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# EDITORIAL

Have a Part of the People a Right to Make a Law Prohibiting the Rest of the People the Right to Progress Through the Exercise of their Natural Gifts?

As we go to press your editor is greatly stimulated by the aggressive actions of the enemy who have been forced into the open by the constant progress that has been made since undertaking the herculean task of editing and publishing this pioneer paper for the right of all the people to know all the time the truth about life after death. Within the last two weeks three attacks have been made to destroy our movement. The truth hurts. All believe in a life after death. Why not get the truth? Why not know the facts? Why be satisfied with faith when knowledge of the fact is to be obtained by just a little effort, just a little less laziness and a little more energy.

We had hoped for this. The pool must be cleansed, and who but a master pioneer, as one reader of *PSYCHIC POWER* puts it, can do it? With your help, dear readers, *PSYCHIC POWER* will carry a greater message to the world than has ever been carried before. To quote Elbert Hubbard: "It will carry the message to Garcia." Its contributors know the truth and their torch will light the way. They know what the world wants; they have the key that unlocks the door through which salvation lies. When this door is open, the world is saved. They teach you how to think, how to reason and, when you can think and reason, you cast out fear. When you have cast out fear, YOU are the truth, and you are FREE.

The enemies of our truth are vicious and we are disturbing their peace of mind; hence they are stirring up strife.

Contributors, readers, stand by your truth bearer, *PSYCHIC POWER*. Your editor is not on trial, but your truth and right to think is on trial. The enemy in ambush must be smoked out before more damage is done. Wealth is on their side; influence is their weapon; influence of the church, that monster power that has held the world in bondage through the little child since time immemorial. Win or die, is our watchword; press forward and live is our cry. Be a Paul Revere; give the alarm; carry the message to Garcia, that the child of the future may truly be free-born; free from the bonds of fear, superstition and creeds that puts a mortgage on its soul which causes it to crouch in fear and live in darkness, long after the physical death.

Educators, from every field; men of science; laymen who are interested in the progress of the human life and the right to search for truth; YOU are on trial.

The attack has been made where they think the fortress is weak; if the enemy is successful in passing the first guard the battle royal is on and the struggle will be a long and bitter one. Lawyers and courts are expensive; our coins do not jingle together in merry glee, but the power of endurance is great and the words "give up" are not in the vocabulary of your editor. She has struggled through poverty and sickness; always handicapped and undaunted and unafraid she has brought the truth as her eyes have beheld it to the sorrowing world. Give comfort and point the way has always been and is now, her motto. Never give up when you know you are right; forge ahead, is her victory cry.

Join with us, ye standard bearers, from every field and, all together, we will put "the truth that makes men free" on the map of the world to stay. Through it we will make the world a safe place to live in. The orthodox Hell could not be worse than the missiles thrown by these fiendish arch-enemies masquerading under the name of justice; these disturbers of the peace who go from place to place, stirring up strife. Rally to the standard bearer, using your influence and your financial assistance! Protect your rights and the rights of your children's children!

## Illinois State Statute Concerning Fortune Telling

An act to prohibit fortune telling and other practices whereby money is obtained on the pretense of the exercise of occult powers.

Filed June 26th, 1917. In force July 1st, 1917.

273. Fortune telling—Penalty—Exceptions. Section 1. Be it enacted by the people of the State of Illinois, represented in the General Assembly; That whoever shall obtain money or property from another by holding himself out as skilled in fortune-telling by means of card reading, palmistry, clairvoyance, astrology, seership, spirit mediumship or any crafty science, or by any other devices or practices whereby money is obtained from the general public on the pretense of the exercise of occult or psychic powers, shall for each offense be fined not exceeding five hundred dollars (\$500). Provided that the provisions of this Act shall not be construed to include, prohibit or interfere with the exercise of the spiritual functions or office of any priest, minister or accredited representative of any religion, and provided further the provisions of this

act shall not be construed to include or refer to the practice of the belief known as Spiritualism or to any attempted communication with the spirit world, by or through so-called mediums.

274. Advertising fortune-telling—Penalty. That whosoever knowingly prints, publishes, distributes or circulates, or knowingly causes to be printed, published, circulated or advertised, in any newspaper, periodical, magazine or other publication or publications, or by display signs, circulars, hand-bills or any other means, any advertisement of any person's ability, skill or power in telling fortunes or revealing the future or offering advice of any kind or nature by means of occult or psychic powers, faculties or forces, shall for each offense be fined not exceeding two hundred (200) dollars. Callagans 1920 Stat. 3697 (2).

This bill having remained with the Governor ten days, Sundays excepted, the General Assembly being in session, it has therefore become a law.

Witness my hand this twenty-sixth day of June,  
A. D. 1917.

LOUIS L. EMERSON.

(Copy)

Secy. of State for Illinois.

The religious issue was here before the Democrats convened in Madison Square Garden, but what happened there has intensified the issue. The fathers of our country were well aware of the perils of religious tyranny. They tried to prevent that issue in the new republic. Thomas Jefferson drew up his famous bill for religious freedom in 1779, and it became the law of Virginia in 1786. That bill, which in essence is embodied in the first Amendment to the Constitution of the United States, is a truly epochal document. It includes, among other affirmations, this eloquent clause: "*We, the General Assembly of Virginia, do enact that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, or shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess and by argument to maintain their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities.*"

These are eloquent words, words that deserve to be printed in capital letters, framed, and hung up in office, shop, store and schoolroom. These words deserve to be read and pondered by Jew and Gentile, Catholic and Protestant. The ideals of Washington, of Jefferson and of Lincoln are on trial. They are being tested anew; they are being tried as by fire. Nor is it quite true to say that only part of the people are on trial. Every last mother's son and daughter of us needs a new birth of freedom and a baptism in the spirit of our fathers.

## Horace Sees Throngs at Novena to St. Anne

I visited a very wonderful and very sacred place yesterday. It brought vividly to mind the famous city of Lourdes in France and its equally celebrated shrine.

Countless thousands of pilgrims journey to the French city in its charming sunlit valley to experience that religious solace and ecstasy of soul that the presence of many venerated relics of church martyrs and saintly personages impart.

So let me tell you of this beautiful religious rite that will occupy the thoughts of many thousands during the next few days. It is called the Novena of St. Anne's. The church is at Thirty-eighth place and S. California avenue, in charge of the Rev. J. V. LaMarre, a devout and consecrated member of the priesthood of the Catholic Church.

This public novena begun yesterday ends on July 25, while the feast of St. Anne is on Saturday, July 26. Many pious pilgrims, finding it impossible to attend the public novena, make private novenas or attend novenas at their parish churches, ending with a pilgrimage to the Shrine of St. Anne of Brighton Park on the Feast of St. Anne, July 26.

On the feast day, pilgrims are expected to attend in such great numbers to receive communion, to venerate the relic and to take part in the procession and prayers, that it will be very difficult to accommodate them. For this reason it was thought best to begin the public novena one day earlier, finishing it on the eve of the feast, thereby enabling the priests to devote all their attention on the feast day to the pilgrims. The sermons during the novena will be by the Passionist Fathers, Father Aurelius, Father Raphael and Father Edwin.

The novena is, essentially, the reciting of special prayers on nine consecutive days. To these prayers other devotional exercises may be added. The pilgrims are to select certain prayers and recite them in the honor of St. Anne on the designated days. It is possible to add other good works, such as receiving communion, visiting the church, fasting, almsgiving, etc. It is possible to choose whatever suits one's devotion or convenience.

Many hundreds attended yesterday afternoon, and as I stood at the open door I marveled at the immense crowds who passed so reverently through the open door—not only Catholics, but devout members of other sects as well.

There were cripples, dozens of them, with here and there the frail body of a deformed child, bowed in silent homage to his or her Master.

Then there were paralytics; men and women from



whose bodies the germs of disease are quickly sapping the corpuscles of life; white-faced, sickly and anemic humans.

The novena of July is dedicated to the English-speaking people, and the novena of August, between the same dates, is dedicated to the foreign tongue speaking men and women. —*Horace Wade.*

Great and fashionable Trinity Protestant Episcopal Church, standing at the top of Wall street, publishes this report:

Last year's income, \$2,148,681.

Present assets of that little band of followers of the lowly Nazarene, \$13,329,053.

You note "Carried to renewal account, \$186,762."

The young man (see Matthew, 19th chapter) that "went away sorrowful" after being told, "Sell that thou hast and give to the poor," probably sits in Trinity's congregation, if there is anything in the reincarnation theory.

Think of one Episcopalian church keeping on hand thirteen millions of undivided assets while scores of the Episcopalian clergy, miserably underpaid, struggle to make ends meet!

Why does the Catholic Church recognize a message from Jeanne d'Arc and refuse a communication from your mother? Does not the same law prevail for one as for the other?

From the Herald-Examiner: Orleans celebrates the anniversary of the town's deliverance from the British, through the guidance of Jeanne d'Arc 495 years ago, who is now a saint of the Church.

If one lives after death, do you not think the other lives also? If one can reach those on the earth plane a sufficient number of times to be canonized by the great Church of Rome, do you not think your mother might reach you? Once would be sufficient for your mother to reach you and you would know that she had found *Life*, real Life. Her message to you would canonize you. Your mother was sainted when she became your mother and her voice ringing with clear notes to you, her boy—her girl—would bring you back to real Life too.

The natural Law governing Life does not confine itself to Life before death; neither does it relinquish its control because of death. Death is purely a physical function and has jurisdiction only over physical matter and only has power to change form; it can not even change the substance matter. Study your Law.

### Spirit Manifestations Recorded in the Bible

**MATERIALIZATION**—Genesis III:8; XVIII:1; XXXII:24; Exodus XXIV:10-11; Ezekiel II:9; Daniel V:

5; Luke XXIV:15, 16, 29, 30, 31; John XX:19-30.

**SPIRIT WRITING**—II Chronicles XXII:12-15; Daniel V:5.

**INDEPENDENT SPIRIT WRITING**—Exodus XXIV:12; XXXII:16; XXXIV:1; Deuteronomy V:24.

**TRUMPET SPEAKING**—Exodus XIX:13, 16, 19; XX:18; Revelations I:10.

**TRANCE**—Genesis V:12-17; Daniel VIII:18; X:9; Acts IX:3-9; XXXII:17; II Corinthians XII:2.

**HEALING (Old Testament)**—Numbers XXI:8-9; II Kings, V:14; I Kings, XVII:17-24; II Kings, IV:18-37.

**HEALING (New Testament)**—Matthew VIII:5-13; XII:10-13; Luke XIV:2-4; Mark III:2-5; Luke V:17-25; John IV:47-54; Luke IX:11.

**DISCIPLES COMMANDED TO HEAL**—Acts XIV:8-10; Acts III:1-8.

**GIFTS OF HEALING**—I Corinthians XII:9-28.

**HEALING BY MAGNETIZED ARTICLES**—II Kings IV:29; Acts XIX:11, 12.

**INDEPENDENT SPIRIT VOICES**—Deuteronomy IX:12, 13; Ezekiel I:28; Matthew XVII:5; John XII:28, 29, 30; Acts VII:30, 31; IX:4, 7; XI:7, 8, 9.

**SPIRIT LEVITATION**—I Kings XVIII:12; II Kings II:16; Ezekiel III:12, 13, 14; VIII:3; Acts VIII:39, 40; possibly Matthew IV:1.

**SPIRIT TESTS**—Genesis XXIV:14-19; Exodus IV:14-31; Judges VI:36, 40; I Samuel I:10, 11, 17, 26, 27; I Samuel X:2, 6, 9, 10.

**SPIRIT COMMUNICATION IN DREAMS**—Job XXXIII:15; Joel II:28; Genesis XXVIII:12; XXXI:24; XXXVII:5; XLI Judges VII:15; I Kings III:5; Daniel II:4; Matthew I:20, II:13; XXVI:19.

### Where Are the Dead and Who Has the Right to Make the Law for Them?

Can the priest or preacher prove that there is life after death? Are they not taking money under false pretenses when they tell the people of a future life? Large sums of money are paid to these men for masses for the dead? Where are these dead that their keep can be paid for with gold?

The people you wrong will meet you when you die and you can not escape their judgment.

Look not upon today; think of all that has been and plan for the fulfilling of a greater day on the morrow.

Keep your mind steady and your heart filled to overflow with the healing love; then all who come into your presence will feel you are blessing them.

To right the wrongs in the world we must begin with the expectant mother.

### Words That Carry Weight

IF we have helped you, HELP us to help others. Send us the names and addresses of your friends whom you think would be helped through reading PSYCHIC POWER magazine.

READ WHAT OTHERS SAY ABOUT this up-to-date, helpful magazine:

Publisher of "Reason" writes:

"You are producing a fine magazine. Wishing you enlarged success and noting with joy how you are doing things, I am, fraternally,

"B. F. Austin."

"Psychic Power,  
1904 N. Clark St.,  
Chicago, Ill.

"Will you kindly send me a sample copy of your publication? Have never seen one but heard much.

"Very sincerely,

"Jessie K. Coryell (Artist)."

"Ella E. Danelson, Publisher of Psychic Power Magazine:

"Dear Madame: Noticing a copy of Psychic Power on the newsstand last week, I purchased a copy. After reading the editorial page and one or two articles, I was struck with the Spirit and worth of the magazine; that when I saw the little 'ad.', 'Wanted—Solicitors to take subscriptions for Psychic Power,' I felt that I could be an enthusiastic solicitor for the paper.

"Yours truly,

"Wm. E. Johnson.

"(At present a student at Northwestern University.)"

"May 6, 1924.

"My dear Mrs. Danelson:

"I am in receipt of a copy of Psychic Power, and as an author and writer along congenial lines, permit me to express the greatest pleasure in its perusal.

"Enclosed find check."

"May 22, 1924.

"I like your magazine immensely—the copies just received confirm the very high opinion formed from the perusal of the sample copy.

"Artie Mae Blackburn, B.L.I.,

"Founder of the School of Stellar-Numerology."

I am master over all destructive elements.

"As a printer I could not suggest an improvement in the typographical arrangement of Psychic Power. In every way it is the handsomest magazine in the world—and the best.

"With every kind wish,

"Louis Lisemer, Publisher,

"The Tri-County News,

"Grand Rapids, Ohio."

### An Announcement

In a series of articles to PSYCHIC POWER Louis Lisemer will discuss in a fascinating and convincing manner the subject of Psychic Science, and will endeavor to prove his contentions by relating his psychic experiences in the seance-room, in the psycho-visional dream, and in his contact with men and women. This psychic's experimental knowledge, which he has gathered in the realm of psycho-activity, is most remarkable. His deductions are made exclusively from his varied fields of experience, and he is, therefore, encouraged by confidence as he writes and dissertates in the public prints and speaks and expounds before audiences upon a science which is now interesting thinking minds in every line of intelligent and inquiring thought and in nearly every avenue of human activity. Universities are establishing chairs in its elucidation.

Mr. Lisemer's series of averments and dissertations as they will appear in PSYCHIC POWER will be inter-linked like an endless chain of circumstances in evidence of proof of the continuity of life, in proof that spirit-return and communication are facts in Nature, and therefore a science, that love is stronger than death, and that the human soul is an entity of progression. Speaking in an advisory way, the editor of PSYCHIC POWER will venture the assertion that thinkers will profit if they will place their orders for this magazine early and thereby not miss this invaluable presentation of psychic facts as they function in their full power and transcendent glory. Illustrations and spirit-pictures will grace a number of these illuminating communications to PSYCHIC POWER.

