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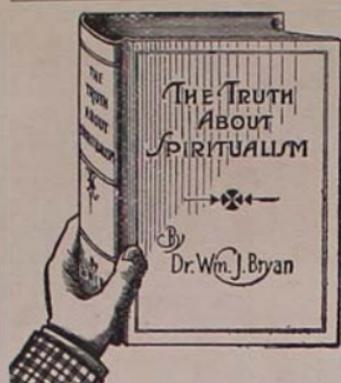
PSYCHIC TRUTH



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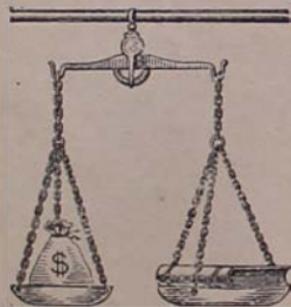
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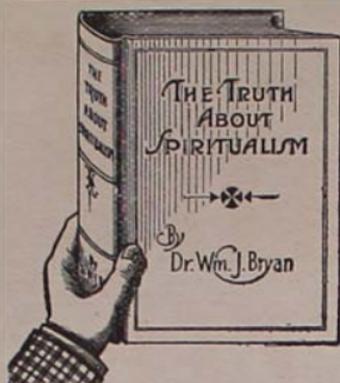
LILY DALE, N. Y.

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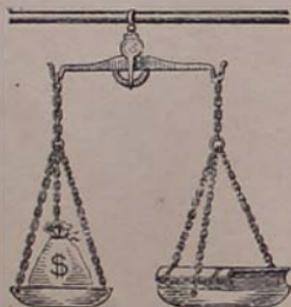
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A Soliloquy to "Old Sol"

by Seymour J. Richardson

Oh dear old Sol are you the gem
That warms this world of ours?
And give to us the light we need,
And all these pleasant hours?
Are you the center of all space?
The light to all mankind?
That feeds this world, and other world's,
With Infinite design?

Are you the fountain and the life
From whence all nature sprung?
That give to us the different shades
And grades them one by one?
That feeds all living orbs by day,
And guides them through the night;
If so I am thankful dear old Sol;
To know I've guessed you right.

I've often wondered could you be
The electric spark of life?
In vital energy that fills,
All nature and give it strife.
The Aurora-borealis of all the land and sea;
The magnetic cord of wisdom
That engulfs eternity.

No you are not a burning globe
Or blazing world of fire;
Through azure seas I've linked with thee,
An imagination higher.
I believe I've found the key to self,
As well as the sunlight there;
We are part of one stupendous whole,
And God is every where.

All nature is, and always was,
A law unto her self
And through the law and by the law,
We find our higher self
Engulfed in this great sea of thought,
That's mighty to explain;
The sun, the moon, the stars and all,
Are but an endless chain.

The New Spiritual Movement

Written especially for "Psychic Truth"

by *Ernest C. Wilson*

The most crying need of the day is not a League of Nations, or an international tribunal; but a new spiritual movement, which will turn the minds of men from the crassly material attitude toward life which has characterized the closing age, to a new conception of life, which sees the inevitable unity between Spirit and Matter, and demonstrates their one-ness. Humanity must learn that the old attitude of "dog eat dog" must go, and the new theme of "live and let live" take its place. A League of Nations will be of no avail until a new consciousness has been aroused in the individual; a consciousness which moves man to recognize his kinship to all life everywhere, on all planes of expression, and amid all conditions of life.

In this New Age of Spiritual Freedom, the so-called dead must be reckoned with. Humanity no longer speak of the world of the living and the world of the dead; the two worlds have merged into one, and the "dead" have ceased to be. There is only one world—that of the living; and the true indication of being really alive, in this wonderful New Age, will be that of serving others. It is in the joy of service to others that man is most truly alive, most truly expressive of his divine nature; and it is those who refuse to serve, who limit the channels of their lives to self-interest, who are "the dead". Men draw within themselves, until their lives—and their bodies—become shrivelled and twisted and cramped by the process. If man would find happiness, it must be by living largely, generously, not for himself alone but for others. He must serve others not merely for

possible reward to himself, but for the pure joy of having a place of usefulness in the world and filling it well.

Instead of emphasizing the differences, which set him apart from others, he should seek to find the correspondences. It has been said that each man lives in a little world of his own making, and is happy or unhappy according to the nature of the little world he lives in. But that is inaccurate, for no individual can be happy in a little world of his own. It is by our contact with the worlds in which other people live, by realizing the force of their ideals, by helping them over the rough places, and enjoying with them their joys, that contentment is found.

The great illusion of the past has been that of separateness; the idea that each must live for himself alone. To be sure we are all individuals, distinct from all other individuals, and we prize our individuality more than anything else. None of us, however poor his lot, would exchange places with the richest man in the land; because of that precious possession which is the unalienable birthright vouchsafed us by our Creator,—our individuality; that something within us which is different from every other individual, and yet which is akin to God. Yet every other individual bears that same relation to God that each of us does; and in that unity with the Father we are all made one, and the more we express our one-ness with Him, the more do we find ourselves related to all else that lives.

Our individuality is like that of an island in the ocean. The whole surface of the earth is a series of islands in a tremendous sea. Each island (which if large enough, we call a continent) is distinct in itself, is separated by the water between it and its neighbors. Each has its inhabitants, who differ from others in the customs, habits, and ideals; and yet everyone knows the great truth, that none of us thinks about,—that down under the surface of the water, no matter how deep it may be, all of the islands and continents are joined into one great sphere. So it is with great, wonderful, struggling, aspiring humanity. All are striving for their ideals; all prize their separateness from all others, and take a lonesome path toward God; and yet, when all the non-essentials, the differences that after all amount to very little, are brushed aside; when man brushes the veil of limitation from his eyes, he will see what all along he has been sub-consciously aware of,—that all are one.

It is in this great New Age of Service that mankind will discover the truth; and one of the greatest helps to this discovery has been that other stupendous discovery that man lives after death, and that under certain conditions it is possible to prove that fact, and to carry through the "veil between" a word of comfort, a communication which dispels doubt, and replaces it with knowledge. Down beneath the little, petty, ignorant outer self of us human beings we have always known the truth. There is something bigger in mankind than has ever been expressed. From time to time throughout the ages it has sought to break through the outer limitations of the senses, and impress upon our minds the truth of survival. No age has been entirely without this knowledge. It has been nourished like a tiny spark of light, by the faithful few, the wise men and the sages of all time, until the mass of humanity could be ready to receive the truth. In olden times they tried; but each time they tried, the temptation was too great; they missed it, blasphemed against its sacredness, made it the means to petty, selfish ends; until now we stand once more upon the threshold of a new dispensation of spiritual truth, when the curtain shall be lifted, and men shall see clearly where before they have seen as through a glass darkly.

The time is upon us. The clarion tones of truth will not be stilled. Many ears are attuned to its call; many hearts will respond to its message; many channels for its expression will be opened; and men will have a new birth in Freedom; spiritual freedom from superstition, and ignorance, and the belief in death.

What and Where is God?

by *Andrew Jackson Davis*
In, *The Great Harmonia*, Vol. II.

