.

June 3rd we received a letter at this office from Mr. Louis Lisemer, which caused me to remember the incident in the class. We have in Mr. Lisemer a psychic who is destined to be one of the lights of the world; one who will bring the human race to a mind consciousness greater than we have ever had before. We are indeed happy to add Mr. Lisemer to our list of contributors.

Let us be diligent; let us be patient; let us call until our voice reaches into the depths of the Universe of all minds that we may give to the world, real knowledge, real understanding and raise the standard of men and women of the 20th Century, rescuing them from the fetters of religious intolerance by bringing them to the recognition of the oneness of Life in the ultimate. To do this we must study *Psychic Law* and learn its application. *Psychic Light* shall be the light of the world, supplying all need. **PSYCHIC LAW GOVERNS ALL THINGS.**

The price of *PSYCHIC POWER* magazine has been reduced from 30 cents to 25 cents. Ask for it; buy it. This great sacrifice is made for the greater mass of people who are seeking surcease 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.

The Laws That Govern the Receiving of Messages

By FRANKLIN A. THOMAS

Author and Publisher

"How to Hold Circles for Developing Mediumship at Home"

"Soul Science, the Proof of Life After Death"

"How to Develop Psychic Power"

"Philosophy and Phenomena of Spiritualism"

Mathematics, you know, is an exact science, and figures are plain things; as clear as black and white incapable of falsifying. Thus, we know two plus two equals four, and that is all there is to it. There is no more chance of that "four" being false to its proper equation than there is of darkness being light, or of brightness being impenetrable gloom. It was proven true once that two plus two equals four, and if it was proven true once, why is it not true today? No one ever stops and asks for, or appoints a committee of scientific men to investigate, or to find out who has handled that four dollars, or where it came from, or to see if it is genuine money, or what business has anyone to add two twos together, or try to prove that two plus two are four. In other words, no one ever thinks anything about appointing a committee to prove it, because they all know it is a fact.

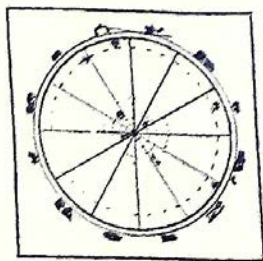
Then, why will mediums allow themselves to go through tests where the conditions are always very hard on the medium, just to satisfy some one's curiosity when it has already been proven? Why should anyone ask for, or want to appoint a committee to prove spirit return when it was proven true that spirit did manifest and communicate with man at the beginning? In fact, all the different religions are based on, or founded upon a spirit message, or manifestations of some kind.

It was pointed out to them at the beginning, and if today they would free their spirit from the errors and inconsistencies of materialism and follow their earlier teachings, they too, would be able to see spirits and get spirit messages and spirit manifestations as they did once.

Man cannot serve two masters; the god of mammon and the God of the Spirit at the same time. That the teaching of Spiritualism is a teaching of the all-knowing and eternal living spirit, and that its phenomena are the affirmation of immortality, which has been proven, was true at the beginning; it is true today. It is these very same church people who, today, will denounce spirit manifestations of all kinds who know nothing about the Philosophy of Spiritualism, and who have never spent one hour in the honest investigation of the phenomena of Spiritualism in their lives. They will go to some Spiritualists' meeting, and by their not knowing the first thing about the philosophy

(Continued on page 43)

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 controversy with any such, though we will at all times welcome communications from them. There are plenty of good technical articles to be obtained elsewhere on the subject, so our message, such as it is, is primarily for the layman. We will be glad to receive any suggestions from any of our readers, and will answer such questions as may be of general interest through the columns of *The Astrological Question Box*.

H. AYRES LANGSTON, Editor.

Eighth Article

The Aspects and Their Natures

An aspect is a certain distance between two planets (or between a planet and the cusp of a sign or a house) as measured in degrees, which has been found to exercise an influence either for good or bad upon the Nativity. To amplify the explanation—the lines of vibration from each planet centering in the human being here on earth forms certain angles with the other lines of vibration from the various other planets. These combinations of vibrations, striking at these different angles cause widely varying effects for good or for evil, producing either harmony or a discordant jangle upon the nervous system of the human organism, in the exact manner as the planets harmonize with each other. So then, in speaking of an aspect, we are referring to combinations of planetary vibrations focusing here on earth, good or bad according to the way the planets themselves combine, and also, here is a vital point, according to the measure of the distance between the planets. The distance between them as it forms harmonious angles or otherwise has much to do with the nature of the aspect. Aspects may be classed in two groups, major and minor. The influence of the latter group is slight and may be ignored altogether by the student in ordinary work.