The happy state of mind, so rarely possessed, in which we can say, "I have enough," is the highest state of philosophy. Happiness consists not in possessing much, but in being content with what we possess. He who wants little always has enough.—*Zimmerman*.

Show me a man who makes no mistakes, and I will show you a man who doesn't do things.—*Theodore Roosevelt*.



# 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"; "The Psychology of Hamlet"; "Can Science Answer the Riddle of the Grave?", etc., etc.*

*Eighth Paper*

## From Unconscious to Conscious Mind

According to the analysis thus far made, we find that the universe is a panoramic embodiment of ceaseless motion. The secret of the Cosmos is *Perpetuum Mobile*. Nothing so small that it ever has an instant of rest; nothing so vast, that final pause can ever occur in its ceaseless revolutions. The largest orb reduced to its minutest unit loses not its innate velocity or its rhythmic oscillation.

This view of the universe, scientifically expressed, is really identical with what in metaphysics and theology is construed as Spirit. Spiritus is breath or motion. Primordial, persistent motion is the spirit of the universe. But in our study we must avoid the use of the term spirit because it has attained a specific theological significance. Motion as Energy is the better term.

Now, physically interpreted, form is determined by mass and motion; but mass is itself determined by the velocity of the movement. Mass, as science now construes it, is not matter or weight (see Soddy's "Matter and Energy," p. 170). Mass is inertia, or the disposition of a body when at rest to stay thus, or when in motion to continue moving. "Inertia is the disinclination to move when at rest, and the disinclination to stop moving after starting." (Soddy.)

Of course in this sense absolute rest is not meant (for there is no such thing), but merely relative rest. A body evenly balanced is said to be in a state of rest; but that merely means that the particles of which it is composed are so rhythmically related that its oscillations balance each other. That is the reason we regard visible mass and motion as matter; for apparently it is at rest, and because of that we can perceive it. But actually its component units are in ceaseless activity.

Hence, Motion, in some form of inertia and energy, is the fundamental state of Nature. We have previously referred to the electrical corpuscle, or the electron, the, at present, last reducible unit of molecular matter. Now, this infinitesimal particle, computed to be no bigger than the one twenty-five millionth of an inch in diameter, is detected merely because of its never ending vibratory energy.

An electron is the *immaterial* unit of matter. This

statement appears absurd. Nevertheless "it is just because the electron has a definite mass, even though it is by far the smallest known, and still is not a *material* particle, that its chief interest lies." (Soddy.) That is, merely because of the fact that the electron possesses the quality of mass, or inertia, which is the fundamental property of matter, it is susceptible of transformation from invisible substance (or motion) to visible matter.

This initial unit of matter, the electron, itself invisible and immaterial, evolves into the myriad visible and physical forms of matter which we call the world. But it never loses its initial vibration. Each individual unit of matter, or electrical particle, oscillates with (that is, attracts or repels) every other particle, and their infinite association, though seeming to constitute static substances, nevertheless ceaselessly move in flux and flow. No period in all the infinite can be conceived of when Motion was not; for potential energy was already inherent in the Ether (granting its existence), as indicated by Faraday's "strains," or the theory that "electricity" is merely leaved or rolled up processes of the ethereal medium. Lamour, quoted by Le Bon in "Evolution of Matter," states boldly "the material molecule is entirely composed of ether and nothing else."

By the involution and the exfoliation of the Ether, therefore, Chaos was transformed into Cosmos. This at least is the latest theory of science, which seems ably substantiated by facts. The history of Motion, then, is the history of the universe.

However, we have observed in the analysis thus far presented that in all the phases of motion, from the primal, theoretically undifferentiated state, to its most complex and heterogeneous condition, its processes seemed to be determined by logical or rather mathematical relations. Speaking of the atom, Mills ("Within the Atom") says: "The permanence of a group of protons and electrons (i. e., the positive and negative electrical charges of an atom) will depend upon the geometrical arrangement."

That is to say, a germinal process of Cosmic thinking, an inherent mental element, is present even in the germinal state of matter, whether in a wave of ether revealed in light or sound, or in the vibration of the

cortical cells which actuate the consciousness of a human being.

We may then justly say primal motion is primal thinking: relation in geometrical arrangement is thought expressed in motion; thought expressed in motion is mind; therefore the universe is essentially a mental process. Mind and Matter are one, in essence, diverse in manifestation. They constitute the same experience viewed from opposite standpoints. Together they constitute the source and substance of all the phenomena of the invisible and visible world.

But it must not be forgotten that **Man is the interpreter of the Universe**. There is no Revealer of knowledge extraneous to man. He himself discovers the universe, without the intercession of a super-human revealer. Hence man knows the universe merely as he knows himself; he interprets it, necessarily in terms of himself. But this leads us to the question of the source of knowledge which man possesses. We must determine whether it is something that already exists previous to man's advent, which on his arrival he some way mysteriously converts into consciousness (a process of thinking which the philosophers call "a priori"), or whether what we call knowledge is merely the component of man's experience or contact with the existing world.

Now, whatever Man is and whatever the World is, there must be a common element, which functions like a bridge between them, permitting the world to enter into man and man to enter into the world. When we seek this essential common element we are again driven to our old friend, Motion. This is the element or principle, common to nature and to man, which transmutes the activities of the Universe into the conscious and unconscious cognitions of Man.

When denuded of all mystifying attributes, which man himself reads into his own experience, Matter, as we have seen, is, in the last analysis, but a Form of Motion. When denuded of the mystifying illusions of consciousness, which are but the effects of man's own interpretation of Nature. **Man himself is but a Form of Motion.**

This latter conclusion, although seemingly compelled by the rigorous laws of logic, is to many revolting and inconclusive. The purpose of this chapter is, then, to show that the phases of human experience known as Sensation, Emotion and other states of consciousness are the formal registrations of Motion in the physical organism and reflected in the mental activities. To begin with Sensation.

A sensation is an affection of the nervous system which man perceives as a mental state. Through the gateway of the senses comes the entire sphere of man's knowledge or cognition: but when that statement is made there are always some who dispute it and insist

that there is what is called a priori knowledge, intuitions; certain supposed fundamentals that exist in the mind before and are essential to a physical knowledge. It is now, however, commonly admitted that such interpretations of mind are dated by modern science and psychology. They belonged to the teachings of Plato and Kant, but Locke's "Essay on Human Understanding" and Spencer's "Synthetic Philosophy" the conclusions of transcendental psychology are but little relied upon. We now understand the source of knowledge to be the agitation of the nervous system. But the agitation registered in the brain and the intellect or mind receives the registration as a perception. It is evident we must distinguish between the agitation and the perception; the one we regard as physical, the other as psychical or mental. But we have no way of determining that the mental could exist without the physical state. Let us illustrate this by an ordinary bit of knowledge. For instance, use this machine on which I am pounding out my thoughts. I say I know the existence of this machine; but how and when do I know it?

First, I am confronted by an object consisting of certain parts, functionally related which, being manipulated, respond to my volition. Now, I know the machine as an entirety not of itself, but because I learn it consists of separate parts which have distinctive qualities (as shape, color, etc.), and only as I become acquainted with each of these parts and their qualities, and apprehend their relation and association, do I mentally conceive of the complete machine. The thing I then mentally perceive as a machine is in its entirety entered my consciousness only as I have first perceived its individual parts; and these parts have been perceived by my mind only as I have perceived the effect (registration of the sensation) which each of these parts has produced in me. The whole process, therefore, of perceiving and knowing the machine, or typewriter, is the result of a series of sensations, or nervous vibrations, without which I could never have perceived or conceived the existence of the machine.

However, there is one more phase of the knowledge I possess of the machine which must be studied. Thus far we have analyzed but half the truth. Suppose the machine were utterly destroyed and no reproduction of it were possible. Then, with the impossibility of ever again experiencing the sensations I will have been totally deprived of ever again perceiving or knowing the machine. Manifestly not. For once the registration of the sensations or nervous agitations in the brain centers is effected, then there remains the conception or mental reproduction of the object. My experience of the machine is physical, or a sensation; but my knowledge of the machine is mental or a spi-



itual concept. The experience is a physical feeling; the cognition is a mental image.

But, it is argued, the fact that I can understand the relation between the physical feeling and the mental cognition proves that there exists in the human mind the intuition or capacity of discerning the relation. It is argued that this intuition exists previous to all experience, as a necessary state of my mental constitution.

But, on analysis, this is found to be erroneous. We perceive this if we study the instincts in the lower animals. Here we discover a similar situation to that of human beings. The animal also mentally perceives the relation existing between objects and itself, and acts as logically as human beings.

The fact, however, that animals and insects act always identically toward their surroundings, their actions have been regarded as mechanical and instigated wholly by physical stimuli.

This latter conclusion is indeed insisted upon by modern psychology. Any cat, for instance, acts in precisely the same manner as any other cat, when the presence of a rat suggests a palatable meal. Any bird, of whatever species, trips and flies and sings, in precisely the same way as any other bird, however different its notes and vocalizations may be.

As far back as runs the memory of man, the beaver has built his house according to the same architectural plan; the ant and the bee have apparently built their subterranean dwellings and complex hives after the same unalterable pattern and geometrical formation. However, somewhere in the untraceable past, there must have been a beginning of these performances. We must not forget that animals and insects were not created out of hand, as we once thought. All forms of life have descended from preceding forms. Not only that, but all reflex activities have gradually responded to environment in the course of ages. The existing forms of life, slowly descending and diverging from previous forms, carried on the reflex response of the preceding generations and thus established as fixed habits or permanent instincts the faculties now prevailing.

This becomes apparent as we study the ascent of the instinctive reflexes in the lower world of living things. In the lowest forms of life (protists and unicells) the reflex of the physical stimulation is very evident. But as we ascend to the higher forms and the nervous organism becomes more complex, as the outward stimuli become more varied, the reflex response becomes accordingly more involved and complicated. Therefore, what in the lower forms we can easily detect as mere reflex activity, in the higher forms is less easily traced to its source, and takes on the manifestation of what we call mental or conscious phenomena. As Haeckel puts it:

"The special instincts of particular species were formed by *adaptation*, and the *modifications* thus acquired were handed on to posterity by *heredity*; in their formation and preservation, natural selection plays the same part as in the transformation of every other physiological function." (Riddle of Univ., 105.) But many find difficulty in the fact that, the instant the insect or chick appears, it at once begins the manner of life it continues to its death. Whence did it acquire that capacity if not by already existing or preternatural faculties. Dr. Carpenter, for instance, tells us that "a fly-catcher immediately after its exit from the egg has been known to peck at and capture an insect—an action which requires a very exact appreciation of distance, as well as a power of precisely regulating the muscular movements in accordance with it."

Here it would appear that the fly-catcher is really born with a superior intelligence, an instinctive, rational and mathematically calculating mind. But it appears, when better understood, that the seemingly intelligent act is but the ensemble of a series of reflex responses of its nervous system to external excitation. Let Herbert Spencer explain: "The action implies impressions on retinal nerves, impressions on nerves proceeding from muscles which adjust their lenses—implies that all these nerves are excited simultaneously in special ways and degrees; and that their complex co-ordination of muscular contractions, by which the fly is caught, is the result of this complex co-ordination of stimuli."

In simple words, what is here regarded as a special form of innate capacity in the fly-catcher, namely, an instinct that makes the persistence of its life a possibility, instead of being a faculty which has been created out of hand for the preservation of the insect, is really a reflex result of a complex series of motions which reveal themselves in an ensemble, or a form of action, that we interpret as intelligent.

Thus: the ray of the sun playing on the retina of the eye is a mode of motion known as a luminiferous vibration. The response of the retinal nerve to the stimulation of the luminiferous vibration whereby the insect is detected is a correlated mode of motion. So on through the affection of the optic nerve registering in the brain center, and the consequent activity of the motor nerve actuating the muscular movements of the fly-catcher, the entire drama is nothing more than the co-ordinating functions of a series of vibrations or nervous, cellular and muscular motions.

But, granted that sensation is a reflex response, is also perception a result of motion, the same as sensation? Granted that perception is a result of motion like sensation, is also conception or the mental image a similar result?

In short, is every state of consciousness, reduced to

the last analysis, also a mode of motion? We think so.

This is the crux of philosophy—the conflict between transcendental and empirical psychology. There always will be a difference of opinion—for positive agreement seems impossible. Modern empirical psychology inclines to the conclusion that, scientifically interpreted, all we can understand of the origin of consciousness lies in regarding it as a resultant of interacting lines of energy, of co-ordinating modes of motion, precisely as all other phenomena of the universe are established.

If we say it is impossible to find a bridge between physical activity—mere motion or vibration and intelligence or rational consciousness, the answer is that there is nothing more mysterious in that analysis than in the chemical analysis of matter, whose formation is wholly the effect of motion, which, primarily invisible and imponderable, becomes ponderable and visible. There is nothing more mysterious in regarding consciousness as the result of motion affecting the nervous system than in perceiving the result of two or more chemical units transformed by electrical energy into a substance wholly unlike themselves.

Who can explain why two units of hydrogen and one of oxygen, when energized by an electrical current, suddenly reveal themselves as water through their nuptial union? Yet we know the result is wholly due to the electrical energy that sets up a new mode of motion between them. And so on, all through the chemical phenomena of the universe.

Hence, we say every sensation is a form of motion in the nervous centers; every perception is a mode of motion in the cortical centers; every concept or mental image is a mode of motion registered in specific brain-centers. All modes of Consciousness are therefore in the last analysis modes of motion.

The practical value of this deduction lies in the fact that it so rationally explains the effect of what we call mind on the body and material substances. It gives us a manner of approach to all the problems of psychology that is simple, rational, educative and void of mystification. If what we call the mind, in all its functions, is the co-ordinating activity of a complex series of motions, then we may understand how the will affects the body, how a feeling or mental impulse affects our muscular actions and daily conduct; how a mental image becomes a sort of active matrix from which spring our inclinations, dispositions and purposes of life.

When we understand that all thoughts and mental processes are results of vibratory activities or phases of motion, then we approach an understanding of what is meant by the now popular phrase, "Thoughts are Things."

They are not things existing in "airy nothingness."

but things, or modes of energy, existing and functioning in the organs of our physical bodies; modes of motion that activate our inanimate beings, that constitute the basis and substance of our complex consciousness; modes of motion which must be analyzed and comprehended, that we may analyze and understand ourselves—our idiosyncrasies, our personalities, our characters.

The fact that consciousness is construed as a momentum of energy revealed in visible lives; but that it itself is motivated by a momentum of energy that has its source in the invisible depths of the unconscious activities of the mind, can be much better appreciated and appealed to, if we realize that both conscious and unconscious states are modes of motion that are ever stimulating us for good or ill, as we yield or resist, as we ignore them in ignorance or appropriate them with understanding.

(To be continued.)

### Foiling the Robbers

I understand it now, the oil had to be given away to prevent it being stolen.—Arkansas Thomas Cai.