Earth can forge no chains whereby to fetter human thought. The Mind is designed for boundless freedom; its aspirations are unto the beautiful, the glorious, the sublime, and unto the Great Moving Principle of the Universe. There is nothing too free, too stupendous, too magnificent, or too holy, for human contemplation. To search, to explore, to analyze, to interrogate, to reveal,—is the attraction and mission of the expanded and illuminated intellect; and there is not, in the expanded earth or unfolded heavens, any thing too minute or insignificant, too incomprehensible or all-embracing,

for the untrammelled mind to investigate and breathe into its subtle constitution. The mind seeks eternal things because it is itself everlasting and eternal. It, strives to comprehend the wide expanse of infinitude, because it is a part of an inconceivable Infinite Mind. To say that the human Soul shall not venture the investigation of pure, everlasting, and infinite things,—to attempt the imprisonment of human thought and feeling,—is to say and attempt the most absurd and impossible thing. The mind is incarnated in a physical temple whose dome is measured by inches, yet its thoughts and affections expand forth into apartments of much greater dimensions; and, dissatisfied with the large, well-furnished drawing-room, or bed-chamber, the mind seeks the wide-spread earth, ascertains the location of its restless seas, its numerous mounts and vales, determines its diameter and measures its circumference. And yet the mind sleeps not the slumber of perfect satisfaction. Earth is too limited, too easily comprehended, and its materiality is too obvious for the soul. The firmament invites the aspiring Thought; and the mind seeks the living Orbs that roll far, far away through the dreamy wastes of boundless infinitude.

Star after star is counted; and the various constellations of celestial bodies are told, and mapped out like mile-stones along our familiar roads. And yet the mind goes on! it searches the ineffable mysteries of the sidereal heavens, and the magnitude of those invisible worlds of grandeur which revolve beyond the most distant stars. Amazed at the greatness, and grandeur, and harmony, and incomprehensibility of those things which are visible beneath, around, and above, the soul,—pulsating with joy and with the inexpressible desire to know more,—inquire, "What and where is God?"

And this involuntary interrogation of the soul, is not to be hushed by any human power; it is a thought which no dungeon can confine, nor chains fetter; it can only be quieted with knowledge. Untrammelled and uncontrolled—save with the material or bodily senses—the soul has sought this knowledge by throwing open all the accessible labyrinths of nature which promised or appeared to lead to God. The fields of science have been traversed and explored; the beauties of art have been spread out by the human mind for human contemplation; and the religious and theological works of all nations have been searched, to the end that the soul might comprehend and gaze upon the supernal Ruler of the Universe! but he still remains

the Great Unknown, the Great Mind—the unseen and uncomprehended Father of all spirits—the Pure, the Holy, the Everlasting, the Infinite!

All nations believe in the existence of an invisible Principle something resembling a human being, and yet a mighty and powerful Spirit—capable of accomplishing and extinguishing all visible and invisible creation. Among some pagan sects, there is a conception of God which resembles the conviction that prevailed among the early Egyptian sects,—a "Spirit of Nature," which possessed the features and attributes of "Man" to an infinite degree,—a "Great Prince," a "King of Kings," a "Lord of Lords," a being essentially human, and yet, sufficiently exalted and supreme in holiness, to be called Divine and Immaculate in the superlative sense of those terms. Perhaps we can comprehend this subject, more easily and naturally, by allowing ourselves to ask, in all sincerity and simple-mindedness, the following question—

What is the origin of a belief in God?

The filial element or affection in the human soul, I have heretofore explained, is the residence of a love for superiors. Hence belief in God, or in a superior power, is indigenous to the soul, and consequently to all nations and tribes on the surface of the earth. After the mind has familiarized itself with surrounding objects and scenery, and when these cease to awaken feelings of curiosity and amazement, then the mind goes forth after the Invisible and Superior.

There are innumerable springs of Life and Causation. Outer and visible things proceed from inner and invisible sources. And the young and uncultivated mind is compelled to inquire,—who made all these things? The conceptions which the mind will entertain of God will be measured by the prevailing belief of his countrymen; but the idea which the mind will form of God, if it thinks independently legitimately upon the subject of a superior power, will be an exact revelation and representative of the character of the individual himself. An idea is the form or organization of a conception; the latter is the soul of the former.

Overwhelmed with admiration and gratitude, the unsophisticated Indian meditates upon the wonders of the Great Spirit. And many and diversified are the reasons, he thinks, why he should regard, with unspeakable respect and fear, the mighty maker, and to the Indian, almost more than to any other being, are these reasons

omni-present and powerful. Behold the beasts of the fields, the fowls of the air, the fishes of the sea,—how strong! how sublime! how useful! The seasons go and return; the mountains are laden with fruit and foliage; the fragrant valleys are radiant with flowers; and the Heavens are studded with innumerable lights whereby to guide him on his way.

Ask the Indian of God, and he will describe to you a sublime sachem,—a powerful chieftain of a glorious tribe. If he has thought sufficient to give ideas utterance, he will describe the lakes of fish, the forests of birds and beasts, and the great hunting-grounds, belonging to the mighty sachem of the spirit-land. According to the state of his own individual mind will be the God of the Indian; the difference will consist not in character, but in magnitude and power. To disbelieve in a superior chieftain, is to the Indian an impossibility; his own existence is his demonstration. His own character and desires constitute his standard of judgment; and his God is himself magnified and refined.

Ask the pagan of God, and he will inquire of you of which one you would learn. He has a God of fire; a God of earth; a God of air; and a God of water; he has a God of the passions—a God of the seasons—a God of the imponderable elements—a God of the planets; and a representative of them all in Fetich, the Idol of the Hindoo and other pagan nations.

The pagan-God is essentially a God of the pagans. His attributes his government, and his judgments are pagan; and paganism is his religion.

Taught by experience, and confirmed by his position and title, the Patriarch believes in a God of a patriarchal character. Moses conceived it proper and expedient to govern his uncultivated followers by coercive measures; and his God governs by the same system. The ten commandments were conceived and written by Moses; consequently they were communicated and sanctioned by the Mosaic-God. The patriarchal God is a magnified and refined Moses; because if you understand Moses' mental organization and disposition,—if you understand his system of social and national government; if you understand his caprices and fickle-mindedness, his advancements and retreats, his experiments and regrets,—then you understand the disposition and government of the patriarchal God.

The God of Joshua was capricious and revengeful. He permitted War, and Rapine, and Debauchery. The difference between the God of Moses, and the God of Joshua, is the difference between the individuals. Indeed the fact can not be disguised, that the God of Joshua was different from the God of the ten commandments just in proportion to the difference of opinions and actions which characterize the history and experience of the two chieftains.

The Patriarchal—God is possessed of all the attributes and titles consistent with his position; but the peculiar mode of his manifestations to his dependent children is invariably determined by the peculiar circumstances under which the (so-called) revelation is made. For instance: Moses related how his God drew near Mount Sinai, how thunder and lightning, fire and smoke, indicated his presence. This was the most fearful mode of divine manifestation. Again Moses saw his God manifested in the burning bush; at another time, only the posterior-portions of his person were visible—his face being death to the beholder. It however appears from the primitive history that God was frequently "face to face" with Aaron, and with others within the cloud over the tabernacle; and also that he "walked with Noah," and gave him intimations of the Deluge, instructing him how he might be saved, together with two of every kind of reptile, bird, and animal.