Major Aspects

Conjunction—Planets in the same sign.

Sextile—Planets two signs apart, 60 degrees.

Square—Planets three signs apart, 90 degrees.

Trine—Planets four signs apart, 120 degrees.

Opposition—Planets six signs apart, 180 degrees.

Minor Aspects

Semi-sextile—Planets one sign apart, 30 degrees.

Semi-square—Planets $1\frac{1}{2}$ signs apart, 45 degrees.

Quintile—Two signs 12 degrees apart, 72 degrees.

Sesqui-quadrant—Four and one-half signs apart, 135 degrees.

Quincunx—Five signs apart, 150 degrees.

When the exact degree of aspect is formed it is called a perfect or "partile" aspect. When the planets are within orb of aspect, but not exact, it is called a "platic" aspect. An orb is the arc of distance through which a planet's influence extends. The orb of aspect of two planets may be found by taking one-half of the sum of the orbs of both. Rather than count too strongly on the influence, the orb most generally used, except for close work, is 6 degrees. For the benefit of those who are more accurate the following list of the planet's orbs is given: Sun, 15 degrees; Moon, 12; Jupiter and Saturn, 9 degrees; Mercury, Venus, Mars and Uranus, each 7 degrees, and Neptune, 5.

Planets approaching a perfect aspect are said to be applying, while those leaving are said to be separating. The former is the stronger as it has not yet reached its full strength, while the latter, having passed the Zenith, is of course weakening.

Conjunction

Here the planets both passing over the same point cause the influence to be divided, and the effect to be

variable. The stronger planet of the combination will have the greater influence, modified by the action of the weaker one. Both will be felt, and the result will be for good or evil as the planets harmonize or not. The influence of the conjunctions may be grouped in three lists, according to the effect produced namely Harmony, Inharmony, and Harsh Discord. These would manifest themselves both from within and from without and be felt accordingly. Following is the list which should be preserved for later reference:

Harmony

Sun with Venus, Mars, Jupiter, Uranus, Neptune.

Moon with Venus, Jupiter.

Mercury with Venus, Jupiter.

Venus with Mars, Jupiter, Uranus, Neptune, Moon, Sun.

Mars with Venus, Saturn, Sun.

Jupiter with Mercury, Venus, Uranus, Neptune, Moon, Sun.

Saturn with Mars, Neptune, Uranus.

Uranus with Venus, Jupiter, Saturn, Neptune, Sun.

Neptune with Venus, Jupiter.

Inharmony

Sun with Moon, Mercury, Saturn.

Moon with Mercury, Mars, Saturn.

Mercury with Saturn, Uranus, Neptune, Sun, Moon.

Venus with Saturn.

Mars with Jupiter, Moon.

Jupiter with Mars, Saturn.

Saturn with Mercury, Venus, Jupiter, Moon, Sun.

Uranus with Mercury.

Neptune with Mercury.

Harsh Discord

Moon with Uranus, Neptune.

Mercury with Mars.

Mars with Mercury, Uranus, Neptune.

Uranus with Mars, Moon.

Neptune with Mars, Moon.

Square

The effects of the square are generally considered to be evil in nature owing to the fact that the vibrations strike at right angles to each other, consequently causing more or less confusion among the cells of the human system. The foregoing lists will serve to show the relative violence of the results when planets are in the square aspect. None of the results are beneficial. It is merely a question of the strength of the violence.

Opposition

Similar in effect to the Square, an evil aspect, but hardly as bad as the Square in every case as there is a possibility of the vibrations from one planet tending to offset and counteract the effects of the other.

Sextile

The sextile aspect is always beneficial, either as a

strong pull from beneficial planetary vibrations, or in so negating the evil effects from malefics that they have no influence.