## Who Am I?



AM more powerful than the combined armies of the world. I have destroyed more men than all the wars of the world. I am more deadly than bullets and have wrecked more homes than the mightiest of siege guns. I steal in the United States alone, over \$300,000,000 a year. I spare no one, and I find my victims among rich and poor alike, the young and old, the weak and strong; widows and orphans know me. I cast my shadow over every field of labor from the tilling of soil to the making of every necessity. I murder, maim and cripple thousands upon thousands of age-earners every year. I lurk in unseen places and do most of my work silently. You are warned against me but you heed not. I am relentless. I am everywhere, in the home, at the mill, on the streets or wherever man will venture. I am imitated and glorified by some false bravado. I make men risk their lives to appear brave before others. I bring sickness, pain and misery, degradation and death, and yet few seek to avoid me. I destroy, crush or kill. I give nothing, but take all. I am known by all. Yet none betrays me. I am your worst enemy

## I Am Carelessness



# POWER OF THOUGHT

OSCAR L. CLARK

The most important power given to man by Nature is thought. How few people realize that, in thought, they have a most powerful tool; but such is the case: a vastly wonderful power in the hand of man which he wields every moment of life, affecting his every step.

The real, underlying man is Soul. Thought is one of the Life-given powers or tools which the Soul wields.

No word is uttered, unless prompted by thought; no ever so instantaneous; no action but what follows on the heels of thought; no deed but what is the result of thought. Thus thought would appear to be the start or underlying cause of all manifestations of Life.

The thought power of the Over-Soul was exercised and brought into manifestation the great Universe. Ever since, thought has been working continual changes and alterations in matter. All is accomplished through thought power.

Soul is the sculptor, thought power the deft hands, matter the clay in which the ideas of the artist become manifest.

Science tells us that all matter is cellular, minute atoms, each containing a bit of mind. These minds respond to thought, which thus makes changes in the matter. Weak thought works slowly, but, like the "Tortoise," after a time reaches the goal of accomplishment.

Life is cause and effect. Thought is always the cause: success, happiness, or failure and sickness, the effects. Therefore, if one's life is discordant it is to the thought that one must turn for the cause. The cause is that which needs to be doctor'd, and not the effect. Remedy the cause, change the thought, and the effect or result will reflect the change. Sickness is due primarily to wrong thinking. Failure is caused by the negative aspect of thought power.

Like electricity, the power of thought has two aspects, positive and negative. Man, the Soul, has the freedom to use it as he wills, and receive the dues of his stewardship of this power.

Positive thought is uplifting, unselfish, fearless, confident, and causes good effects, to sender and receiver. One's own thought is attached to himself and will return to him not void, but brings back the result or fruit of its work.

Negative thought is uncertain, selfish, bold, weak, and works bad for all.

Thought reflects in one's appearance unerringly. All the cosmetics in the world cannot erase the effect of wrong thought. If one would become beautiful,

shield the Soul power of right thought instead of the eternal implements of adornment. The external is the effect of the internal cause.

Thought in its positive aspect sets up vibrations which draw to one what he wants, better than in an atmosphere of peace and happiness and create conditions of ineffable bliss. "It is a state of peace." Thus Heaven is of man's own creating, a condition and not a place. A condition resulting from the proper exercise of the power which is within the mind.

Change the way of thinking and you translate your self from discouragement to cheer and happiness. One word, the result of thought, will often turn a man from suicide to hope and life.

Thought is the heritage of every man, rich and poor alike; a talent given that he may use or lose. Thought brings happiness to the wealthy. It is a power, a growth no man can deprive you of.

In its negative aspect it draws to one that which he fears: that which he wishes to fall on others, comes to him; sickness and disease rush in to fill the vacuum set up. Change the thought power and positive vibrations are set in motion, which will restore the lost harmony.

Psychoanalysis is a recent scientific application or realization of this great power of thought. This system looks to the thought as the cause of existing conditions. One can do as much for himself. Having found the offending thought cause, drive it from you with denial of positive vibrations.

Matter not what the environments of a man may be; his thought makes for him a Heaven or Hell anywhere. The child of fortune, lacking nothing money can buy, may be a most unhappy soul while the simple child of humble circumstances sings a continual song of joy in her daily life.

It takes no more power of thought to exercise the positive aspect, setting in motion causes which will bring to you bliss, than the negative which brings its trail of misery and distress. Choose, and so you will be.

Thought goes out on the wings of the breath exhalation and, as a pebble dropped in a placid pool, setting up ever widening circles of vibration outward, goes into the atmosphere in similar waves, circling outward to the station or person concerned.

If you are unhappy, don't blame others for your trouble is the result of your own thoughts. If you exercised your thought powers aright, no matter what others might think, say or do, you would enjoy perpetual peace, health and happiness.

You alone are responsible for the way you use this all-important power, and so can blame none but self for your conditions. Uncontrolled thought draws one into a maze of trouble, as any power running wild. Fire is a terrible master but a wonderful servant. Thought is the ruler of the soul; if one will but assert his mastery over it.

Right thinking, or the proper exercise of this great power, will result in right actions, words and efforts; health, success, peace, happiness and joy.

Look to your power of thought if you suffer mentally, physically, morally, spiritually or otherwise. There you will find the key to the whole situation. Out of the heart are the issues of life. Not the physical heart, but the spiritual heart or center of man, which is the Soul. The existing conditions are but the effects which you yourself have started by the primary cause thought.

Study your soul self, know your powers, set up causes which will bring about the desired results. All apparent manifestations are but the external appearance or result of inner causes. The plant is the effect of the manifestation of the inner life principle of the seed. A seed, if we would say it thus, has but one main thought, viz.: to become a plant, bud, blossom, and fruit. Instinctively the lower forms of life have one effect to achieve unerringly. Of themselves they do not fail. Man has a free will whereby he may choose to a certain extent what he will do. But choosing the wrong, he learns by experience that he has erred; then he retraces his steps or turns to the one way of life. The unerring instinct of the single road of growth is pointed out to man, if he but follow the instinct of intuition.

We are formed by our thoughts.

Man is a small counterpart of the whole universe, with all power latent in his soul grasp. The world is but an aggregate of individuals. That the world, Humanity as a whole, may be better, each man as a power unit must be better. If each one sets up right causes by right exercise of thought power the world would be an aggregate of the causes which would bring about harmonious results.

Think right and you will talk, do and be right, oh, searching soul!

Search within yourself and you will hear the unerring voice of your guardian spirit saying, "This is the Way, the Truth and the Life."

### A Standing Threat

"Alfred," said his mother in a low, tense voice, "if you disobey me, I will spank you right here on the spot."

The little fellow looked up. "Mother," he inquired with interest, "where would you sit?"—*Boston Transcript*.

## Don't Argue with the Skeptic

By WM. J. BRYAN, M.D.

(*Imaginational writer, medium and physician*)

A skeptic remains such, till he becomes otherwise convinced. And knowing this condition, we do not spend our time uselessly by arguing, but we simply say: "Continue your investigations and gain the experience that will eventually lead you to the truth of Life after Death. You must be convinced in your own way." *The truth cannot be forced on anyone.*

Let in the light of reason, logic and common sense, for it will enable you to see with a clearer mental sight, and then you will grasp the truth and wonder why you delayed so long.

To everyone there comes a time when contemplation over the wonders of the universe leads him to consider his future, his destiny and its probable surroundings. Aside from mere theological statements, it becomes a matter of fact that our physical body dies, disintegrates and turns to dust, its component parts chiefly reappearing in vegetation. But there is something more to be accounted for. The life-principle, which animated the physical body and mind—let us assume that life is a mysterious force, which animates all living creatures. This being a fact, we decide that life (as a principle or power) will carry us along to the future life in the spirit-world, for this is exactly what takes place with every one, when he or she passes over.

The uplifting influence of spiritual thought cannot be over-estimated. It surely helps us to learn much that overcomes disgust, and it enables us to view the present and the future with a calm determination to be optimistic and to look on the brighter side of life.

Why some cannot understand that this earth and the spirit-world are very closely connected by human ties of affection, is quite astonishing, unless one explains matters by declaring that humanity here is in the primitive stage of development, and it must be given more time for unfoldment.

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

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### Affirmation

All evil thoughts must perish when released, that no one can be harmed.—*Elo E. Danielson*.

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Indulgence kills the spirit.—*Goethe*.



# WHERE DOES THE SUICIDE GO FROM HERE?

EFFA DANELSON

(Continued from last month)

Analyze and reason out the improbability of the cause of death to the physical body having any bearing on the future life. I can see how it might affect the mind and hold the person in remorse, but like all things that drag us down for a season, we rise supreme by changing our viewpoint of life. Is it not a fact that the story of every spirit is the result of their experience and, if summed up, the *real* life from their viewpoint? One may find life gay and they will judge the whole by the little squint they get at it. The same holds good with the dismal one. In this phase of life we classify. We call them gay butterflies or busy bees. We have those who see life from a high plane and those who see it from a low plane; and then there are the intermediary ones who look upon life from all sides but not one of these groups represents the major portion of the travelers. If one suicide has found life enshrouded in darkness because of his remorse, do you think it is the Law? Let us look at his life before death; did he look upon the bright side of life while in the flesh? Was he not in this darkness before death? Death would not change his viewpoint. Hence, is his outlook after death a real or an imaginary one? Who can say? Let us, at least we who can keep our judgment and analyze within the bounds of reason, not accept theories as facts, even though they come from those who have made the change. Let us, when we can, look into these people's lives before death and see whether their judgment was good.

Why hang on to old worn out creeds? Let us discuss these questions of life after death with modern enlightenment.

If a child is born crippled or deformed on the physical plane it is cared for and every attention is given it to restore it to normalcy. There is always a helping hand stretched out to those who cry out for help and we have institutions to care for the helpless. Is it reasonable to think that all of humanity becomes hard-hearted and that after the death-birth all this is changed? Is it not more reasonable to think that those who have gone on before are as ready to help these unfortunate ones as they were while here? Is it not also reasonable to think that one has at least as good a chance in the country of the dead as an emigrant has when going into a new country? Is it not a fact that the most necessary thing to take with us, is knowledge? Is it not also a fact that the only thing that holds us in bondage here or there is fear and super-

stition? And further, is it not the truth that only knowledge and understanding of the laws governing that life can bring us out of this bondage, whether we commit suicide or die by the hand of another? I would like to ask those who advocate Hell and Damnation for suicides and those who are condemned to die by the hand of the Law, to answer me this question: Where do you get your authority for such damnable statements? How can you tolerate such inhuman, unnatural and illogical delineations concerning Life after the Death-Birth in this age of science and inventions and the restoration of records which deny and defy the false teaching of Theology (past and present)? What a sick, revengeful people we must become after death to condemn and torture the already burdened soul of our companions who, on the long, weary journey of life, unable to go, fall by the wayside.

When will such unreasonable reasoning cease and the menace to the progress to the human race be removed? The world is looking for a Savior—and in every human being a Savior sleeps. Arise, Oh Man! Oh Woman. Let not the shackles of yesterday's false teaching any longer bind you with the chains of ignorance—Life after death is not ruled over by a monster mind.

Life after death is a natural Life and the result of a natural Birth. Your chances are as good there as here. Sit down and mope and you are destitute; sit up and take notice and the world joins you. To be sure some, a few jealous ones who can not succeed because of their jealousy, will try to hinder you; but if you are made of the right kind of metal you are immune to their railings and beyond their power of control. Take off your short distance goggles and peer into that life beyond the vale of tears and THINK.

To THINK is to SEE. Don't accept the old worn out garments of men of the flint age; they are still pounding flint and quarreling with their brother over a measure of meal. Let them live in their dungeons, their huts. Modern men and women! There are new fields to till! Your spirit world is a different kind of world; their world is a world created by a jealous and murderous God. Our world is the world of Science and invention governed by a Creative Law.

Let the readers of PSYCHIC POWER realize that their editor is not arguing these questions, but only and always pointing the way.

# PSYCHO-THERAPEUTICS

By DR. SHELDON LEAVITT

## The Value of Will

In the preservation of a healthy mind and body, will has a most important part.

The healthy will is amenable to reason, and though plastic, is easily turned with irresistible impulse into rational channels. Let the judgment be convinced of the wisdom of a proposed action, and the will runs in the designated direction with an energy more resistless than that of Niagara.

The secret of grand achievement is to be found in a plasticity of will under the combined control of emotion and reason. When reason alone is the motive power action is apt to be unsustained and frigid; and when emotion is the sole motive power, action is for the moment strong and passionate, but is diverted from its course by decay of the ruling passion, or its substitution by another.

The ideal will is well balanced. It is found in one who is poised and self-governed. That one is self-governed who puts abundant thought and purpose into whatever he does. When in action he says, "This one thing I do." There are no false movements. There is no beating of the air. Everything is made to count. Some years ago I saw a surgeon of world renown do an abdominal operation for successful removal of a large tumor in less than four minutes. Most other surgeons would have been an hour about it. How was this made possible? By concentration of purpose and energy which made every movement tell on the final result.

Men of the strongest will are those who have borne the brunt of many hardships and who have felt the keen sting of necessity. To every reader I therefore say, do not repine over any hardships which may be laid upon you, knowing that the way to achievement is always rugged, precipitous, stony, thorny and otherwise disagreeable. Welcome every trial as a friend in disguise upon whom you can try, and thus develop your powers. It is not easy to hold one's self to a difficult task, and yet, when realizing what it may become to him, one may even find delight in its doing. Without a strong will one can never pursue a given course to its end. But to him that hath shall be given. It is by using our powers that we augment them. A strong will was never developed in any other way. By using all the will power we have, we gradually acquire more, until, after a time, we find it possible to hold ourselves faithfully to the endeavor, which, in a circuitous and difficult course, finally leads us to the heights.

## The Value of Work

So important a thing is life, and so sacred its activities and utilities, that one ought to make sure that its energies are called forth by a true vocation. There is a niche for everyone to fill and a work which each can best do. It is not enough that one be kept busy; he must do that for which his faculties are fitted and which no one else may be able to do as well. I have seen men digging post holes who should have been making laws, and I have seen others in high official positions who were better calculated to drive a truck. Out of place in one case because the man did not realize his lineage, and in another because he had no sense of the true dignity and consistency of human conduct. On the sea of life one should neither drift with the tide nor move in a definite direction without knowing whither he goes and why.

Industry of any and every kind, pursued at reasonable speed, and under steady and uniform conditions, no matter if prolonged and unrelenting, can be maintained almost indefinitely, without serious harm, provided that reasonable daily rest is given and that the mental and physical areas involved are rationally varied. In fact, regular work unattended with undue friction can be reckoned as health producing. The human mind and body are at their best when kept in daily exercise of a character that involves distribution of demand. Under such conditions the heart and its vessels are not overstrained, but are maintained in good working order.

But the American business and professional man does not work in that way. His mental and physical demands are not uniformly made. He drives himself, as he does his automobile, at a tremendous speed today, and luxuriates tomorrow. Some of his working days are but brief and others are twenty-four hours long. He puts himself under the stress of great mental anxiety, which always accelerates heart action, and which, when prolonged, creates nervous disorder. To all this he may add undue muscular strain. Today he is vainly trying to catch up by giving himself complete rest. Even this he could bear were he contented with simple habits of living; but he is not. When under high mental, nervous and bodily tension, instead of leaving the resourceful natural forces to an unhindered management of affairs, he insists, under fear of lag, upon carrying to a heart already working at its limit of healthful action, artificial stimulation, thus exciting to frenzied efforts which



were being made in a steady and efficient way before.

When will men learn that stimulation of energies not in dire need of stimulation only precipitates the very conditions which they would avoid!

It is not the strenuousness of modern life that is the efficient cause of so much disease, but ineane dissipation of energy, and people ought to know it. Honest toil, even though hard and long-lasting, is not what is killing people, but their foolish habits of daily living are doing it. Vaulting ambition is to be encouraged, and good hard work, too, with relatively few respites; but dissipation is to be condemned. The normal man can find the bulk of his pleasure in his avocation, if he has one, provided unnatural restlessness be not evoked by the action of physical and mental irritants, and what other diversion he wants can be had without doing violence to his own body.