The mode in which the God or Gods of any nation or individual are said to disposition and system of government. I am impressed that all accounts of the various manifestations of Gods that are traditionally and historically preserved, and handed down to are stratagems, misapprehensions, or the falsehoods of individuals. Men and kings who go to war aspire after the approbative sanction of their Gods; and, fearing that their armies or followers will lose courage and strength unless approved and justified by some superior power, these Leaders and Kings will take advantage of some already acknowledged God, or will invent manifestations of divine approval by performing seemingly marvelous works and supernaturalities. Joshua led the Israelites on to battle; confiscated property; laid cities low; devastated populated regions; murdered his male prisoners and brutalized the female captive,—all, in the name and under the approval of his God.

The Persians have regarded, and do still regard, Ormuz as the authority by which they live and govern. The Hindoos regard the

Juggernaut-Idol as sufficient authority for all the deeds of cruelty as well as deeds of goodness which they feel called upon to do; and the European and American nations regard the Bible-God (which is the sovereign Idol of the Sacerdotal orders of Christendom) as sufficient authority for War, Monarchy, Tyranny, Slavery, and Murder. Ask the Christian of God—and you will receive an answer composed of three things—Education, Situation, Conviction. Conviction, however, is the measure and result of the other constituents of the answer; and it (the conviction) may be estimated as an expression of what the individual feels.

Thus, to ascertain what a person's character is, inquire of him concerning the God in which he has faith—and his reply,—if legitimately and honestly stated,—will be a disclosure of his own disposition and spiritual or intellectual growth.

It was lately said to a gentleman of acknowledge talents and veracity, that the language used to the Jews and multitude, (attributed to Christ,) "ye serpents, ye generation of vipers, &c.," was ascertained to have been used by another individual; and that such expression was inconsistent with the uniform moral—sweetness, and philosophical forgiveness of Christ's character, and not in the spirit of his words, "Father, forgive them, they know not what they do," uttered, under thrice more painful circumstances, to the same class of individuals;—but the gentleman impatiently exclaimed, in reply,—"Christ did say so—I know he did—it was just like Christ!" But in fact, it was not like Christ—it was just like the gentleman.

The christian God is constituted upon patriarchal principle. His government is of an arbitrary, and monarchical character; and he is not much superior to the caprices, experiments, jealousies, and retaliations of the Mosaic, or the pagan-God. But these defects of character are concealed from observation by the magnificent garment of Justice. His capriciousness is termed justice. His partial gifts and judgments are named justice. His everlasting punishments, and malicious persecutions of the wicked (so styled) are called justice; and, thus, the beautiful term "Justice"—which is, (in its true sense), the representative of a principle of universal reciprocation of rights and enjoyments—is employed as a mask whereby to conceal the defects of the character of the patriarchal God.

If Christians put to death a murderer, they do it because their God does so. If they go to war: if they enslave the negro: if they

support Kings: if they condemn, and crucify, and manifest vengeance toward their enemies; they do it because their God does so. Acting thus upon supposed Divine authority, and confessing openly that their God possess the savage and patriarchal attributes under the term of Justice, Christians prove themselves intellectually and morally undeveloped—they prove themselves deficient in their perceptions of Justice and of a Supreme Being.

Again, I repeat, the God of the human mind is the magnified perception of itself—and sometimes it is a prophecy of its future self! Individuals, or a people, first make their God; and then their God makes them—form their character, and their religion! A madman or an imposter; generally becomes the victim of his own madness or imposition; and so upon the same principle of cause and effect, do the people make Gods: and Gods make the people. Thus an individual is both a Creator and a creature;—thus with nations—thus with centuries.

God, scientifically considered, is the greatest Fact in the universe—He is the greatest Principle—He is the greatest Reality!

God is, in this sense, the Active or Moving Principles, and is different from Nature in this one particular respect, that while God is Active and Moving, Nature is Passive and Moved. Contrasted with God, Nature seems inert and lifeless; but positive inertia and lifelessness are not in existence. Inasmuch, therefore, as God is the greatest Fact, and the greatest Reality in being, it follows, from scientific principles, or from principles of scientific induction, that he is a fixed Fact, and a fixed Reality. In plainer language, God is a being of absolute necessity. It is possible for God to exist, to will, to act, to enjoy; but it is not possible for him to cease to exist; or to change in his nature, disposition, or in his mode of existence. Hence we have a perfect assurance in the Eternal Existence and Sameness of God; since from scientific principles it is proved that He is a Principle of Necessity, so far as Constitution and Existence are concerned.

Science can only recognize God as a Fact—a Reality—a Principle—a Thing, so to speak, superior to all other things—and a Principle more living than any other principle.

The scientific statement, therefore, that God is Nature, is a fact; and the mind that can not recognize God as Nature, in this sense, is not in a very high state of intellectual cultivation. And

here it may be proper to say that many individuals have thus conceived of God, encountering all manner of clerical opposition,—being denounced as Infidels, as Deists, as Atheists, as every thing but what they are—namely, believers in God scientifically considered. They are persons accustomed principally to external investigation; and incompetent to consider God in any other light; and, hence, should be esteemed for what they strive to be, not for what they are. It will surely be conceded that this statement needs no argument—it is self-evident truth—requiring no discussion.

Therefore, according to scientific principles, we are led to the legitimate conclusion, that all the life of plants and animals, and all the phenomena of attraction, gravitation, and of the imponderable elements, are referable to the Active and Moving Principle, called God.

Thoughts on Soul and Its Expression

by *Merle Ashe Atwood*

“I am to set forth my thought; let him who shall have approved it abide by it, but let him to whom it shall not appear reasonable reject it.”
Petrarch.

The one legitimate and all-absorbing ambition of a truly illuminated Soul, is to serve humanity. To such a Soul, selfishness has slipped away as a garment, or has fled, like mist before the sun. Selfishness belongs to the material, or physical man, and not to the Spiritual. To a Soul who has traveled along the scale of time and reached a plane where his physical appetites and ambitions do not control, selfishness is utterly impossible; because he has reached the consciousness of at-one-ment, not only with his brothers on this plane, but with those of the higher and more exalted spheres. To what heights this consciousness may extend depends entirely on his own unfoldment, or illumination, for to the earnest, seeking Soul, nothing is impossible.

The idea that a new Soul is created every time a child is born, is erroneous and illogical; the Soul being immortal, must always have existed, and could not have a beginning in mortality. “I am as old as my Father.” “My Father and I are one.” Are quotations that are sometimes expressed by advanced thinkers, and contain a

logical truth, when correctly understood. God (the Father), and Soul, (the real man), in its pure state of being, are the same in essence, for the human soul is an immortal, eternal entity, but finite instead of infinite in degree and expression.

"The Supreme Consciousness of the Universe is God, the supreme consciousness of man is the Soul."

Soul expression then, means conscious life in the physical world, or the soul expressing through a physical being. This being true, we naturally draw the conclusion that a highly developed or refined Soul, must have been embodied, or have had expression through more than one physical being, in order to have arrived to that degree of development and refinement. And I believe this very logical conclusion to be a true one. How else can we explain the different degrees of human unfoldment? the different grades of intelligence and refinement, as seen in the human family.

If God is absolutely just, as we know he must be, then every soul must go through the same degrees of expression, in order to become a perfected soul—as it must be in the end. Surely this great Universal Mind, this Supreme Intelligence, which we term God, cannot be a respecter of person, and if not, he must be as much a part of the lowest expression, as of the highest.