Trine

Similar to the sextile aspect in effect.

Minor aspects.

The semi-sextile is weakly good, while the semi-square, sesqui-quadrant, and quincunx are weakly bad. The quintile is weakly good if from benefic planets, but if from malefics does not have any effect.

Another so called aspect is the "parallel" or Parallel of Declination, in reality a position rather than an aspect, wherein the planets vary in exact figures of declination not more than 1 degree, but may be in either N. or S. latitude or both. Nature similar to conjunction.

In making out the radical chart the planetary aspects may be divided into three groups, the Solar—those of the Sun to the planets, the Lunar—those of the Moon to the planets, and the Mutual—those of the planets to each other. The aspects of the planets to the cusps are similar to those of the planets to each other. In the progressive chart there are many more to be considered. The greatest difficulty encountered by students and by practitioners as well, is to determine the exact strength of the various aspects, both as they are found on the "radix" and as they occur later in life. Geocentrically the ones affecting the angles, or the first, fourth, seventh and tenth houses are the stronger. But by using the combined Helio. and Geo. charts there is given a clue that is to be found nowhere else. That quadrangle (or group of four signs, mental, vital or motive, or cardinal, fixed, common) in which the Earth is found is the only one in which the aspect has a vital effect upon the life of that individual, either upon his health or upon his other relations with the rest of the world. If the radical chart is being considered, the Earth's position at birth is the clue. If the progressed chart is being considered then the Earth must also be progressed, and if the Earth is in some other quadrangle than the aspect, then the aspect may be to all purpose and intent ignored, for it will have but slight effect upon the nativity.

In a similar way in that to which the planets form aspects, the Zodiacal signs are likewise in aspect and in considering the relation between two people the aspect of their birth signs to each other will furnish a clue to the way in which they will get along together. Signs sextile or trine harmonize. Squares and opposites do not agree. The same signs have much in common, and those adjacent to each other get along fairly well, supplementing each other in many ways. The nature of each sign whether Fire, Earth, Air, or Water, will show how it will get along with any other one. For further purpose of comparison of two charts as to the likes and dislikes, the positions of the various

planets of the one, in their aspects to the planets of the other, will afford an infallible key to the two natures, and give a reliable guide in case of marriage or any other partnership.

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,

311 So. Elmwood Ave.,

Oak Park, Ill.

There have been no questions this month except those of such a personal nature as to make it impossible to print them in these columns. They represent personal problems. The object of this department is to answer questions of those who are interested in the study of this work, who have found certain things the meaning of which was a bit obscured to them. Such questions are always of value to all of us for they give us a little different slant on things. There is no charge attached to such service, for if we can help others to a better comprehension of their own selves we feel it is worth the trouble. On the other hand for those who wish advice and cannot do this work themselves, we are glad to have them get in touch with us, and they can secure a full reading. In that case it is private work and we will gladly take up such problems as are worrying them. That necessitates the regular charge, however, and cannot be done through these columns.

It is our hope eventually to devote some time each month to a study of the national or local questions of paramount issue, and we will welcome any suggestions along these lines. The presidential candidates will be discussed when the information is available. In all cases these questions will be dealt with from an astrological point of view, and should be of great interest to our readers.

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.

The Laws that Govern the Receiving of Messages

(Continued from page 40)

and through their ignorance, they will help to make the conditions so that the spirit cannot impress the medium as they should when under that condition. For an illustration, you can bring into your room the most beautiful rose that ever bloomed, and, if the room is too hot, the rose will die; or, if the room is too cold, the rose will die. It does not make any difference what kind of a rose it may be, it will die if the conditions are not right.

Why is it the farmer is not plowing and sowing the seeds the year round? Because, the seasons and conditions are not right. Everything that grows only grows under certain conditions, therefore remember, that the spirits do not have to give you a spirit message or come so that a medium can see them under all conditions just to please you. Oh! no, no, no! Spirits are only able to give you a message or show themselves to a medium when the conditions are right for them to do so, and you cannot dictate to them what conditions they must have, for they are the ones that will dictate to you. The same people will go to a Spiritualists' meeting, and run down and try to belittle the Spiritualists, because the Spiritualists claim they can see and describe spirits and receive spirit messages when the church people cannot. In reality, the Spiritualists know; while the churches teach it is wrong to communicate with the dead, and also teach that whatever crime man has committed, if he will repent and believe that Jesus will save him, even if it is in the eleventh hour.