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Every true achievement has within itself the seed of something better than itself.—Lucy Larcom.

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Think not too meanly of thy low estate;  
Thou hast a choice, to choose is to create.  
—O. W. Holmes.

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Clear-sighted reason is one's most valuable asset.  
Be sure you are wrong before you back up.  
Success is the result of a mental attitude, and the right mental attitude will bring success in everything you undertake.—Selected.

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Laziness and drunkenness clothe a man in rags.  
Help thou thy brother's boat across, and lo! thine own has touched the shore.—Persian Proverb.

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Man could behold the Infinite, if only he would not stand in his own shadow.—Elbert Hubbard.

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Life without industry is guilt, and industry without intellect is brutality.—Ruskin.

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Brick by brick we are building the homes we are to occupy. Seed by seed we are planting the harvest we are to reap. Whether it be one or a THOUSAND YEARS the fruit of our sowing we must reap. And the day of our reaping cannot be put off. Watch your step today, whether it leads you to fruitful harvest or peoples your house with the undesirable or fills your horn with chaff.—Effa Danelson.

## How to Keep Well

My father has practiced medicine for seventy years, and is still practicing.

I also have studied the so-called science of medicine. I am fifty-six years old; my father is ninety-one. We live neighbors and daily ride horseback together or tramp through the fields and woods. Today we did our little jaunt of five miles and back across country.

I have never been ill a day—never consulted a physician in a professional way, and, in fact, never missed a meal except through inability of access.

The Doctor and I are not fully agreed on all of life's themes, so existence for us never resolves itself into a dull neutral gray.

He is a Baptist and I am a Vegetarian—most of the time.

Occasionally he refers to me as "callow," and we have daily resorts to logic to prove prejudice, and history is searched to bolster the preconceived; but on the following important points we stand together, solid as one man:

First, ninety-nine people out of a hundred who go to a physician have no organic disease, but are merely suffering from some functional disorder, caused in most cases by their own indiscretion.

Second, individuals who have organic diseases nine times out of ten are suffering from the accumulated evil effects of medication. Third, most diseases are the result of medication which has been prescribed to relieve and quiet a beneficent and warning symptom on the part of Nature.

Much of the work of doctors in the past has been to prescribe for symptoms—the difference between actual disease and a symptom being something that the average man does not even yet know.

And the curious part is that on these points all physicians, among themselves, are fully agreed, what I say here being merely truism, triteness and commonplace.

Last week, in talking with an eminent surgeon, he said, "I have performed more than a thousand operations of laparotomy, and my records show that in every instance, except in cases of wounds, the individual was given to what you call the 'Beecham Habit.'"

The people you see waiting in the lobbies of doctors' offices are, in a vast majority of cases, suffering through poisoning caused by an excess of food. Coupled with this goes the bad results of imperfect breathing, irregular sleep, lack of exercise, and improper use of stimulants, or the thought of fear, jealousy and hate.

All of these things, or any one of them, will, in very many persons, cause fever, chills, cold feet, congestion and faulty elimination.

To administer drugs to a man suffering from mal-

**ASK YOUR NEWSDEALER FOR  
PSYCHIC POWER**

nutrition caused by a desire to "get even," and a lack of fresh air, is simply to compound his troubles, shuffle his maladies, and get him ripe for the etheric cone and scalp.

Nature is forever trying to keep people well, and most so-called "disease" (which word means merely lack of ease) is self-limiting, and tends to cure itself.

If you have appetite, do not eat too much. If you have no appetite, do not eat at all. Be moderate in the use of all things, save fresh air and sunshine.

The one theme of Ecclesiastes is moderation. Buddha wrote it down that the greatest word in any language is "equanimity."

William Morris said that the finest blessing of life was systematic useful work. Saint Paul declared that the greatest thing in life was love.

Moderation, equanimity, work and love—you need no other physician.

In so stating I lay down a proposition agreed to by my friend Dr. Moras, which was expressed by Hippocrates, the father of medicine, and then repeated in better phrase by Epictetus, the slave, to his pupil, the great Roman Emperor, Marcus Aurelius, and which has been known to the few thinking men and women since: Moderation, equanimity, work and love!

Of all modern physicians, no one, in my opinion, has done more for humanity than Dr. Edmond R. Moras.

He is a commonsense doctor—he is a teacher—and his business is to show you how to get along without him.

I think I have taught Dr. Moras a few things—and I know that he has taught me many.—*Elbert Hubbard.*

#### Great Moments in a Boy's Life

When he is told he may keep the outcast dog he picked up in the road and brought home.

When the doctor says he has the measles and must be kept home from school.

When he earns his first 10c.

When his little girl friend gives him a note containing a lock of hair.

When he is told the dentist is ill.

When he is presented with an air-gun on his birthday.—*Punch Bowl.*

#### Played by Pop

First Little Girl—"Do you believe there's a devil?"

Second Ditto—"No! It's like Santa Claus. It's your father."—*London Daily News.*

**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.**

#### Mr. Ramsay MacDonald's Sympathy

In the autumn of 1915, after a year of the Great War, when sorrow was already widespread throughout the land, we addressed a letter to eminent men and women asking for their Gospel of Comfort to the bereaved. The essential parts of our letter were:

"I realize that the present is peculiarly a time of testing for all beliefs regarding Death and the Hereafter. They will now be proved to be wheat or chaff, substance or shadow, comfort or mockery, in face of the great wide-spread cloud of sorrow that is at present overshadowing the world.

"What would YOU say, in response to the anguished cry of the bereaved mother's heart, 'Where is my boy, and how fares it with him?'"

"What would you say if you had gathered around you in a room a group of fathers, mothers, sisters and lovers, who have lost their dear ones, and who are looking towards you with confidence for a message that will assuage their grief, and give them calm assurance and comfort in place of doubt and perplexity?"

In response we received a wonderful consensus of comfort from high dignitaries of the Church, famous preachers, Members of Parliament, humanitarians, novelists, dramatists, poets, and others. The following was the reply of Mr. J. Ramsay MacDonald, M.P., the new Prime Minister:

"I am not sure that I can help very much. One's faith in everything good is sadly shattered both by the events and the mind of these days.

"If I were in a room with those who sorrow, I would just sorrow too, and in silent touch with their souls seek with them to regain some of that belief in the righteous order of creation, so much of which has been lost this last year."

Our comment on this message at the time, was:

"Some of our country's rulers in Parliament also deign to give us comfort. One says he knows that his own son, who passed on three years ago, is near him still, and another touchingly says that if he were among the sorrowing he would just sorrow too. That is a beautiful human touch. How he must understand the value of silent, sincere, deeply fraternal sympathy! How we esteem such tender compassion!"

We venture to think that Spiritualists of every political complexion will wish well to the Prime Minister in his efforts to grapple with the terribly perplexing problems of our difficult times. His high qualities of heart may perhaps more readily find solutions than even "first-class brains," which are so often cold and unresponsive, and his modesty and moderation will surely tend to ameliorate the sharp antagonisms existing between class and class.

#### Stunt Journalism and Spiritualism

The so-called investigations of Spiritualism by newspaper stunt-mongers have proved to be neither sincere nor judicial. Sir Arthur Conan Doyle has found that his willing help to Mr. Filson Young, Mr. James Douglas, and Mr. Sydney Moseley, was misplaced, not only because these gentlemen were obviously tethered by their personal prejudices and their papers, but also

(Continued on page 43)



# SCIENTIFIC DISCUSSIONS OF THE PHANTOMS OF THE SOUL

By LOUIS LISEMER

*Author of Fate Or Destiny, The Psychic Hand and  
Other Publications*

When Alexander, the mad king, on his march as a world-conqueror, greeted Diogenes, he said: "I am Alexander the Great." The philosopher replied: "And I am Diogenes, the cynic."

The subject of this sketch was a Greek philosopher, although he was born in Asia Minor. In the seance-room he said to me that he was a Greek sage.

Asked why he was carrying a lighted lantern in the streets of Athens, Diogenes replied that he was looking for men. He had seen children in Sparta, women in Athens, but had not seen men. He carried an owl in a basket in the streets of Athens. When asked the reason, he replied that he was carrying wisdom to Athens. And so the story goes of this remarkable man who was a master of rough and caustic wit and who was insensible to reproaches and insults. He taught in the streets and public places and is said to have written several works, but nothing has come down to us.

"It is true that I was known for my witticisms, which were given me by an ancient spirit, of which fact I became aware when I came to this land," Diogenes said to me in a seance-room. He also said that he would materialize before me in my bed-room. "I shall appear in short pants, wear sandals, and have a mantle thrown over my shoulder, on one end of which is a pocket, wherein I carry my tricks." I could not refrain from laughing out when he said this. This conversation took place in the afternoon with the medium, Dr. Helen Weyant, who was in full entrancement. In the evening I was scheduled to address an audience of materialists and fatalists in the Hall of Reason at Toledo, Ohio. "Will you be with me this evening, Diogenes?" I ventured, "when the debate will wax warm?" "I shall be there and aim to be of aid," came the reply. "But you have nothing to fear from those buzzards!" Here I laughed aloud again, so typically Diogenie was the answer.

The other day Mr. G. B. Marshall, who is the readiest debater in the said Hall of Reason and who was my principal opponent in a discussion of Spiritualism vs. Materialism, paid me a visit. He joined me in a happy laugh when I related to him that Diogenes had spoken of him and his fellow-materialists as buzzards. Diogenes never smiles, but his face wears a kindly expression. While his eyes are dark, his hair is long

and brown, like faded leaves. He has materialized to me in my bed-room and has appeared to Dr. Helen Weyant and Mrs. Minnie Snyder, who gave the same description of him and in the same words at different seances. He influences me benignly and animatedly.

Mr. Marshall and the writer view the mind as a battlefield, where thought is the weapon. It sharpens the intellect, making for better things, in place of the evil such as the sword of statecraft and the perfidy of priestcraft have inflicted upon a wounded and bankrupt world.

Since my boyhood days I have frequently thought of Diogenes and of his aptitude at retort. He was a contemporary of Plato. The latter had delivered an address to his students in which he made the assertion that man was an animal without feathers. Diogenes absented himself and returned with a cock plucked of its feathers. Placing it upon a table before Plato and the class, he said, "There is Plato's man!"

I have ventured to make inquiry of Diogenes to find out if he did meet Alexander as history records. Repeatedly he bowed his head in substantiation. Undoubtedly my thinking of this Greek philosopher frequently since my boyhood days has attracted him to me. The law of attraction has made this sage one of my most valued guides. He was pure in mind and in body. Recently in the seance-room—also in the afternoon—a woman was sitting near me when Diogenes again manifested and stood in my rear. He said he preferred to stand at my side but that a lady was in his accustomed place, and that if I wished him in the circle the lady would be obliged to move a little out of his sunlight. The woman and I laughed out at this remark.

He wishes his name pronounced Di-O-genes, he said, and not as the dictionary gives it. When I made inquiry of him why he objected to the lexicographer's pronunciation, his eyes appeared to smile and he wiggled his tongue. But he did it good-naturedly and the woman and I had another hearty laugh.

A few days ago I had business of an unpleasant nature in a Michigan city and reluctantly went. As my trip took me through Toledo and the train did not leave till late in the afternoon, I paid Dr. Weyant another call. Diogenes materialized and said to me that he would accompany me and strive to make the trip a

pleasant affair for me, which, it proved to be, greatly to my surprise. Frequently I was cognizant of his presence, notably in my conversation with the person whom I was to meet.

Gods live within psychic walls that reach into eternity, and only those mortals enter these gates who can hold converse with the gods. Inspiration is the genius of their thought and action, which provides opportunity for those beings who will listen and learn of spirit-life as it is vouchsafed to us Spiritualists. A knowledge of spirit-life and spirit-commune imparts psychic power with which we pierce the veil that shadows the unseen, but does not hide it and make it inaccessible. Its light falls upon us, and by its virtue we penetrate the veil and behold the shadow-forms as they manifest and speak to us, and we hear them. Gods live within these walls—gods like Diogenes.

#### The Spirit-Life of Omar, the Caliph

In his book, "Communism and Christianity," Bishop William Montgomery Brown, the heretic, has occasion to make frequent poetical quotations by Omar, the Mohammedan caliph and poet, like the following: "I sent my Soul through the Invisible,

Some letter of that After-life to spell;

And by and by my Soul return'd to me,

And answer'd 'I Myself am Heaven and Hell!'"

A few weeks before his trial for heresy by the House of Bishops of the Protestant Episcopal Church at a cathedral in Cleveland, O., while I was a guest at his home, Bishop Brown had occasion to speak of Omar. "There were two personages of that name," I ventured to say during the conversation. "Which was the poet?" the bishop inquired. "Not Omar II," I replied. "Omar I was cruel, haughty, warlike, and put down dissensions with an iron hand and a bloody sword. He was non-spiritual, hence he could not have had a psychic and poetic mind. But Omar II reconciled the houses of Omar and Ali, and revoked the maledictions against the partisans of the latter. He had a spiritual mind," I continued.

Bishop Brown stopped in his walk about the room and looked at me thoughtfully. I was in hopes that the Heretic of Galion would put the question to me as to how I was aware of that fact. But he did not. I was anxious to inform the bishop of my acquaintance with Omar in the seance-room and of my conversations with him, and that I was in possession of two spirit-pictures of Omar, the one a front-view and the other a profile. Bishop Brown is now a materialist and an atheist, hence non-spiritual, while five years ago I was a materialist and an atheist, but am now a Spiritualist. This was a seeming paradox, and as I thought of it I could not suppress a smile. Both of us had studied moral and spiritual philosophy, and both had

come to opposite and conflicting conclusions. We have an acquaintance with fundamentals.

When I first met Dr. Helen Weyant, the noted mental medium at her home in Toledo—a psychic who is both clairvoyant and clairaudient—she ushered me into her study and showed me a large picture in crayon about three by two feet, which was executed by a spirit-artist in daylight at Onset, Mass., nearly forty years ago. I had never seen such delicate shading! "I have never been able to determine whom the various pictures within this frame represent," the doctor said, regretfully. "To be sure the large representation in the middle of the picture is that of my principal guide, Dawn, the planetary-queen, as she elects to call herself, while the picture of the other woman is that of my sister in spirit." "Impressionally I receive the conviction that in the near future I shall be able to give you the names of the personages represented in this wonderful spirit-picture," I made unhesitating reply. This conversation took place in the afternoon. In the evening when Dr. Weyant was in full entrancement all the personages, now in spirit-life, conversed with me. They were: Dawn, Omar, Swedenborg, Wu Tang Fing, an ancient Chinese; and Orondo, a sage of Atlantis, the sunken continent. The interested reader can well imagine my great surprise and joy as these ancients spoke to me, who now have not only a conception of the Absolute and the Infinite, but an acquaintance with these conditions, and who, like Abdullah, the designer of the Pyramids of Egypt, can define space, time, death, eternity, and immortality. The inconceivable and imperceptible are not now strange to their spirit-consciousness, neither are they relative nor finite, as they are to the mortal.

But I must not now tarry to philosophize on mind-consciousness and soul-consciousness as they are made manifest to me in my acquaintance with Soulism. Under the picture of the Chinese sage is Chinese writing. In the following week, one afternoon, Dr. Weyant and I dined in a Chinese restaurant for the purpose of securing a translation of the enigmatic characters. The Chinese in the restaurant said to us that the characters were not Chinese, neither was the picture (a photograph of the original) that of a Chinese, although he wore a queue.