Having had the same beginning, all human souls must be the same in essence—have the same inherent and divine possibilities; the difference then must be in the degree of development or expression, for soul development depends on experience. History and observation show that experience is the best teacher, and in many cases the only one.

To my mind, Evolution is one of the most potent forces of the universe. "When nature had evolved the highest type in the animal kingdom—physical Man—when the house was ready for the occupant, then entered the human Soul." Here then in the physical man, began the growth and development of the human soul and on its onward and upward march toward perfection and self-mastery.

As God, or spirit, finds expression in the material universe, so the soul in its primal state of being, seeks expression as the result of the impulsion, or volition from the Soul toward activity. This unfolding of the Soul from the absolute state, through its expression in physical life, is termed involution.

Each experience, each lesson learned by the soul, is one more step in advance along the scale of evolution. We must all begin on the lowest rung of the ladder, and advance step by step, for one neither skips nor jumps, for all is in accordance with law. But, it must not be understood that no effort is required of the individual, for such is not the case; it is a fundamental decree of nature that every unit must put forth effort, in order to grow and develop individuality. Man is endowed with free will, and choice; while he is governed by natural laws and influences, such as heredity and environment, he may by the exercise of will and choice, modify and surmount them. Much then is left to the individual.

"Each conquered passion feeds the living flame;
Each well-borne sorrow is a step towards God;
Faith cannot rescue, and no blood redeem
The Soul that will not reason and resolve."

The Souls embodiment in earth life may be divided in three great stages of development; the Physical, the Intellectual and the Spiritual. Every thing indicates that humanity to day is just entering t new Era—the beginning of the Spiritual Age.

Each embodiment of the Soul in earth life constitutes an advance over the preceding one; and between each successive embodiment there are spirit states. This spirit state is for the purpose of revealing to the Soul, the meaning of the earth life just ended; but not in an instant, not in many years, but by degrees does it come to understand the meaning of those experiences. When all the lessons from the preceding embodiment has been learned, then comes the Souls desire for further expression. The Soul never forgets; but ordinarily there are no recollections of former embodiments; however, there are exceptions to this rule. There are many well authenticated instances of persons having distinct reminiscences of former lives; sometimes the fact of having lived before, is made clear to us by visions of our former lives.

Often, on the highways and byways of life, we come in contact with a truly great Soul, and we are quick to recognize the gentleness and beauty of their life, as expressed toward their fellow man. True, they may be poor in so far as worldly goods and position are concerned, but nevertheless, they are rich in all that goes to make true nobility. They are well up the scale of progression, and have learned the rare lesson of humility.

Occasionally the world is started by the appearance of a great genius, who flashes upon its horizon; and humanity is amazed by their achievement in their particular field of action. It is astonishing to the world at large, how such geniuses can accomplish so much in a single life-time; but to the thinking mind, it is very simple; successive embodiments is the only adequate explanation. Such a life is the Culmination of a Soul in its experiences along a definite line.

To the earnest, thoughtful mind, it must be plain that we are here for the purpose of developing and perfecting the Soul, through experience; and every Soul must "work out its own salvation." The sooner then that we as individuals, make the effort to improve our Souls, or spiritual selves, the sooner will our journey along earth's path-way be finished; the sooner will we as a perfected Soul of this planet, be able to go on to other worlds.

"Then only they who in full completeness
Have drained life's wine to its very lees,
With all its bitterness, all its sweetness,
Can joy completely in God's great peace."

Patiently Waiting

Serene, I fold my hands and wait,
Nor care for wind, or tide or sea;
I rave no more 'gainst Time or Fate,
For lo, my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake by night or day,
The friends I seek are seeking me;
No wind can drive my barque astray,
Nor change the tide of destiny.

What matters if I stand alone?
 I wait with joy, the coming years,
 My heart shall reap where it has sown,
 And garner up its fruits of tears.

The waters know their own and draw,
 The brook that springs in yonder heights;
 So flows the good with equal law,
 Unto the soul of pure delight.

The stars come nightly to the sky;
 The tidal wave unto the sea;
 Nor time, nor space, nor deep, nor high
 Can keep my own away from me.

Serene, I fold my hands and wait,
 Whate'er the storms of life may be,
 Faith guides me up to heavens gate,
 And love will bring my own to me.

John Burroughs.

John Burroughs, dean of American nature writers, recently celebrated his 83rd Birthday. Hundreds of letters and telegrams from admirers were received from all quarters of the country. His home is at "Slabsides" on the Hudson, near West Park.

Editor.

The Unfettered Race

by

S. J. Richardson

My vision is leading me far beyond the present condition of things, out of the whirlpool of slaughter and crime, beyond all present day affairs, into the clear and domestic fields of usefulness, where the equilibrium of man shall be established, and the moralization of mankind will be as pure and perfect as the Goddess Diana. The realization of a mental vision of things that are yet to be, are very prophetic to a soul, who can see the mental agony and hardships to be

overcome, before the realization of this day that is to be. We pass through the various changes in governmental forms and religious ceremonies, and pause and wonder at the variegated changes appearing on the telectroscopic waves of imagination as one might say.

All great events in human progress, have cast their shadow before the approaching dawn. The light appears on the gloomy fields of sorrow and distress, and leads men on to victory. The swerving restless condition of mankind to day, will be calmed and stilled by the energizing waves of love. The cold and barren fields of materialism and skepticism, will be transformed into the golden fields of useful production, until the great storehouse of knowledge and wisdom shall be filled to overflowing with love divine.

The inevitable law of evolution, is as firm and reliable as the revolution of the Earth, and it will conquer and revoke in time, all material conditions. The hereditary influx of the human race, is responding to the call of justice, the voice in the Wilderness is being heard throughout the land to day, and those who are attuned to the higher vibrations of Infinite Love, will respond to the call of freedom and justice, until the very mountains and valleys will be decorated with the emblems of brotherly-love, that will give to us the freedom that our fore-fathers guaranteed to us. The spirit of wisdom must prevail in this great crisis that is before mankind to day, for the abnormal conditions of greed and lust, and the pernicious deceiving of mankind in certain departments, have grown so enormously large and bold, that they have no respect for the Constitution, or the Government, that made it possible for them to be free and independent citizens.

The fires are being kindled under the great crucible, that shall burn until the law of justice and freedom will appear at every turn of the road in human progress, for such is the purpose of the evolving law of the universe, otherwise it would be purposeless—a riddle that no philosophy could solve. If it were not so, evolution, that has brought the earth and all it contains from a 'shape-less nebula' to where it is, would cease to act, would fall and fail at the hour when its age-long efforts were about to exhibit its supremest achievement. For that reason we are led to see, "The handwriting on the wall," that shows us the way to the golden fields of freedom, where brotherly love shall regulate all conditions of life, and adjust them in accordance with the spirit of equality. Let me recall the words of one

of the world's philosophers: "It is well, sometimes, to tell ourselves, especially in these days of distress and discouragement, that we are living in a world which has not yet exhausted its future and which is much nearer to its beginning than to its end. It was born but yesterday, and has only just disentangled its original chaos. It is at the starting-point of its hopes and of its experience. We believe that it is making for death, whereas all its past, on the contrary, shows that it is much more probably making life. In any case, as its years pass by, the quantity, and still more the quality, of the life which it engenders and maintains tend to increase and to improve. It has given us only the first-fruits of its miracles; and in all likelihood there is no more connection between what it was and what it is than there will be between what it is and what it will be." (Maurice Maeterlinck),

The underlying principle of Nature's Laws is love, that love which radiates toward justice, the love which feeds and stimulates, and gives life and vitality to everything in nature. It will soon become the predominating or governing force of the human family.