The Catholic church teaches that if a man violates God's law, God will damn and send him to hell, and that by paying the priest the amount of money the priest asks, the priest will countermand God's order and pray the victim out of hell into Heaven. In the first place, God did not create hell. How could a man go to hell when there is no hell? Even if there was a hell, how does the priest know that anyone goes there? He is only a man, and how does he know that any certain person goes to hell; also, how does the priest know when he prays him out of hell that he gets out?

The same people who belong to the Catholic church will say that all these Spiritualists are fakers, when in reality, they are the ones who are being faked by their priests.

When a person goes to a medium for a reading, all that the medium can do is to give them what they see, or the impression they receive, and describe what

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ANSWERS To Questions

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

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

Take Notice

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

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

Continued disregard of the rules of this department floods our office with personal private questions which cannot be answered in these columns. We could not ask our Psychics to answer these letters without compensation. Enclose a \$2.00 bill in your letter.

E. G.—Your relief is in sight. No ocean journey this summer. Talk health and you will gain it. Don't let your mind run down and it will not fail you. Apply the method used in Psychic Power office, that of keeping busy day and night. Many people bring on trouble such as yours through worrying over small matters before they learn that hard knocks mean development. Begin now to use your strength by telling yourself these things you have told this department about are enemies and must be routed. We will help you; read and apply the lessons given in the "Text Book of Life."

Cressie C.—You must help yourself more; take hold of yourself; I notice you are a person who tells themselves how bad off they are twice to once telling themselves how good they feel. Learn to know the value of words and their spoken effect on the physical body. What we tell ourselves we are, that we become.

M. L. M.—The party in question is not a suitable companion for you. Look for other company. I find things a little doubtful around you at this time. Don't worry; August will find things in better shape.

Just realize that your body is worth to you millions of dollars. You really could not put a price on it. Therefore, begin now, today, to give the wonderful mechanism the attention which it justly deserves.

—Dr. Delmer Eugene Croft.

The Law that Governs the Receiving of Messages

(Continued from page 43)

the spirits are showing them and what they receive from such spirits, or the person whom they are reading for. Again, whatever conditions are around the person who is having the reading, the medium sees, senses, or describes them to the person while they are giving the reading.

No medium, minister, priest, bishop or pope can call up a spirit. Why? Because the spirits are already here; they never leave here, Heaven. There is no place but Heaven and earth for them to go to after the so-called death of their physical bodies. Then, where are we today? If we are not in the earth, then we must be in Heaven, which is right here. No one would ever be able to see, describe, or to receive a spirit message from the spirits if the spirits were not here.

No person can describe nothing, because nothing does not exist. Therefore, the things that the medium sees, exist or the medium could not see them, nor describe them, unless it was around the person they are reading for. Whoever goes to a medium for a reading with a lie in their heart, that lie is all around them, consequently, they will get a lie for an answer. The medium does not know, and is not responsible for the lie. I do not care who the medium is, or how honest they are, they give just what they see around the person, which is a lie, for the lie is what the person brought with them, and is what the medium sees and gives to them.

Remember, that people may have the very best of conditions around them in their homes, and when they go out on the streets, they are liable to take on some other condition, and when they go to the medium, the medium sees and describes that condition, and of course, the person does not, nor cannot, recognize the spirit message or that condition that is described to him.

I do not care who you are; you are forever under the influence of the spirits, because, you, yourself, are a spirit and spirits are attracted to spirits as mortals are attracted to mortals. Your body is material (matter); no material body could live without spirit which is life, and life is God, of which the spirit is a part. Go where you may, you are eternally under the influence of spirits and, do what you will there are spirits trying to and do so impress you mortals to do what these spirits did, or wanted to do, while living in their bodies. That is why everyone should have their spirit eyes opened, in order that they can see what spirits are around them, impressing them to do the way they are doing.

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