At the sitting in the evening, when Dr. Weyant again was in entrancement, Wu Tang Fing said to me that no one but a student of ancient Chinese could give me the meaning of the characters underneath his picture, and that at sometime he would gladly impart it. I confess I missed a glorious opportunity, but I was too agreeably excited to think with good judgment. I should have insisted on Tien Yung's giving me the interpretation then. But when I shall have concluded with Abdullah, who also will again visit the Psychic Power Center at Chicago, I shall summon the





Photograph of a spirit-picture in colors taken at Onset, Mass., in 1888 in daylight and in the presence of Dr. Helen Weyant, of Toledo, Ohio. It is one of two such pictures—a profile and the other a front view—of Omar, and are believed to be the only ones extant.

spirit-entity of this Chinese sage, as also that of Orondo, the Atlantean, with whom I have had many interesting and animating conversations in regard to Atlantean civilization, which was, he says, superior to ours in many respects. Airplanes, for instance, were operated by means of earth-currents, which I opine were electric energy.

The photographs I am sending herewith are of spirit-pictures in colors taken at Onset, Mass., nearly forty years ago and are remarkable because of their prophetic significance in their elucidation of politico-religious relations as they are presenting themselves in the United States today. Speaking personally, I am not a member of the Knights of Columbus, a Roman Catholic organization, nor of the Order of the Ku Klux Klan, an organization with religious leanings, but in opposition. It appears that the latter organization is anti-monastic, which it designates as un-American and non-progressive. But it is not the province of this dissertation to discuss the merits or demerits of these antagonistic bodies of mortals.

The Soulist will readily determine that the first photograph is that of the Nazarene, who styles himself one of the ancients. To the right of his head is a

fiery-red cross, and entwined round it is a large serpent in a dull red. In the next picture is Omar, the caliph and poet, a guide of Dr. Helen Weyant, and the spirit-friend of Bishop William Montgomery Brown. The cross is white and the serpent has made its departure.

Every Soulist will readily read the interpretation of these pictures with few words. They are prophetic, and highly so. We Spiritualists are not particularly interested, merely in an educational way as belonging to our realm of discerning facts as they present themselves in the logic of events that cast their shadows before. Modern Spiritualism photographs the unseen and makes visible the unknown, teaching the Soulist that intuition and attraction are attributes of the soul that symbolize. Spiritualism is the great science of the age.

Possibly the picture of the Nazarene is the only spirit-picture of him extant, proving to Soulists that he existed, but is not God, for the reason that Infinite Intelligence cannot be pictured. In the large spirit-picture hanging in the study of Dr. Weyant, Omar's spirit-representation is a front view. It has a piercing but kindly look. I hope to have further conversations with him.

Not wishing to take up too much space, which is precious in *PSYCHIC POWER*, I shall conclude with one of Omar's poetic sentiments:

Strange, is it not? that of the myriads who  
Before us pass'd the door of Darkness through,  
Not one returns to tell us of the Road,  
Which to discover we must travel, too.

When on earth Omar thought and wrote as a Mohammedan, but I receive the impression, which like intuition is the voice of the soul, that he would now alter his lines as follows:

Strange, is it not? that of the myriads who  
Before us pass'd the door of Darkness through,  
Oft do return to tell us of the Road,  
Which to discover we must travel, too.

The Soulist realizes that nothing is so good as being accustomed to psychic realizations for the reason that a good cause brings psychic help for the asking, and it comes from the land of somewhere. We Spiritualists know from where. We hear its whisperings and see its longings.

#### Looks Bad for Him

He—"The decree is granted. Now, darling, we can be married at last, just as soon as you have settled the divorce court fees."

She—"Oh, never mind the fees. I have a charge account there."—*The Beacon Light*.

### The True Psychologist

In the *Golden Rule Magazine* Frederick K. Davis says:

*Most of the leading men of the world would have been nobodies if they had pursued the vocations chosen for them by their parents, relatives, or associates! This is one of the most outstanding facts in the biography of great men.*

Henry Ford's father made a comfortable living as a farmer near Detroit, and utterly failed to perceive that his son, Henry, had any aptitudes that called him away from the farm, although those aptitudes were certainly very prominent and obvious. So Henry's father insisted that he remain on the farm and be a farmer.

Henry, however, felt that life on a farm did not admit of him developing his natural aptitudes, and, fortunately, he made the right decision—he ran away from home so he could be what he was best fitted to be, an inventing machinist and engineer.

Or, take Abraham Lincoln. His immediate neighbors and associates placed a very modest, in fact, a low rating on him. Old neighbors of Lincoln told me they regarded him as a rather dowdy, grocery-store philosopher, and not as superior to hundreds of other men of that type.

But, by some chance, Lincoln valued himself aright. He decided to take up law, politics, and the public debating of national questions. He thus gained the very best outlet for his finest potentialities—potentialities that otherwise would have remained dwarfed and impotent.

Success lies not in achieving any particular thing, or acquiring any particular amount of money, or attaining any particular degree of fame. Success lies in being what you "might have been!" In taking your potentialities, whatever they are, and making the most of them.

Few people know how to listen to their own thoughts, or the thoughts of others. Such people lose much of value. Learn to keep your mouth shut. Nine times out of ten you will learn more and gain more than by a ceaseless and useless chatter. Many talk themselves into nervous prostration, insanity, and a premature grave, not having learned the valuable art of listening. Frequently people ask me for a diagnosis, of this or that question, and then never stop their mouths long enough to let me answer the question asked. In like manner these people neglect to listen to the Mighty Counselor, and thus fail to obtain the wisdom of Heaven. Meditation is a lost art, but a most valuable art. Meditation is often the open door to revelation and super-instruction. It is the meditative mood that makes inventors, scientists and prophets.—*Dr. Joseph Perry Green.*

A complex is an idea—a wish—or the memory of an experience—about which are assembled, or gathered, emotional energies, which have never been released, nor discharged, through action.—*Clarence H. Foster.*

All forms of fear, and all passions in which fear is an essential element, such as anxiety, worry, grief, envy, jealousy, anger, hatred, revenge, remorse, despondency, and despair are mental emotions of such a nature that their nerve vibrations or messages flowing over upon the sympathetic nervous system, necessarily derange its action. Some of the vital functions may be unduly stimulated by certain emotions, while others may be benumbed, even to the point of paralysis. Every form of fear tends to depress organic energy, derange the nutritive processes, produce disease, and shorten life; hence, fear is the natural and constant foe of vitality, health, longevity, and efficiency of everyone who experiences it.—*Lyman B. Sperry, M. D.*

The glorious opportunity of Applied Psychology is that through it, we gain power to help others out of their darkness, and being lifted up ourselves we draw all unto us.

The true psychologist wants to see a better and a happier world. He wants to see an end of all war, be it by the sword or the tongue, and in his endeavor to bring about these conditions, he is the booster for all that contains good.

### Bereaved

By James Whitcomb Riley

Let me come in where you sit weeping—aye  
Let me, who have not any child to die,  
Weep with you for the little one whose love  
I have known nothing of.

The little arms that slowly, slowly loosed  
Their pressure round your neck; the hands you used  
To kiss—such arms, such hands I never knew,  
May I not weep with you?

Fain would I be of service—say something,  
Between the tears, that would be comforting—  
But ah! so sadder than yourself am I  
Who have no child to die.

—JAMES WHITCOMB RILEY.

Let Fate do her worst; there are relics of joy,  
Bright dreams of the past, which she cannot destroy;  
Which come in the night-time of sorrow and care,  
And bring back the features that joy used to wear.  
Long, long be my heart with such memories filled,  
Like the vase in which roses have once been distilled—  
You may break, you may shatter the vase if you will  
But the scent of the roses will hang round it still.

—THOMAS MOORE.



# STELLAR-NUMEROLOGY

## How Your Name Relates You to the Cosmic Color Currents

By ARTIE MAE BLACKBURN, B. L. I.

### *Second Paper*

"In Sanskrit, as well as in Hebrew and all other alphabets, every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause, and a combination of these very often produces the most magical effect. The VOWELS especially contain the most occult and magical tendencies." H. P. B. "Secret Doctrines."

It is a well known fact in Magic that when another understands your weak point, whether it be anger, jealousy, envy or another destructive passion and knows how to draw it out, he has you absolutely in his power.

It is equally true that when the number-mystic knows the vowels comprising your name centers, she knows not only your weak points, but understands as well your strength and possibilities; how you may unfold your inherent (though perhaps undreamed of) talents, and how you may attune your life to rhythmic vibration and at what periods of the day you are in harmony with the great Cosmic Color Currents sweeping the earth's surface.

An interesting parallel exists between the world's attitude toward spiritual phenomena and its interest in Number-Mysticism. Concerning the relation of spirituality and psychism there exists the profoundest and most colossal ignorance. Casual investigators, blind spiritually, becoming bewildered by the delusions of psychism, deny the source of the world's light. It is unfortunate that he who is devoid of spiritual vision, seeing nothing spiritual, should delude himself into the belief that it does not exist. The world, in general, assumes the same attitude toward the profound underlying principles of Number-Mysticism. Priding himself upon his superior knowledge, he lays at our door: if, functioning upon super-normal levels, we know of things psychic and testify thereunto, a charge of utter ineptitude or charlatanism; or turning to Star and Number Lore, perhaps earnestly seeking illumination from this lamp of ancient Hebrew wisdom, he shrugs his shoulders in derision at the misstatements of an unlearned exponent of "numerology," recognizing them as gold-digging devices of one who seeks the easiest way of earning a livelihood.

In either case the result is lamentable for it sets back the progress of humanity through possible lines of intellectual advancement. Because of the world's spiritual blindness and lack of discernment, those who

know greater things seem also to know that they must not speak.

Let the mere phenomenon-seeker as well as the disgruntled patron of the Number-fakir remember that while much brass has been sold in the market for gold, yet the unwary buyer who scouts the idea that real gold exists, makes himself ridiculous.

And so, dear student of the occult, you are urged to exercise caution in the study and consideration of properties popularly attributed to letters and numbers. Just as you discriminate between the facts of science and the theories of scientists, so in the realm of Number-Mysticism, you must learn to distinguish between the TRUTH concerning numbers and the theories of numerologists, remembering that in all occult science one FACT established is worth a thousand theories.

Whatever your field of research—whether psychic, occult, or purely scientific—accept only that which appeals to your individual consciousness as truth. Meditate, discriminate, assimilate. Reject that which does not stand the test of actual experience.

### **Vowels Are the Keynotes**

In reading music, the keynote governs the musical composition and in Number-Mysticism the VOWELS are the keynote determining the general trend of planetary influences operating through the name, relating the individual to a definite Cosmic Color Current and indicating the time of day of his closest attunement with these mighty forces.

While there is, we all know, actually ONE force, it manifests in different rates of vibration, according to the medium of its expression (planetary ray which transmits it to earth), so we treat as separate, distinct currents the various subdivisions of the one great outbreathing, quite in the same manner as we break up the ray of white light into its seven prismatic constituents by passing it through the prism.

How your name relates you to the Cosmic Color Currents—

As a manifestation of the Universal Law of Correspondences the Occultists, in the seven colors of the spectrum, finds definite relationships with the seven notes of the musical scale, the seven planetary deities (expressing in the Cosmic Color Currents which bathe the earth), the seven vowels (name-centers), and the seven planes of the cosmos as well as the seven principles of man.

The powerful Color Currents, vibrant and pulsing with electrical, magnetic and other forms of force, have been measured as to velocity, energy, etc. One current corresponding in density to water, another to air, a third to earth, while a fourth, the red stream, that which causes heat and flame when its etheric channel is disrupted by friction or chemical combustion, corresponds to fire density, and so on.

Within the limits of this article it is not possible to consider each of these currents and the times of day suitable for concentrating of powers but each of us has this specific period of perfect attunement with the great cosmic forces and there is no more valuable knowledge, no truth which more speedily advances man's evolution than this of his hour of perfect blending with a current sweeping over the earth, an hour in which he should concentrate his force, focus his powers upon the object of his desire, remembering that misplacement of centers and scattering of forces is the cause of all cyclonic disturbances—not only in air currents, but in the currents of human thought and action.

It is well to bear in mind, dear fellow-student, that this word con-CENTER has its exoteric or common meaning as well as its esoteric, or hidden significance when used in connection with the powers of the mind; the exoteric idea being to con-center the mind upon one particular thought or action, inhibiting all our side thoughts and actions. The esoteric idea is the con-CENTERING of the mind upon the ego, the real self, inhibiting all thoughts of the dense body, dwelling in the higher regions of the spirit.

The first named method is a most valuable acquirement for man in this competitive age. *All loss is the result of a scattering consciousness. All gain is the result of accumulative consciousness*—the focused concentrated, one pointed consciousness. It is through employment of this method, concentrating his powers at his hour of perfect attunement, that man easily wins victories, develops the power of money consciousness and visualizes, develops and materializes the things of his desire on the material plane; but the second form is most desired for those who would know more of the real self, who would establish Union with that self. This latter form is the one employed by those who quickly develop clairsentience, who function consciously upon levels higher than the purely physical, who penetrate the inter-stellar spaces and who develop Cosmic Consciousness through Cosmic Color Currents.

Of course, the art of scientifically con-centering one's forces is a most desirable practice; but to be able to follow such methods at the time of day when there is a perfect attunement to the streams of force then operating gives enormous advantage over the haphazard methods practiced with utter disregard of

suitable and harmonious hours. Practicing this method, you come to realize, beloved, that

**Your Environment Is Within You**  
and that the environment which influences your conduct and your life is not a chance massing of outward circumstance, but is the product of your own mind.

Know, dear student, that "in every city block, every section of the prairie, in every palace and cabin, there are a thousand environments, from the high place of the seer and saint to the lowest things that crawl and love darkness. Surrounded by multitudes, or alone in the wilds, the one wrestles with the powers of darkness, is victor, and advanced spirits come to minister, while another, in the same environment, sinks to the lowest depths. Your destiny is determined solely by yourself.

### How to Tie a Bow Tie on a Tuxedo Collar

Hold the tie in your left hand and the collar in your right. Slip your neck in the collar and run the left-hand end of the tie over the right with the left hand, steadying the right end with the other hand. Then drop both ends, catching the left end with the right hand and the right end with the left hand. Reverse hands and pick up the loose end with the nearest hand. Pull this end through the loop with the unengaged hand and squeeze. This ties the bow. As a finishing touch, disentangle the hands.—*Flamingo*.

### The Stork's Understanding

Soph—"Why does a stork stand on one foot?"

Fresh—"I'll bite, why does he?"

Soph—"If he'd lift the other foot, he'd fall down."  
—*Chaparral*.

### A Proud Moment

"Well, I came down with flying colors, anyhow," remarked the painter who had just fallen off the scaffolding with a pot of paint in each hand.—*California Cub*.

### Who Would Think It?

A \$1 bill lasts about six months, says a United States Treasury statement. How do they manage to do that?—*Arkansaw Thomas Cat*.

### The Awful Truth

Glee Clubber—"What I want to know is, am I a bass or a baritone?"

Coach—"No, you are not."—*Yale Record*.

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**PSYCHIC POWER**  
or Call Diversey 5135



# THE ARAB'S TENT

CONTRIBUTED BY AN INSPIRED WRITER

(Continued from last month)

The attending brethren seated themselves all around the circle and soon filled up all the seats. One of the older ones brethren arose, gave out the purpose of the meeting, greeted those present and declared the proceedings open.