When man realizes to the fulness of his comprehension, that as he sows, so will he reap, either here, or hereafter, and that law and order in nature's forces are moving toward the magnetic pole of perfection, he will then understand that the law of evolution carries him, day by day, nearer to the dawn of a more perfect life upon this plane of expression.

Old forms and systems of Governments and Religions will pass away. Autocracy will be buried beneath the debris of a revolution which is approaching the shores of our time. And out of these chaotic conditions, a true Democracy will dawn, that shall govern the unfettered race.

This glorious age is drawing nearer at every sound of the hammer, and "Liberty Bell" will ring as it never rung before, for the crowning glory of man's ambition for freedom and justice will be realized in the not far distant day. The vibratory waves of love, from higher planes of expression, flashed by the denizens of a world which we are nearing, are sobering the minds of mankind, and spiritualizing him to an extent, that he can no longer resist the appeal to do as he would like to be done by.

When this day is realized, man can sit in the twilight hours, on the shores of freedom, and drink from the crystal waters of eternal life, as it flows from the fountain of the Oversoul, without being

molested, persecuted and condemned, for all will have received the password of brotherly love, that guarantees to him a glorious future with a bountiful supply of the necessities of life, and the strong arm of protection for the weak and needy, as well as for humanity at large. Then greed and lust, famine and pestilence, wars and profiteering, will be things of the past, for the Spiritual Age will have dawned, with its Unfettered Race.

The Angel Death

by *A. B. P.*

When the Angel Death touches the eyelids of friend or kindred, closing them to earthly scenes, and the eternal spirit passes beyond our finite communion, how sadly we grieve; how deeply we mourn; how tenderly we cherish the casket of clay until borne to its last resting place under the grass or snow. And how we rebel against the degree of separation, the lonely days, the weary hours, without the dear familiar companionship, the kindly counsel, the cheering word; the pain the sorrow and above all the loss; no more to feel the hand clasp, see the light in the dear eyes, hear the sound of the gentle voice. But is it really so? If we had a friend or kindred who went forth into the world of men, toiled long and earnestly in strange lands among strange people, over rugged mountains and through deep valleys, beside thorny ways and across desert sands—how gladly we would welcome them back to the rest, the peace and the shelter of home. How gladly how eagerly we would minister to their ease and comfort bring the solace for that care strewn way, that toilsome journey. The tired pilgrim that has wondered long through earthly ways, seen friend and kindred pass from sight to the unknown land; acquired wisdom through experience and culture, no longer dreads the coming of the Silent Messenger, but folds his tired hands, closes his dim eyes with a sense of peace and rest, and goes to sleep to awaken among the old familiar faces, long vanished from mortal sight; to find the friends of his childhood, the dear familiar home ties all renewed, stronger, brighter more beautiful than in the days of his youth; all his long lost treasures, his hopes and ambitions realized, what he would have wrought, but for the baffling grip of circumstances, a glorified reality and life itself grow strong, buoyant, vivid and glor-

ious once more. Why then should we mourn? We never would if we only knew; if we could only realize what lies just beyond human sight, just inside the gate way to which that Beautiful Angel holds the key. And all that beauty, all that glorious possibility is eternal. We mourn the loss of the good, the wise, the learned, who have labored long for the betterment of the physical, the social the spiritual well being of humanity. We miss the wise counsel, the great and noble achievements he wrought; but as surely as life and love are eternal, he has only stepped a little higher into broader ways, where all of his powers for good are increased, his energy, his interest his powers are doubled; his wisdom his discernment enhanced. If the friend or kindred we loved made mistakes—did that over which he sorrowed with remorse or regret; made shadows through evil and wrong, he just as surely stepped across a boundary line where his strength renewed; the good he wrought received recognition, and he could work to better advantage. Strength to aid, wisdom to see, power to do, would all be given until he could rid himself of the evil that hompered; undo all that was wrong; build for good, step by step, until he reached the perfect content that only good ever gives.

At the setting of the sun—tired with the day's toil—we lie down to rest trustingly peacefully, and rise to greet the morning's light, refreshed, strengthened, willing and eager to commence some task in which we have interest. It is even so at the sunset of life. Our unfinished work awaits us in the morning light. Our strength is renewed. And we toil gladly and hopefully until full fruition crown our efforts. The Angel of death! how we dread your coming. But you give back the beauty and gladness of youth to the aged; welcome the young and the fair to freer more beautiful life, free from temptation and sin; return the babe to the sorrowing mother; remove the barrier between loving companions who parted on life's highway; restore brothers and sisters, old friends long parted; all that was mourned and missed from hall and cot, all the pearls that we fain would have held, the realization of our sweetest dreams, all we learned and what we longed for most of all. We bow to thee reverently as a messenger from the Great Over Soul; whose coming is inevitable; whose mission is to bring peace and joy, to open the gateway to Eternal Good, to lead us to the Home land of the Soul.

THE LAW

May Morse Burke

There is one law, there is one truth
Existing through all time—
Your virtues and your faults are yours;
My faults and virtues mine.

We cannot shift our errors on
The back of friend or foe;
We cannot grant them harvest
From the seeds they did not sow.

We cannot give or lend or lose
The knowledge that we learn
From lessons of experience
Which our endeavors earn.

We are our masters and our slaves;
No tyrant, czar or king
Can bind or shackle conscious thought,
That soars on freedom's wing.

We reap results of our own acts;
We cannot praise or blame
None else, for whatsoever comes
To us, in pride or shame.

To know this law, to act this law,
This law will make us free;
Its truth is our inheritance
Throughout eternity.

The simplest to the highest form
Of endless, deathless mind
Must live the life of law and truth
The Absolute to find.

revolutionizes, which cannot return void, is the decree which goes forth from the inmost chamber of mans being.

Some one may say he has a weak will, or almost no will at all, and, therefore, cannot expect it to accomplish much, what then? How does a child learn to walk steadily? By walking, and continuing to walk. How does an author learn to write strongly, an artist to paint effectively? By never ceasing, through long years, to paint and write.

One must learn to will adequately by constantly willing, and, as the child, the author, the artist grows stronger and surer in methods and results with every effort, so will it be with ones willing.

Among the first things with which the soul which is to win has to do are the will-nots. He must decide that he will not allow any habit which clogs his mentality and retards his spiritual growth; that he will not consent with those who are antagonistic to or un-sympathetic with his ideas; that he will not admit aught which hampers or hinders his upward course. These will-nots must prove the knife which prunes away from his life tree the entangling weeds, suffocating twigs, and poisonous parasites which would stunt its growth, render less strong its unfolding, or less wholesome and life-promoting its sap.

Then comes the positive, creative wills. Know for a certainty that nothing grows more rapidly than, by constant use, the will. Many a soul who a few months ago was suffering, despairing because it could not speak the creative word, is today rejoicing in its overcoming and accomplishment because it began using the will it had, and found the increase and consequent gain so quick, sure, and abundant.

One point never to be lost sight of is that in willing, as in most things, now is the day of salvation. Never say that just this time you will take the stimulant, just at this time seek the harmful acquaintance or place, just this time allow your usually silent hour to be used for some other purpose. Every time this occurs your will is weakened, your hour of victory postponed.

"Remember that will is destiny;" and whenever you strengthen your will you improve your destiny. Will holds your thoughts in place and to their work, will is quiet, steady, intense, and, when developed and conjoined to the allwill, invincible. It may be rapidly strengthened by constant use. It shapes destiny.

Say in the silence: I will not to indulge in anything which hampers, or to associate with anyone who hinders my spiritual growth. I will not to be angry, or stubborn, or unduly elated or depressed concerning anything. I will not to be sick, or poor, or less than I am capable of being or becoming. I will to have a free, grand, effective manhood or womanhood. I will to be whatever I intelligently desire to be. I will to know God, to speak his word, and to obtain his results.

A Well-Authenticated Psychic Phenomenon

For many years prior to the night of November 7th, 1877, there had resided on a farm in Denton, Texas, a widow, Mrs. Laura tones, her two nearly-grown sons named Frank and John, and several smaller children. Frank had left home in September to search for some lost cattle, had reported his movements from time to time by letter, at last accounts being 200 miles south of Denton still engaged in the search. On that night, after all were in bed, John heard steps on the front porch which approached the door. Then the door knob was turned, the door opened letting in a draft of cold air which John felt so that he raised himself up on his elbow. A fire that had been burning in the wide stone chimney and had not yet gone out and, in the quite dim light, John saw the outlines of a man. Reaching for a revolver, he called: "Who's there?" The familiar voice of his brother answered, while Frank came and sat down on the foot of John's bed. They conversed in low tones for some time. Then John told Frank that his bed in an other room was ready for him, being just as he had left it six weeks before. The dim outlines and retreating footsteps vanished through the opposite doorway and all was still. John soon fell asleep happy over his brother's return. In the morning he arose, started the kitchen fire for his mother, and went to the barn to care for his brother's horse and the other animals. The horse was not in his accustomed stall, nor the pasture outside. He returned to the house, when his mother who had heard the voices asked: "What were you talking about last night?" "Why, I was talking with Frank who came in last night," replied the son. An examination of Frank's room, however, showed no one and no signs of occupancy. He returned to the kitchen and told his mother part of

what Frank had said to him in the night. She, of course, was very skeptical about the story, but John's earnestness led her to feel that something was wrong. That day they hitched up a team and taking the children drove to the house of "Uncle Bob Saunders," and, of course, the strange occurrences were related to him. He discredited the whole affair but concluded to accompany John to the telegraph office to see what trace could be got of the missing brother. While crossing the public square of Denton, they were hailed by the sheriff of Denton county, who showed a telegram that he had just received from S. P. Williams, County judge, dated McDade, Texas, November 8, 1877, and reading: "Man found dead near here last night. Papers disclosed identity of Frank Jones of your county. Notify his people."

A year later, this Bob Saunders, who was administrator of the estate left by the father of the Jones family, decided to sell a tract of Jones' land in the southern part of the state. John strenuously objected, at first refusing to say why, but finally, being otherwise unable to carry his point, he said that on the night of November 7th, when Frank appeared to him, Frank told him he had found the lost animals near the town of Stellar, in a pasture owned by Mrs. Mary Williams, a widow who had a large cattle ranch there; that she had told Frank of her desire to purchase the Jones tract of land near by; that he, Frank, knowing the danger from Indians and horse thieves to stock on that land had decided to sell, had sold it to her as well as the stock which Frank had found there, that she had paid him the entire amount of purchase money, that he had promised to send the necessary deed and other papers upon his return home and that Frank had urged him (John) to make and forward the papers.

John now acknowledged that he had not sooner reported this part of the nightly interview, because so much incredulity and even ridicule had met his other statement. But now, rather than see the administrator go and sell the land in question, he had told all.

Accordingly, a letter was sent to Mrs. Williams asking what she knew about Frank Jones' movements. She came to Denton in person, as she had never received any deed, and exhibited to Administrator Saunders a bill of sale for the stock in the handwriting of Frank and also a receipt for the money paid to him. Her story agreed in every respect with the report John had given of the facts as described by his visitor on the night of November 7. John Jones

later went before the county court of Denton county and made affidavit, which is a matter of public record, that his brother Frank had detailed to him this trade with the widow Williams and that the administrator of his father's estate was bound to give her a deed to this property. Had John concealed the facts and let Saunders sell the property, John as one of the heirs would have profited a considerable sum of money thereby. He proved the certainty of his conference with Frank, at a time when Frank's dead body lay 200 miles away, by a legal oath and caused the issue of the deed in question to the widow Williams.—Occult Truths.

Mystic Symbols

by *W.M. J. Bryan, M. D.*

Author of New Book called, "The Truth About Spiritualism"

A blue crescent-shaped illumination supporting two gold bells, has a symbolical meaning to the mystic whose pre-vision tells him that, the glad tidings from another world ring out true and clear from the golden bells bringing wisdom's principles plainly to our mental sight and hearing.

A waterfall pouring volumes of clear water, presages the knowledge, which will flow from spirit to mortal in the form of inspirational writings.

A fishing-rod when being re-wound, is a symbol of the condition of seers, prophets and mystics, who wind up the psychic forces from the vast storehouse of the universe, after their contact with the multitude, and which contact draws from them those vital forces so necessary for mediumship.

The Queen-of-Sheba, with dark hair braided, crown and ornaments, and of stately mien, now presents herself (clairvoyantly) to impress me with the fact that, as she was in duty bound to contribute to the tributary kingdom of King Solomon, so are we required, in order to make progress, to render unto God our tribute of reverence, gratitude and loyalty—as this is the beginning of wisdom.

Clairvoyantly, *a blue necklace* is seen, and *a key hanging from it.* Also, the *letter G* and *an uplifted hand* are now seen. Symbolically, the pendant key unlocks the mysteries of the heart and soul: while the necklace of blue, symbolizes those spiritual qualities which

saints of heaven and earth cultivate, in order to press close to divinity, and to reveal their true worth of character and nobility of soul, through patient endeavor and unselfish conduct. God enables the just and the pure-in-heart to see his divine mercy, and to raise their hand against all backward conditions of life.

The *spiritual colors* so plainly seen by clairvoyants, pass before them like shadowy mists of beautiful hues and color effects.

These colors are the demonstrations, of spirits, of the aura which they leave floating in the air, but which soon fade away and disappear. These colors represent the beautiful character of the spirit ones; and they stamp their colors on the atmosphere, as a demonstration of their innate qualities.

Blue, amber, bright red and orange-yellow, are all *spiritual colors of high degree*.

As spirit symbols, *sunflowers*, large and small, betoken a smiling cheerful demeanor; and the purity of character that is enhanced by knowledge and wisdom from the higher spheres, are also symbolized in the beautiful golden sunflowers. So prolific are they of oily seeds, that one is forced to acknowledge that each seed represents a kind thought, deed, or word for others, that is so often cherished by the disheartened ones.

PHENOMENA

by S. J. Richardson

Phenomena that goes beyond the transference of thought, or the so called subconscious mind, occurs very frequently. Having had some experience along this line of phenomena from childhood up to the present time, I will endeavor to relate some of it.