Complete silence enveloped the assembly, which was also taken part in by the few invited and very interested spectators behind the outer circle. When it had lasted long enough to bring about unrestricted harmony of mental action within the group, upon a signal given by the elder who had spoken in the first place, all rose to their feet facing the center of the circle and holding their heads bent and their hands and arms outstretched before them, starting as they did so a low and rhythmic chant of a simple succession of musical intervals. Presently they began to leave their places with slow and measured tread and formed a circular procession around the mound until they all found themselves in the semi-circle facing the higher ground.

The meeting was now ready for business, the details of which we need not go into. Questions requiring judicial, executive and legislative action came up in turn and were disposed of quickly as the reports of the respective committees were acted on in turn. In dismissing the assembly the same speaker again, as in the first instance, expressed the good will of the assembly for those present and those absent, whether friends through choice or foes through ignorance.

Our hero with his mother, as we will yet call her, was invited to the living headquarters of the organization and began his preparation for entrance into the order. Although he had been there on several occasions, he had been so held by his physical environment that he had not been able to perceive more than was necessary for him in carrying out his helping work. It seemed an entirely different place to him now that, freed from the trammels of the body he felt that he was taking up his true lifework. He had previously only seen one large building where he met those who were directing him. Now he perceived a very large group of buildings of all kinds and descriptions, the large ones devoted to the different phases of the work in common and the smaller ones mainly to the living requirements of the members of the organization. These were arranged either for small families or groups of families, the single members being housed in larger community buildings where everything went like clock-work. Our couple were allotted to a small cottage belonging to a group of homes reserved especially for those just freed from physical environment.

This is necessary because they have to gradually grow into the ties of mutual harmony required for the maintenance on an efficient level of so many human beings of such diverse makeup. Our neophyte found it was no joke to live up to all the requirements and he more than once felt his courage ebb as the magnitude of the task of life unrolled before his expanding vision. With his mother at his elbow, he fought bravely along until, having passed numerous examinations and having been put through several rather severe tests, the moment came for him to be received as a full-fledged member of the Brotherhood.

The ceremony took place in the natural amphitheater we have described. When he reached the scene, he found a number of other candidates beside himself who had been already pronounced ready and fit to take up the burdens and enjoy the advantages of mutual effort and mutual growth. They had been classmates at the regular course of lectures they had together attended and had already become imbued with the spirit of unselfish co-operation. This, in fact, was the keynote of the possibility for them of joining the organization. Just as in all other relations of their mutual life, it was absolutely impossible to deceive either the organization or themselves personally as to their fitness in any way; for life between all members of the Brotherhood left the old idea of people living in glass houses very far behind; not only was the perception through seeing an open book to all, but also that through all the other sense avenues.

The executive committee of twelve appeared when all had been seated. They filed in in single file clad in long, white flowing tunics, with sandals on their feet and chanting a rhythmic and joyous measure as they circled around the central mound. They came to a stop facing the plane below and the far-off ocean and commanded the aspirants to stand in line before them. One of the twelve held the hand of each one of the candidates and administered the admonition, expressing joy at the step achieved, together with the offer of unstinting aid of each to all and of all to each and a few tersely worded rules of conduct, by following which they would be enabled without great difficulty to take the next step beckoning them onward on the ladder of progress. Then all were bidden to be seated, including the throng of relatives and friends who stood in a semi-circle behind. Presently one of the elders, as we may call them, arose and proceeded with becoming and measured eloquence to explain what the step just taken by the candidates meant, not only in relation to the actual moment, but also to the

further steps that all would have to take. At the end of his discourse he declared the candidates duly received into the ranks of the Brotherhood and he defined again to them their new duties and the advantages that would accrue to them through conscientious fulfillment of the same.

The neophytes then stood up and were decorated with crowns and wreaths of flower. They returned thus to the living quarters, each one with a supporting friend on either side. In the different homes they returned to there was joy and general relaxation from the sterner duties of life, making an occasion ever to be remembered.

At the great Hall of Learning there were continuously recurring series of lectures, duly graded. Each member was required to attend and hand in periodically synopses of what had been given out. The teachers were always to be found at their post, ready to answer all questions and give all needed help.

At this point I find the reader becoming somewhat insistent concerning what you, in this physical realm, would call the *real* conditions of life, namely: How do these people eat, sleep, talk, walk, clothe themselves; in what kind of houses do they live? What does this evidently model city look like to the outside observer? What are the personal relations between individuals? What arrangements for law and order are developed? What is the underlying difference in the principle of living shown among them compared with that which we have in physical earth life?

These are all pertinent and pregnant questions which all humanity long since would have known all about if they had not consistently and persistently shut out the ever ready avenues of information.

Although most of the necessary terms of comparison are entirely lacking, we will endeavor, as well as may be, to picture to the readers' imagination the facts sought, that there may be thus a full enough understanding of them to aid the weary wayfarer on the way when he comes face to face with them himself.

How do people in the coming phase of life eat?

They do not eat, they absorb. So long as the influence of their previous physical life is paramount, they go through the same motions of eating they used to make. But, gradually, as their understanding opens more fully to the new conditions of life, they simply prepare the food in such manner that they can directly absorb it through the organs made for this purpose. There is likewise a certain amount of elimination, but in no way comparable to physical conditions taking place through all avenues of the pores mostly. There are special series of plants which are expressly cultivated for food and are prepared in a manner which enables them to be most easily absorbed and eliminated. There is no meat eating for no one can kill

the body we are speaking of. The plants mentioned grow on the less material basis of the whole of life in this wonderful phase of existence we speak of, otherwise they could not be absorbed by the less material forms which will be ours when we get there.

With drinking it is likewise. At first you drink what is in the same relation to your transformed makeup as what you used to drink before death, whether water or other artificial drink. Little by little you have to absorb what we might term moisture, for want of a better term, together with the (relatively) more solid substances used for food.

Eating is done when people feel hungry. This varies much in different individuals. At first, those just emerged from physical conditions eat as they used to. But, little by little, finding that this is a handicap in many ways, they eat less frequently and of more appropriately absorbitive food with which each one can furnish himself without necessitating co-operation of cooking, washing dishes, raising garden truck, etc., etc. The elimination of food residua from the body is, likewise, at first carried on similarly as in physical life; but, soon, through the will power of the individual, this becomes a matter of continuous elimination, analogous to that through the pores of the physical skin. This change is not complete until all offensive odor has disappeared.

How about sleep? Will next be asked.

Sleeping, the same as eating, takes place when necessity demands. This varies greatly in different individuals, according to the strength of poise of their equilibrium. In physical life it is an expression of what earth calls hypnotism, self-hypnotism. We would rather describe it as the result of switching the individual's life action from the physical track to the ultra-physical phase. This takes place through the will power, although often interfered with in many ways by exterior influences, both physical and ultra-physical. The evidence of this is, for instance, shown in those who train their body to wake up at a specified moment. The training part of the operation consists in the body not offering resistance to the will power controlling it and returning into active possession of it at the required moment.

Here we have the relation of two distinct bodies, one physical, of denser makeup, and one, ultra-physical of less material consistency: Two distinct bodies, of same form, which originated together, but of which the denser one, the shell, so to speak, drops off when the growth of the other demands it, unless circumstances force this process sooner.

In ultra-physical life this process is reversed, in a sense which we will endeavor to explain as clearly as possible.

When the physical body alone is exhausted, its sleep does not need to be induced by will power. When



the ultra-physical body alone is exhausted the action of its will power is fluctuating and nervous sleeplessness is the result until equilibrium is established. When both bodies are exhausted there is no need for will power to act; rest becomes paramount and obligatory on both.

The surrounding conditions for sleep are the counterpart of those in physical life, in the beginning; the bed being the universal resting adjunct. This relation continues through many stages; but there comes a point where the individual, gradually, when overstrained, relaxes completely, wherever he may be, absorbing thereby life from the surrounding space; that *Life* in the midst of which we *all* have our being, and returning thus to perfect strength and power of equipoise in progression.

The activity of the individual covers an extraordinarily wide range of experiences which, sooner or later, must be undergone by every individual in progression. The refusal to do so means stagnation and even retrogression. These activities range from re-clothing oneself with materiality again to the other extreme of so preparing one's strength of equilibrium as to, for a moment, so to speak, hold one's self in a state corresponding to a further advancement to next further stages of life progression.

The necessity for this arises in the search for explanation of the many new relations one meets, a search which can not be set aside if one would continue to progress; for only so can those further millions of experiences be gathered which will enable one, by elimination and deduction, to reach a consciousness of the abstract relations underlying them and thus contribute to that greater breadth of perception we call true progress.

As everything is relative, these relations which, at a former stage, were abstractions, become the concrete fact of a later stage which will serve as a reliable foundation for further abstractions. These, in turn, undergo the same process, as the Human Being advances through the reaches of the Universe, ever increasing the harmony of his relation to that Universe as he goes.

How do people talk? is the next question that will be asked.

Here again, those just liberated from the flesh talk just as naturally and make similar efforts in so doing as when they had their physical breath, the person addressed perceiving the same sensation of sound, if also dispossessed of the physical body, as in physical life. Little by little, however, they learn to recognize that this is a useless waste of energy. Instead of using words, and consequently language (which is infinitely varied, there being many hundreds of different languages on this small earth), with the necessity, for both parties to the exchange of under-

standing the language used, it is possible for them by the mere use of their will power to direct their thought vibration to the person they wish to address and thus transmit to his or her understanding in one flash the thought that would have taken many sentences to convey by the means of language. This point having been reached, they do not use the clumsier method longer. This process is identical with thought transference between physically clothed individuals and, in fact, is carried out in exactly the same manner.

The reader will be right in inferring at this point, that it is fully in the power of all those clothed in the flesh to transfer and receive thought by this wireless process, and this without the slightest difficulty. We would even say it is their bounden duty so to do as it is a most potent aid in acquiring the multifarious, different experiences needed for progression.

Music, however, of all kinds, in these few stages beyond the earth grave, is propagated by means of sound waves adapted to the receptive ear-organ which each individual possesses. The reason for this is that, to transmit vocal or instrumental music of a high order from many co-operating in it together, the degree of harmony of development among them required is greater than they yet possess at the stage we are considering.

With walking, the same gradual change takes place. At first those coming from the thralldom of flesh walk in the same manner and as naturally as when they possessed their material body. Gradually they become aware of the power to lift themselves up by using their will and accomplishing a kind of succession of short flights, the same as young birds just learning to fly. As their power of control increases the stretches traversed without alighting become longer and longer until it becomes possible for them to remain suspended, so to speak, at will and for indefinite intervals.

Clothing follows the same principle again. At first one clothes oneself just as carefully as before the transformation, and by means of the same series of actions as in physical life. Little by little, through observation of others and instruction, one learns to clothe oneself or change one's clothing at will without the intermediary of physically patterned action.

We may consider the houses that people live in as an extension of the clothing which they wear, just as their purpose is an extension of the use people put clothing to.

In the layout and architecture of buildings of all descriptions, just the same as in the design and uses of clothing, we enter into a domain which shows in a passing manner to a stranger the influences those who built the first or wear the second have undergone in *Life*.

(Continued on page 39)

# LOOKING FORWARD

By CHAS. F. DINGMAN

That we shall some day be able to draw aside the curtains and actually see what has happened in the past, and what is to happen in the future, may be set down as almost a mathematical certainty.

As hinted in Well's "The Time Machine," we might explain the gift of prophecy by the theory of four-dimensional space, though I do not think that he has thoroughly developed his own thesis.

Of course, the simplest explanation is that of a divine inspiration, yet many minds are of a type that rejects any such conception. To them, what is offered here may explain the exceptional instances of prophetic knowledge that have been recorded in the past and the more general distribution of that kind of knowledge that will exist in the future.

With the first three dimensions, length, breadth and thickness, we are all familiar. The conception of time as a dimension, the fourth, is not so generally held; yet it makes possible the explanation of many phenomena that scientists can explain in no other way.

All minds can readily conceive of movement along any of the first three dimensions. This is so axiomatic that it seems unnecessary to state it. But—is it not possible that certain minds are possessed of the faculty of travel along the fourth dimension as well?

If that be possible then, why should not such minds travel forward along the time dimension and be present at future events; then, reversing their direction, travel back into the present and their possessor recount what has been seen and what others will later see, when the entire world has moved forward in time to that point?

Perhaps, though, you reject even that explanation; then I repeat that the time is coming when looking forward will not be an individual gift, but a faculty within reach of all.

How it is to be accomplished, I have, as yet, no idea, but it will be done by methods which even the most skeptical will consider rational.

In fact, as regards seeing actual happenings, events that transpire centuries, even millenniums, ago, we are doing that right along, though perhaps it never fully impresses us.

Astronomers have told us of the hundreds and thousands of years that it takes light to travel from certain stars to us. In other words, the light we see tonight in the sky left the star we seem to see thousands of years ago; or, in still other words, the picture we seem to see is of a condition that existed then, and the very stars at which we gaze may, perhaps, have gone out of existence altogether.

Using as simple language as possible, it may be said (and here we dip into "relativity") that when any event takes place, and by event I mean the widest application of that term, which includes even the very existence of anything, the image or picture of that event is projected on rays of light in every direction, even into eternity, unless those rays meet something that destroys or absorbs them.

We have always thought that light traveling through empty space moved in perfectly straight lines at a rate of over 186,000 miles per second. Of course, if light encounters any solid substance in its travels it may be deflected, reflected, diffused or absorbed.

But—scientists now tell us that there is no such thing as a straight line in the sense that we have hitherto understood, there is no longer any such place as infinity, to which all straight lines must extend.

Instead, they tell us that the Universe is finite, that a straight line projected far enough, six hundred billion light years, I believe, is the distance, would eventually return upon itself.

Parenthetically, if that be correct, it must follow that six hundred billion years is the cycle of eternity. Of course, we have always thought that eternity had no limit but, even though six hundred billion years is a long time, what then?

Now, assuming that instead of just using spectroscopes and similar instruments to determine the characteristics of distant bodies, we go on improving our telescopes, perfecting the lens material and increasing the power and range, until we can actually see the surface of a fixed star. Then we shall actually watch the enactment of a drama that transpired even before the Christian era.

So, as regards the past, the problem is admittedly subject to solution. Success only waits upon the development of the physical means, and this applies alike to events upon our own sphere as well as upon the distant heavenly bodies.

As regards the future, the principle is the same, though its working out may involve many more complications. But—assuming the correctness of the theory of relativity, there must be a solution.

Imagine, for a moment, a ray of light reflected from this page. Picture it as extending upward into infinite space. Ordinarily, you find it impossible to conceive this ray as moving in anything but a straight line. But now, remember that what appears to be a straight line is in reality a curved orbit, either



circular or elliptical, and that it returns upon itself again.

Now, imagine that, instead of being an orbit of a size that your mind refuses to conceive of, it is so small that you can represent it on a piece of paper. Do you not see now that, no matter at what point on the circle or ellipse you start, you cannot travel farther away from your starting point than half around the orbit? From then on you are traveling back toward the beginning.

If, on the figure that you have drawn to represent the orbit of the light ray, you assume a point to represent the point of origin and another point half-way around, then any observers in the first segment would receive the light in the outward direction, and to them it would represent a past event.

The observers in the other segment would, of course, receive the light in the opposite direction and they would be observing a future event.

The problem is, then, to devise means of intercepting a light image of an event during its travel over the second segment of its orbit. We now intercept it while traveling the first segment; who shall say that the other is impossible?

## Boy Will Carry on What You Have Started

What is a boy?

He is the person who is going to carry on what you have started.

He is to sit right where you are sitting and attend to those things you think are so important when you are gone.

You may adopt all the policies you please, but how they will be carried on depends on him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the Senate and occupy your place on the Supreme bench.

He is going to move in and take over your prisons, churches, universities, counting houses and corporations.

When you get done, all your work is going to be judged and praised or condemned by him.

Your reputation and your fortune are in his hands.

He will read the books you write or sell them to the second-hand man.

He will assume control of your cities.

Right now the future President is playing marbles, and the most famous actor of his day is complaining because he does not want to go to bed.

Not your contemporaries and fellow citizens, but the boys out there in the school yard, are going to say whether after all you were a grand and noble hero or a blatherskite.

It is the boy who will amend your rules, alter your creeds, laugh at your mistakes.

He may think kindly of you, and say you did the best you could, or he may not. Watch your step!

All your work is for him, and the fate of the nation and of humanity is in his hands.

So it might be as well to pay him *some* attention.

—By Dr. Frank Crane.

## Set Him to Work

But what of the boy who, when he reaches high school or college age, is too lazy or too uninterested to do his own part in his education, and get the necessary information by reading? To this question there is but one answer. Take him out of school and set him to work. I am afraid that this suggestion will provoke a good deal of adverse criticism. There is a general feeling that education is so good a thing, and indoor work in shops so undesirable for growing boys and girls, that we ought to try to keep everybody in school, as far as we can, till the age of sixteen or seventeen. If going to school means education in the full and proper sense of the word as distinct from merely sitting at a desk and picking up information, this is probably true. But if the student is going to evade doing his part in his own education, then I say that it is better for him to work nine hours in a shop than to shirk five hours, play two hours and loaf two hours—which is about what he generally does if compelled to go to school where he does not pull his weight in the boat. And it is not only better for him; it is infinitely better for the other pupils and for the teachers. By taking away two or three members who are a drag upon the whole body, we allow far more education to be given to all the others with far less waste effort. Even if the transfer of a considerable number of young people from the school to the shop should make it necessary to have a somewhat increased force of factory inspectors, it would be far cheaper for society to employ that agency than to make use of the public school system as an asylum for the wilfully uninterested. Higher education at public expense should be regarded as a privilege to be earned, not as a right to be abused.—Dr. Arthur Twining Hadley, *President Emeritus of Yale*, in "*Harper's Monthly*."

## The Worst

It—"What is the difference between a flea and an elephant?"

Self—"I don't know. What?"

It—"Why, an elephant can have fleas but a flea can't have elephants."—*Will*.

# CHILD LIFE IN THE SPIRIT WORLD

As Told by MRS. C. M. COOK

If the spirit world is not heaven to the children, to whom could it then be heaven? It is the ideal place for happiness to all souls who are joyous, generous and active. The law of attraction is responsible for this; like attracts like. Besides, that law operates far more broadly in the spirit spheres than here, and the children, naturally more responsive to environment, are the first to profit by that law; so that activity and joy are theirs in fullest measure.

Great care is taken in the spirit world to direct and educate the individual child in accordance with its dominant interests and capacities. Its own natural gifts are never lost sight of, as so often happens in earth-plane education. No career is forced upon a spirit child. Instead, an innate tendency toward cultural or scientific studies of all kinds, or toward forms of ministration toward passed-on souls who need it, is given fullest possible guidance and encouragement. For those, both young and old, who respond properly, the spirit world is the true land of the soul's opportunity.

It must, however, not be thought that the spirit child's life is nothing but an educational process. The essential beauties of family life and mother-love are not permitted to be absent from any spirit child's existence, and a great special organization of spirit mothers exists for this purpose. Seance-room experience has abundantly shown the existence in the spirit world of a great group of motherly souls whose distinctive and natural sphere of work is the guidance of children who have passed on. One of the principal functions of these spirits is to keep the children in contact with the mothers left behind, with greatest frequency, of course, in those cases where the mutual affection between mother and child has been intense. Moreover, any particular spirit mother of this group—so unerring is the attractional law—is drawn to just such a child as would naturally be in sympathy with her. The bond resulting is beautifully attuned to the natures of both, and becomes a powerful influence in the child's existence, especially as these specially prepared mothers are more truly tolerant, unselfish and far-seeing.

A child coming through in the seance room will often speak of those who are caring for it—and now and then has remarkable things to tell. The special spirit mothers are often mentioned as having knitted themselves closely to the children's hearts and as partaking in their progression. It is furthermore frequently evident that these mothers are souls who have

never enjoyed the privilege of earth-plane motherhood. It is true, of course, that now an aunt, or grandmother, or older sister, or other relative in the Beyond has joined herself to the mothering influences; but these particular spirit mothers constitute an important and well-trained group by themselves.

No mother who has lost her little one need fear that it is uncared for. Much could, of course, be said about the condition of the children in spirit; but this one thing is certain, that the love the earth-mother harbors for her departed child still reaches the child in all its fullness and warmth, and serves to make conditions happier still by its loving influence. For nothing beautiful is lost to a world where deep thoughts and feelings are realities of power.

A few words as to the increased receptiveness of the child-mind in the Beyond. This receptiveness is a matter of both degree and kind. To the senses used on earth, others are added by new environments that induce responses and reactions on the part of our loved ones, of which we on earth have no conception. And much of the education in spirit is along these lines which are so foreign to our understanding. It is as yet either extremely difficult or else impossible for our spirit friends—more particularly, of course, the children—to indicate to us the character of all their progress and all their studies. We do know, however, that perception and assimilation are largely of the kinds we call clairsentient; and that there is a great deal of intuitive absorption of knowledge on the spirit side of life.

But, as regards the children, an expanded mode of conscious experience in no way detracts from what may be called the naturalness of their childhood. They have their toys and picturebooks, just as earth-plane children do. Now and then they bring their treasures into the seance room and comment on them in the typical childlike ways. Pets they have, too, by the score—often pets that have passed on and whose names are recognized by visitors in the room. These pets often enliven a seance with barking or twittering, and increase the glee of the children manifesting.

It certainly is a delightful experience to hear the little ones prattling away, generally with much happy laughter, about "the things they see" for their visiting relatives and friends, and to hear them chatter among themselves as if for dear life. Not the least of the happy experiences of our circle members is to watch the gradual development of speech, manner and indi-

(Continued on page 40)



## The OPEN DOOR

By MAY HOWELL ROBINSON

SOMETIMES it would seem that this old world is just a big rooming house, with rows and rows of doors. Often we stumble upstairs in the dark and cannot find our own room. Sometimes we can find it, indeed, but we have lost the key. So we grovel on the floor a bit, looking for the key, and gazing wistfully at the flood of light under the door.

Perhaps we even cry a little, for we are very tired and long to rest in our own place.

But if we get up, and search, and work, and wait, perhaps develop some half-forgotten talent—Lo! in the midst of our work, the key of the door of our desire is in our hand.

There is a good saying that the Lord never shuts one door without opening another—yes, and giving us a push over the door sill.

Fate may shut on us the door of wealth, but will leave wide open the door of honest work. The door of love may be closed to us, but resignation and service are open if we will. And through these the door may open to a higher and richer love.

Even the door to happiness may be shut—at least for the present. But the door of a wider sympathy and deeper understanding invites us to enter.

And who shall say which door opens into the loftier room?

# A SCIENTIFIC ESSAY ON PHOTOGRAPHING THE UNSEEN

By DR. W. K. DUNMORE

*(Continued from last month)*

Numerous reputable persons have attempted to discredit physical phenomena and especially spirit photography. Some have stated that they could duplicate by trickery any photograph purporting to be genuine. Granting that it might be possible to do so, the procedure would involve more time and expense than could ever be justified by the returns, financial or otherwise.

Then, after such an outlay, if the faces were not recognized, which could hardly be expected, nothing would be gained. To produce a photo of this type would require the services of an artist of no mean ability and there would probably be some evidence of fraud. These photos are the most creditable evidence of spirit return that the camera can record.

The keenest observer may scrutinize them thru a high power magnifying glass and he will be unable to detect the slightest evidence of fraud. Above all, the real evidence of genuineness is the fact that all of



Plate No. 1

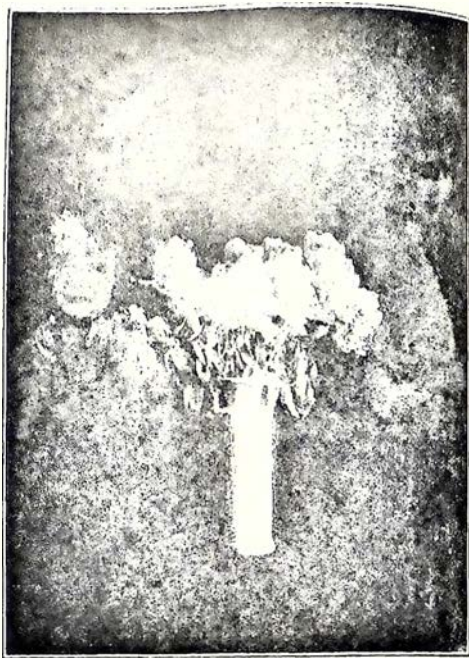


Plate No. 2

the spirit faces are recognized, only one being familiar to the photographer previous to taking the picture.

Dr. Dunmore was engaged by Mr. C. L. Minthorn, 6012 Kolmar Ave., to show his lantern slides of spirit photos at a private seance at his home, July 3, 1924, and was to be followed by a materialization seance, the occasion being in honor of the twelfth birthday of Rose Warner, deceased.

Mrs. Minthorn baked a cake and it was to be served with ice cream after the seance. Rose had previously stated that she would endeavor to cut the cake when she materialized during the evening. It was the desire of Mr. Minthorn to have a photo made of the cake in the event Rose succeeded in cutting it, so that he might keep it as a souvenir of the occasion. He therefore requested Dr. Dunmore to take his camera along for the purpose.

No mention was made of a spirit photo and no thought had been given it until the materialization was in progress. The cake was placed near the cabinet



as was also a large receptacle filled with flowers. After two other forms had materialized, little Rose came gracefully tripping out of the cabinet and requested that her photo be taken after the seance. She then presented the doctor with a white flower, walked over to the cake and picking up the knife, provided for the purpose, cut a slice of the cake.

Another form followed and then came Edith Warner, an aunt of Rose's, and known as the bride, because she passed out of this life on the day that was to have been her wedding day. Clothed in her bridal robes she was strikingly beautiful. She also presented the doctor with a flower and stated that she wished to be on the photo with Rose. She then cut another slice of the cake and vanished into the cabinet.

Following this, Letha Minthorn, daughter of the host and hostess, emerged from the cabinet and cut a third piece of the cake by request of her parents. Evidently the effort taxed her strength to such an extent that she was unable to return to the cabinet and dematerialized outside in view of the assemblage.

Numerous other forms materialized during the evening and the affair was a most enjoyable and harmonious one. There was an air of exquisite refinement about the spirit forces that has never been surpassed in the experience of the writer. The voices were all evenly modulated and the vocabulary excellent. Taken altogether the entire setting was conducive to the excellent results obtained in making the photograph herewith presented.

After the lights were switched on the cake, doll and flowers were arranged as seen in the photo. The cabinet curtain was hung about three feet from the wall to serve as a background. Those present were seated in a circle around the room. It was quite noticeable that the curtain was kept in motion for some time while the spirits were assuming their positions.

At the extreme left is Rose, Letha standing behind her doll with her hands on the back of the chair, and at the right is Edith, the bride. The elderly gentleman above is the maternal grandfather of Mrs. Minthorn, and her mother is visible between Rose and Letha. The gentleman in the upper center is Dr. Geo. Emerson. The form of Mrs. Minthorn's mother appears rather short in the photo. This is due to the fact that the exposure was delayed for some time because Rose stood in front of her. When she moved aside the lady had started to dematerialize and would soon have vanished altogether. In stepping to the side Rose very nearly got out of range of the camera.

An unusual feature of this photo is the number of full forms which is rarely the case in spirit photos. The doll shown is the original of the one materialized by Letha, December 3, 1923, and which was illustrated on page 10 of the February, 1924, issue of PSYCHIC POWER. There is an apparent discrepancy in these

two pictures. On this photo the doll is seen with long hair while that of the materialized doll shows the hair bobbed. Inquiry revealed the fact that Letha preferred bobbed hair and materialized the doll in that way instead of with long hair as seen in the original. Otherwise the likeness is perfect.

The flowers presented to Dr. Dunmore by Rose and the bride were taken home by him and placed in a glass of water, remaining untouched until July 10th, a week later. That evening it was noticed that the petals had fallen off the flower presented by the bride, while those of the one presented by Rose remained intact and appeared as fresh as ever. Rose was seen to approach the flower and touch it with her finger, causing one of the petals to fall. The doctor was impressed to photograph the flower and the result was rather a surprise.

The flower was placed in a vase and the vase set in the cabinet and photographed. While the plate holder was being loaded preparatory to making the exposure the bride materialized several more flowers and placed them in the vase completely filling it. Rose is also seen holding one in her hand. No living person was in the cabinet and only one flower was placed in the vase, the others being the materialized ones, and to all appearances identical with the real one.

Rose, Dr. Emerson and the bride may be identified by comparing with the other photo, the bride, however, not wearing her bridal costume.

## The Arab's Tent

(Continued from page 33)

The first houses those who come from earth bondage build, are the exact counterpart of what they liked the best in the world they left behind. As they gradually forge ahead, deeper and deeper, into the multitudinous and kaleidoscopic conditions they find ever confronting them in this vast and most complex world, new to them, which those in the flesh are becoming so curious about, they meet individuals who have lived the physical life not only thousands of years ago, but even belonged to former civilizations modern history has lost all trace of. They observe their habits, the conditions with which they surround themselves, and soon adopt what they fancy is best for them. In this way, their perception becomes broadened and, until they reach the point of taking a further step which will release them entirely from material earth tendencies, they strive to copy that which is strange and tend to follow that which still offers mystery of some sort. So, one might say, *by their house ye shall know them.*

The architecture of the public buildings especially shows these extraneous and eclectic influences.

When an individual has sojourned long enough to

wield his strength with prudence, he generally builds himself a domicile to his taste with the help of his friends; following the same principle of progression already alluded to, he builds as he would have built before his earth death. Later, he gradually learns to use his will power to handle what in the phase we are considering, are material conditions. The public buildings are built through the co-operating effort of those who have acquired this power; the result being, in most cases, far in advance of the individual attempts. One reason for this is that, the further the progress made by the individual, the less energy he is willing to put into a home of his own, the greater the interest he is imbued with in more general and public questions. This results in his preferring, in the end, to inhabit the large Community Buildings which are so spacious and attractive. In fact, outside of the purely public buildings, the Community Buildings are what accentuate the peculiar characteristic architecture which expresses this Brotherhood life in full.

First, we have the temple, a large aspiring building with a lofty dome and minarets. Its main floor is raised a full story above the general living level; this is itself raised a full story above the general ground level. A covered, arched passageway connects this building first with Community Dormitory Buildings which flank it on each side and from which there is access to the temple on the general ground level below the general piazza grade. The latter corresponds with the ground floor of all the other buildings whose basement floor thus comes flush with the general ground level. The buildings all face upon an elongated quadrangle with a sunken garden in the center, on the general ground level or nearly so.

*(To be continued.)*

### Taken from the Conundrums for the Orthodox Clergy

8—Preaching the Old Theology is daily widening the gulf between the scholarship and intelligence of this age and the churches.