Being clairvoyant, I have had the pleasure of witnessing various phases of life that the mortal eye does not see. I remember when I was a boy and would be coming home late at night, I would see great streaks of light shooting up from the ground in different places on my father's farm; this light was never visible to any one who happened to be with me at the time, and we did not then know what it meant, but in later years, having had some experience in the oil country I decided to drill an oil well on this same farm, and located it where I had seen the most lights. We did not get oil, but struck a

large vein of gas that opened up a new field which is producing yet. What did those lights indicate?

One morning when leaving my home to go to work, and when only a few rods away from the house, a voice seemed to speak to me, and said: "Grace broke her arm!" Grace was my daughter. I stopped and listened, but all was quiet went on to work; that same day in the afternoon, Grace fell, and her arm was broken just as the voice had warned me in the morning. This could not have been transference of thought, nor could it have come from my subconscious mind.

I have had my piano play in the dead of night when all were asleep, until it would wake every one; it has also played in the day time when no one was in the room. I have buried treasures revealed to me, through psychic power, which no one living knew any thing about. My daughter Grace and myself alone, have had full form materialization, which proves to me beyond the question of a doubt, that form of mediumship.

I know a man who has picked the winner of the "World's Series," every year since 1910, from two to three weeks before it was played; this same men predicted to a day the so-called death, or passing away of a noted man.

There now comes to my mind a wonderful demonstration of spirit power; having witnessed this at midday, with the sun shining in the room. A friend of mine together with several others, were assembled in a fair sized room with three large windows, for the purpose of getting a spirit painting of my friends Father, who had been in spirit life for some time, and of whom there was no picture in existence. Being anxious to have a good picture, my friend picked out the canvas to be used from a number which were piled in the corner of the room; having selected one, he placed it on a table between the windows, the two producing mediums just touching the frame with their hands. In a space of fifteen or twenty minutes, and with out visible brush or painter, there gradually appeared on the canvas a beautiful painting in life size of his Father. My friend said it was a perfect picture, that money could not buy.

Dreams are among the most curious phenomena of the human mind; and there are many well authenticated instances of the fulfillment of dreams.

A friend who vouches for this remarkable dream, told it to me as follows: He said he had a man working for him who would frequently walk to the village at night, and as the village was some little distance away, he would go across lots, in order to make the walk shorter. In going this way he had to pass close to a farm-house where the farmer had a large, ugly dog that he always kept chained to a stake, which was driven in the ground. The hired man was very much afraid of this dog, as he had to pass quite close to him in going by the house.

One night he dreamed he was coming home from the village, and in passing by the dog, who was always straining at the chain to reach him, the chain broke, and the dog made a lunge for him, he turned and kicked the dog with all the power he had, and thought he had killed him; at that moment he awoke and found he had a broken toe, from kicking the foot-board of his bed, which he had demolished. But the most interesting fact concerning the dream is this: The dog was found dead by his master at about the same time the dream occurred. Can you explain it?

What is New Thought or Divine Science?

by *Fred H. Shepard*

There are two main divisions among those who believe in and practice drugless or Christian healing. The one which is most prominently before the public is called Christian Science, and was started and developed by Mrs. Mary Baker Eddy, a New England woman. The other division is best designated by the term New Thought, although there are various sub-divisions of this branch which are known as Mental Science, Divine Science, Practical Christianity, Scientific Christianity, etc. Probably the most prominent among the early leaders of the New Thought was Mrs. Helen Wilmans Post, who was a Westerner. She called her teaching Mental Science. The general term which includes both of these divisions is that of metaphysical healing. 'Metaphysical' is derived from the Greek language, and means 'beyond' the physical, or, in other words, the science that is beyond or above the natural limits of physical or material science.

The difference in the metaphysical field between Christian Science and New Thought is somewhat similar to the difference in the so-called orthodox church between Catholics and Protestants. Mrs. Eddy claims her teaching to be the only perfect statement of Truth, and her students were urged to read only authorized literature. She believed in the necessity of institutionalism, and was a master-mind in the matter of organization and church-building. Throughout her writings the idea of a supreme authority is strongly emphasized, and the tendency is to discourage free and independent thinking on the part of her students. The reasons advanced for this rather narrow and dogmatic attitude are quite similar to those put forth by the Roman Catholic church in justification of the same rules as applied to their membership. Both organizations claim that only those who have been specially trained can detect the subtle falsehoods and errors that abound in all teachings except their own, and a too wide and unrestricted investigation on the part of the general membership would result in confusion of thought and harmful differences of opinion. In this connection Pope's well-known verse seems quite applicable:

"A little learning is a dangerous thing;
Drink *deep*, or taste not the Pierian spring;
There *shallow* draughts intoxicate the brain,
But drinking largely sobers us again."

To my mind, both Christian Science and Roman Catholicism over-emphasize the sentiment contained in the *First* line of the foregoing, and overlook the true wisdom expressed by the remainder. They take the position that it is better to be content with what they tell us is the complete and final statement of Truth, and remain safely and comfortably undisturbed under the protection offered by their 'perfect' creeds than it is to strike out boldly and fearlessly for ourselves among the maze of contradictory and conflicting theories that we find in the world. Apparently there are a great many people who prefer to accept these 'infallible' teachings at their face value, and who look upon those of us who dare to study and think for ourselves on independent lines as wicked, reckless and misguided persons who are deliberately risking our souls welfare to no purpose. One of the underlying principles of New Thought is that each individual soul must be left free to work out its salvation in its

own way, so it is not our purpose to instill doubt or uncertainty into the minds of these timid disciples of out-worn or narrow creeds; but for the sake of those who are growing restless and dissatisfied, and who feel within themselves an urgent desire to know Truth in its fullness I will quote from Bacon's "Essays on Atheism:" "A little philosophy inclineth man's mind to atheism (the belief that there is no God), but depth in philosophy bringeth men's minds about to religion."

Do not let any individual, organization or doctrine terrify you, no matter how sincere and well-meaning they may be, unto a meek and unquestioning acceptance of their teachings on the specious plea that you will endanger your future by exercising your God-given power to think and reason for yourself. Jesus said, "If you continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (St. John, 8th Chap., verses 31 and 32.) The only possible danger lies within yourself. If you are one of those weaklings whom the current slang describes as a "quitter," you may not continue long enough in your study of the healing Truth to attain unto the complete victory that is promised to the faithful disciple, and you may be led aside for a time into the unsatisfying realm of half-truths. One's case is never hopeless, however, so long as he remains honest with himself and true to his highest convictions. A fearless, independent skeptic is much nearer the attainment of the ultimate truth, which frees from all sense of sin, susceptibility to sickness, and fear of death than are the timid souls who hesitate and fear to break away from the conventional, institutionalized religious ideas that have come down to us from less enlightened times.

Whether your educational opportunities have been few or many, you need have no fear that an honest, impartial and persevering study of Truth, as modernly interpreted by the metaphysical writers will result in anything but improved health and a mental and physical poise and serenity beyond anything that you could ever hope for in the narrower, more conventional fields of religious thought. Decide now, once for all, whether you intend to remain a timid, cringing intellectual slave who must rely solely on external human authority for what little understanding he has of Truth, or whether you have sufficient courage and self-reliance to follow implicitly and unfalteringly the Bible injunction to "Prove all things; hold fast that which is

good." (I Thessalonians, Chap. 5, verse 21) Read and study these two chapters of the Bible—St. John 8th and 1st Thessalonians 5th—and you will gain courage and faith to undertake and carry through to a successful conclusion the Great Adventure, which means the eventual attainment of all that your inmost soul aspires to. Peace! Peace! Peace!