Your course is suicidal. As man's brain becomes more highly organized; as he masters the secrets of Nature, and as he unfolds his higher consciousness, it becomes more and more impossible for him to accept the creedal teachings about man, and Nature and God. If you continue presenting these creedal ogres and hobgoblins and bugaboos (born in humanity's childhood) to your audiences, do not wonder if the more intelligent men and women of the community shun your ministry and if the very name "religion" becomes a synonym for ignorance and intolerance.

Study, I pray you, God's Word, where it is recorded in rock, and tree, and brain, and in human consciousness.

Open your eyes and ears to the wireless telegraphy of today between the mortals and the spirit-realms. Listen to the messages of love and instruction that are pouring into human hearts and minds from the encompassing spirit-worlds; and learn this fact: that the world possesses greater prophets and seers, higher and fuller inspiration today than ever before. We are making better bibles, performing greater miracles, unfolding and developing more Christs than in any preceding age. We are in no sense dependent upon the dim and distant past for truth, inspiration and salvation.

Break, then, the leading-strings that bind you and your people to the ignorance, and superstition, and cruelty of a dead age; and awake to the fuller and richer light of our own glorious day.

Break your way, Brothers, out of the shell of Orthodoxy, and you will be amazed and astonished to learn how large and how glorious is the realm of mental and spiritual liberty.

"Art thou a master of Israel and knowest not these things?"  
B. F. AUSTIN.

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### Child Life in the Spirit World

*(Continued from page 36)*

viduality in infants, as their little minds grow month by month.

Yes, there is no end of joy and progression for the children in a world whose chief mystery lies in its being, in certain ways, closer than ours to the heart of Nature.

### SHADOWS CAST BEFORE

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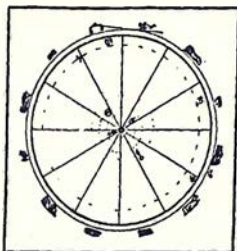
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# ASTROLOGICAL DEPARTMENT



*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.

## Tenth Article

# THE PRESIDENTIAL CANDIDATES FOR 1924

The Republican Nominee, President Calvin Coolidge  
Born at Plymouth, Vermont, July 4, 1872, 9:00 A. M.

(A combination Heliocentric and Geocentric reading). At the time of President Coolidge's birth the Earth was in the mental, earthy, feminine, tropical sign of Capricorn, symbolized by the goat, and with the Sun in the opposite sign of Cancer. Here then is our first clue to the characteristics of the Republican candidate. Capricorn as the birth sign shows a strong mind and physical resources little suspected in such a slight frame. Patience, perseverance, caution, tact, and a steadfast directness of purpose are all qualities of this sign. Others are executive ability, efficiency, practicality. President Coolidge is rather pugnacious, wilful, and decidedly opinative. Once he has decided on a course of action, he will not be dissuaded by any pressure or arguments that may be brought to bear upon him. His decisions are entirely his own and he is perfectly willing to accept the responsibility of his actions. As a subordinate he accepted his tasks without comment. As the highest executive in the land he demands explicit obedience from those beneath him.

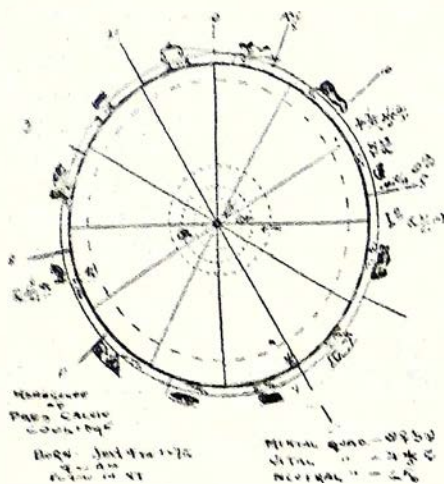
A natural soberness of expression is to be expected here, with moods of depression and even despondency at times preying on the mind. This is due to Saturn's

influence in its own sign Capricorn. Heliocentrically it is the planet in strongest aspect to the Earth, and consequently its influence is one of the strongest upon the inner man. It is an influence making him what he is naturally, and not as a result of external happenings. In mental signs in the same quadrate as the Earth Saturn gives great strength of mind, forcefulness of character, liberal views, independence, and is very good for education and intellectual growth. It tends toward an uneasy mind, one extremely hard to satisfy. Saturn in Capricorn gives integrity and honesty, backed by great determination. All of these things are typical of the man.

True Saturn is afflicted by the opposition of the Sun, tending to place obstacles in his way, thwarting his plans and cherished ambitions, and making him a man of few confidants. Hardly any man of any consequence in the world's history but what has had the severest afflictions in his horoscope. It is the ability to overcome these that brings out all of the bigger, finer things in one. Coolidge has learned to say nothing of his thoughts or his plans to others. Should he suffer any severe illness it is at this time that the aspect mentioned is most apt to make itself felt. Alan Leo says also of it that it is likely to cause public disfavor at some time and the death of a father or son,

the native being certain to incur real enmity on account of his actions. We have just seen recently how suddenly he lost his son, Calvin, Jr. Saturn is in the President's fifth house, that of children, consequently it is not surprising that misfortune should hit him in that house. And we have seen also how some of his friends and supporters have turned against him as a result of his stand upon certain questions.

Supporting the Earth and Saturn in the mental quadrate of signs and therefore of primary importance are the planets Venus and Neptune, the former in Cancer and the latter in Aries. Venus gives him a harmonious mentality, intuition, some spirituality, a mild voice and the ability to keep up the semblance



of cheerfulness. The Sun in conjunction here with Saturn in opposition and with Venus in a rather weak point to start with, all tend to lessen the strength of these characteristics.

Neptune has considerably more influence upon him, giving him a slow, deep, calm, thoughtful, and positive mind with broad ideas and liberal views. Here is good judgment and the power to go far in business or in government circles. Neptune is well aspected by the Moon in sextile and has no strong bad aspects except the square from Uranus which would increase the mental insight and thoughtfulness, and incline toward religion. It would also tend to place sudden and unexpected obstacles in his way. The aspect from the Moon increases the imagination and the emotional side of the nature. Both of these aspects are very good for the study and development of the psychic and occult sides.

We have seen that the Earth, Venus, Neptune, and Saturn are all in the mental quadrate. In the vital quadrate are Jupiter, Uranus, and Mercury. In the neutral group are the Moon and Mars. The biggest planets are in the first two classes. President Coolidge

is therefore what may be termed a mental-vital type for the purpose of character analysis, which means that first of all he is a man who is far more interested in the growth of the mind, in books, study, education, etc., than in other occupations. Yet the vital side of his makeup is far from weak. Jupiter in the vital quadrate gives him a lot of reserve strength. Uranus and Mercury, the two planets governing the nerves and nerve centers in this quadrate, would tend to make him rather uneasy and restless. I should judge that under a severe strain such as he has been under, his whole physical system would be in a pretty much frayed condition. In such a case with Saturn afflicted as it is, the dangers of mental collapse are very real. Jupiter is what is holding him up, backed by Capricorn's unusual vitality. He will be wise to avoid as much as possible the strains of very many campaign speeches and journeys.

So far we have been considering the characteristics from the Heliocentric standpoint, the magnetic vibrations influencing his condition of being from within. There still remains a consideration of the Geocentric layout, the position of the various planets in the different houses, in other words, the external influences as determined by the hour of his birth.

Virgo is rising, indicating a reserved, reticent, systematic and methodical mind, a retiring disposition. The talents are somewhat hidden, but the executive ability is marked. The tendency is to keep more or less in the background, yet when the occasion arises, in a crisis there is no doubt but that here is a man who can be depended upon. A preference for quiet inside work where the mind may be given full play, is shown. Mercury is ruler of the Ascendant, indicative of a keen, energetic swift thinking mind. As already stated, President Coolidge is a student, interested in literature, and likewise in law. The Virgo type is one who profits by the experiences of others, by study, by research in books, by any available source, a reaper rather than a sower. This checks with the other analysis and also with facts, does it not?

Saturn, as before stated, is in the fifth house, pointing to danger or sorrow through amusement, children and speculation. It points also to danger through heart affection. He is not likely to be found upon the golf links to any great extent, if indeed at all. His interest lies with his work.

In his eighth house we find Neptune, which, while tending to lengthen his life, points to unusual circumstances in connection with his death.

In the tenth house we find the Moon and Mars in close conjunction, furnishing the desire for power and honor, the ambition, and indicating sudden changes and reversals. It is not a good position for the Moon on account of its instability. Nor is it a good position for Mars, even if unafflicted. The small



den accession to office is quite typical of the Moon in mid Heaven. The conjunction of these two planets is decidedly inharmonious. It does not seem as if these two are strong enough to pull him to the place he holds except through an accident. Something as sudden is as apt to unsettle him.

Venus, the Sun, Mercury, Uranus and Jupiter are in the eleventh, the house of friends, and politics in a local way. Such a combination is rather contradictory on account of the aspects here. He has many powerful and staunch friends. Both Venus and Jupiter here indicate that. It would seem also that he will pull much of the women's vote. Yet the question is whether his friends can be counted on when the time comes. His qualifications as a teacher and a legislator are excellent.

The factors which show what his chances to be re-elected are, will be found of course in the progressed horoscope and its relation to his radical chart. At the time of his election to the vice-presidency the progressed Sun was sextile to Mars radical, a very good aspect for Mars in the tenth house. This aspect was still in force at his succession to the presidency, but is separating. He has had Mars progressed in conjunction with Uranus for some time, always bringing out something unexpected. At the coming election the Moon progressed will be approaching a sextile to this conjunction, a good aspect, and also approaching the cusp of the tenth house. This in itself is rather favorable. Venus and Mercury progressed are in sextile to Venus and the Sun radical. The Sun progressed will still be sextile to Moon and Mars radical in tenth house though this aspect is weakening. The Moon transiting on election day will be trine to its original place and to Mars radical. Mars in transit on that day will still be in trine to its own place and the Moon radical though square to the cusp of the tenth house. Jupiter progressed is square to the progressed Moon, not so good an aspect yet not affecting the tenth house. It will be seen that the majority of aspects are rather favorable to his election, yet there will be considerable opposition. To give judgment upon the facts as showing in this horoscope alone would be impossible. We will have to consider the chart of the Democratic nominee and then see which is the stronger of the two.

## Mr. Ramsey McDonald's Sympathy

(Continued from page 20)

because their journalistic ethics were as "peculiar" as those of the Heathen Chinee. Sir Arthur, in a letter to *Light*, says:

"I have slowly and painfully been forced to the conclusion that none of these newspaper inquiries are honest or useful. They are not carried out to find truth, but they are carried out

to disprove truth at any cost. This is done by recounting all the cons, and ignoring all the pros. I spent time and trouble showing Mr. James Douglas round, and all that I taught him is to impose freak tests on the celestial spheres, and to declare that unless they condescend to answer them, the obsession of Spiritualists—that is, the considered results of men like Lodge, Barrett, Crookes, Lombroso, and Wallace—will have passed away forever!

"There is a point where want of proportion seems to me to verge upon megalomania. I have helped inquirers also like Mr. Sydney Moseley, who assured me in private that he was really a Spiritualist, and so obtained my assistance, after which he publicly denied that he was one. I had been warned against such men, and I find now that my more generous view was a mistaken one. I adjure it forever.

"It is time which will prove our cause—time and that radical love and instinct for truth which lie in the hearts of the mass of mankind. Time will also prove to those who have misrepresented us that they are playing with fire, and that a misuse of their responsibilities will most certainly bring a very terrible reckoning in its train. They are not judging the Unseen. The Unseen is judging them."

This sharp rebuke is richly merited by the three sensation-fakers. Spiritualistic truth has been abundantly vindicated by the patient researches of the most eminent men of science, and it owes nothing to the timorous dabbings of time-serving scribes.

## Spiritualism in India

An Indian newspaper reports a lecture by Mr. Rishi to the Allahabad Y. M. C. A., in which he urged that Spiritualism would destroy Materialism and reform the religions that are overgrown with forms and choked with mysteries. He also lectured at the Muir Central College, and presided at an All-India Spiritualistic Conference at Coonda at Christmas.—A Bolton lady Spiritualist has sent us 5/- for Mr. Rishi, "just to help a little, having felt drawn to India for some time."

J. L.

From high to higher forces

The scale of power uprears,

The heroes on their horses,

The gods upon their spheres.—Emerson

By JAMES MCGREGOR BEATTY

I do not ask for easy tasks;

I crave not fame or power.

I ask to serve Humanity,

In mankind's darkest hour.

## PSYCHIC POWER

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## AT OUR CENTER

Ella Danelson

At our Center last months things have been quiet. Vacation season is here and the workers were off for camp. Beginning with the month of September, we hope to add more features of general interest. We would like to get the sentiment of our readers in regard to a question forum. There are many who are eager to learn and there is no better schooling than that of asking questions. A question forum where you can either write or ask questions, would give you this opportunity.

We feel there would be a great deal of interest in such a meeting and much knowledge could be ground out.

Until further notice, Sunday evening will be devoted to a question forum. Bring your friends. Ask all the questions you want to on psychic subjects; the Universe is teeming with knowledge for the seeker after wisdom.

### Psychic Research Center

Sunday, 3 and 8:15 P. M.

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

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

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

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

At all Voice Seances, the doors are closed promptly at 8:30.

### Be on Time

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

There is nothing ever wrong with ability, ambition, achievement; but they can easily be wronged by being used to bad ends. In this country we are through condemning these qualities; we are seeking to harness them to useful ends. To be good is not enough; a man must be good for something; unfortunately we have often mistaken weakness for goodness, because it is harmless and brainless. Even goodness is not good unless it is good for something. We are proving that ability and ambition have better outlets in service. The most radical and the most conservative thing we know is Service—not a thin idealistic cobweb of sentiment, but an actual delivery of the goods. Service is not a word; it is a work. No longer do party platforms answer the demand for service; only party performance can do that.—*The Dearborn Independent*.

## 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.

Beginning with this issue we will open a question department for those desiring information of general interest to the public. There is a great need of education along these lines. Many questions are asked such as these: How to sit for development of your psychic powers; how to enter the silence; how to receive a message; what to do when one gets impressions which they can not explain by methods known to themselves, etc., etc. Write to us your experiences and we will help you to solve these questions.

All questions must be of such a nature as will interest the reading public. Private questions to be answered by mail must be accompanied by a substantial remittance. In writing, state facts in a clear and concise manner. Take time to write your letter; write plainly, especially your name and address. If you will kindly observe these instructions it will enable us to serve you better.

J. K., Detroit:

In the "Text Book of Life," published serially in *PSYCHIC POWER*, 1923, you will find instructions and exercises for the development of your psychic power. Study these instructions before taking up the exercises. Teachers from this center will assist you. Reading the instructions as you would read a novel is not sufficient; you must go into the silence with them; listen as you read; ponder and analyze the sayings; you will, by so doing, attract minds who are sufficiently advanced to teach you the law governing you. Each one is a law unto themselves and it is quite necessary for you to become acquainted with your law.

I should say, mental phases for your wife and physical phases for yourself.

We regret very much having to announce to our readers that at the present time we will not be able to continue the very interesting articles from the pen of Clarence Foster. His lessons on Elementary Psychology and Practical Metaphysics have been most valuable. His lessons on Elementary Psychology began with the first issue of *Psychic Power*, Feb. 1923. All back numbers are available at this office.



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