Believes Dead Can Yet Speak

Scotsman Impressed by Revelations of Life Beyond

Lord Glenconner, one of the Scottish peers, is numbered among the foremost advocates of psychic investigation. As the result of his own experiences he has become an enthusiastic believer in modern proof of human survival beyond the grave. In the course of a recent address on this subject he spoke of the wide-spread interest in psychic phenomena among people of the highest intelligence in Scotland.

"As a Scot," said Lord Glenconner, "I am proud of my national church. A leading minister of that church—one of the outstanding preachers of the day—is a member of the Society for Psychic Research, and it is known to me that among the smaller country parishes ministers characteristically awake to religious issues of moment are examining the literature upon the subject with open mind, Spiritism is not a religion, but throws light upon the New Testament, and above all it establishes our faith upon immortality of the spirit rather than upon the resurrection of the body.

"From my own experience I know that communication with the dead is possible. I have arrived at no hasty conclusion in the matter, for it is not my nature to be impulsive, but I hold my belief in a better world assured.

"As the result of a right understanding of the phenomenon of death I have seen the currents of my life once more take up their accustomed flow, and tears of desolation have been changed into tears of joy. The separation that has existed between this world and the next has been due, I believe, to our ignorance and not to the decree of God."

From Buffalo Sunday Times.

Psychic Truth A Guiding Light

by *Rev. Joseph G. Wind, Pastor*

Guiding Light Church of Free Psychics,
126 Harriet Ave., Buffalo, N. Y.

For centuries Humanity has tried to evolve the secrets of death; to some it seems a horrible thing, as it means the extinction of everything, or destruction; while others prepare for a judgment day, when all shall rise in the same body, and then to either receive their place in a heavenly kingdom, or be cast into eternal darkness. The question then arises, what becomes of the life, or so-called Soul, after it separates itself from this mortal plane, and to await the judgment? When the trumpets shall sound, and the stars shall fall, and God in all his glory shall come, to send innocent little children to eternal darkness, and perhaps many others who would plead ignorance as to their wrong doings while on the earth plane. "Oh grave where is thy sting."

The next life is but a continuation of this, we begin there where we leave off here; if we are upon low planes here we shall enter upon low planes there; if here we sustain high relations to wisdom and goodness, we shall there also. "As ye sow, so shall ye reap." Andrew Jackson Davis wrote: "The human body is a mould into which the elixir of immortality is run." The body is made to develop the human Soul. Mahomet said: "The soul emerges from its chrysalis state, as free as the planet on which it had its birth; there was no beginning, therefore the soul eternally was, eternally shall be." From the Buddhist Scripture we read: "The soul is myself; the body is only my dwelling place, death is not death, the soul merely parts from the body, and the body falls."

The soul is spiritual; it is knowledge, wisdom and power; it is the psychicness of humanity, and the talent which we possess for evolution. Like the sunshine that brings brightness to all nature, and lives through darkness and storm, so does the spirit bring brightness to all humanity, and lives through trouble and death; the spirit is our guiding light, and helps us through the many dense conditions which so long have held the mortal in constant fear and dread of the hereafter. Individuals may cast their eyes around and about them,

and see the many wonders of man and nature; some things are looked upon with great interest, while other things are being discarded without consideration; and then within a very short space of time, we feel the necessity of that which we so ignorantly, or unjustly cast aside. The true understanding comes, after we have allowed ourselves to be deceived into something not existing, or untrue principles; like the prospector who readily realizes that: "All is not gold that glitters." Or, like the philosopher, who will find that all things are not thought. We therefore need understanding, knowledge and protection, or mind, wisdom and guidance. The mind may be very much our own, and yet in most cases be controlled by others, hence the statement: "Had I only have done as I had intended." Proves that we did not follow our own mind, which is the psychichness of humanity.

Knowledge is a very important degree in our daily activities; to know a thing through studies or hearsay will aid us in what some other mind felt justified in giving out, and it may make an impression or give warning, but, the mind is being controlled by others, until through our own experience and psychichness, we are freed and made satisfied of the facts which can be produced, whether spiritual, material, fraternal or religious. "They should have known better." "I should have known differently." This is the general outcry after being deceived or disappointed, and it gives ample proof of having been without knowledge, or, of having relied on the belief or disbelief of some other mind. When we become conscious of the real facts, or have a high degree of knowledge, which is wisdom, we are then guided and protected; and what better guidance can humanity have than the conscience, or mind, which is the psychic truth as we see it with our own psychichness; and which if allowed to act freely through daily meditation, or better still through concentration, evolution and self-reliance, it will tell us right from wrong. If we do right our conscience will tell us, if we do wrong, it will do likewise, therefore "Why is my liberty judged of another mans conscience?" (I Corinthians, 10, 29.)

When I consider the faculties with which the Soul is endowed, its wonderful power of recollecting past events, its accurate judgment in discerning the future, together with its numberless discoveries in self-reliance, arts and sciences, I feel an honest conviction that this active principle cannot be of a mortal nature; and should not be

judged by any self made Gods, Christ, or other leaders; nor should it be bound by any principles which limits its freedom. I consider that nature never intended this world as a permanent abode, and I look forward to my departure from it with pleasure, so that I may better serve my fellow man. I content myself with the positive existence that the power has given me; believing that this same Power is able to continue it in any form or manner that it pleases, either with or without this body.

If we believe in a Supreme Being—Infinite Intelligence—or God, we must also believe in Universal Love and Fraternity, from which all knowledge and wisdom comes.

WHAT IS POWER

by *Miss A. M. Robinson*
Mentor, Psychic and Healer

Power of the inner soul of man is from the same source as that which comes from the unknown regions of the astral world.

Power is God!

The mighty wind, and the disastrous storms that ride the seas to float icebergs of mountainous heights, is the same power in Nature. Then again, dear readers, power is force which is predominant and intangible. This supernatural power and force causes the travel of mountainous icebergs to ride over the seas with unlimited destination. The power and sagacity of the oceanic currents of fathomless depth in which no man has been known to navigate or exist—is the same power. The predominant power of the universe is in every vital object and living thing that matures periodically.

The inner soul receives its supernatural power from the *Great I Am*,—the all-seeing, all-powerful, Infinite Intelligence,—God—the creator of all living and moving things under observation. The same creative power is given to mankind both mentally and spiritually. Brain power has its exhibitary force for wonderful arts, inventions, thoughts and reasonings, operating through departed souls who do return to earth to instruct and use the mental vibrations actively, in impressional thoughts and ideas, through man's normal brain.

There can be no devastation of all spiritual phenomena of the spirit world. And, to relate the story of life after death, so-called dead spirit forces come to *exhibit* the given power, from the great Jehovah, the all-ruling Supreme Power of heaven and earth.

SPIRIT POWER

by *Rev. Katherine E. Gielow*

The question arises as to how far Spirit power can manifest in the human? We are standing at a slowly opening door, will still have to work hard to bring what we have been allowed to see, to the minds of those who desire truth. It would seem an easy matter to some to grasp the ultimate good, while to others the mental getting into shape and sorting the old useless theory from the new divine thought of Spirit control, demands more than they will give.

The world is and has been for years in a state of unrest; many thinking minds have been giving more attention to those things being voiced from the pulpit and rostrum, than the public has been allowed to believe; and their demands for proof of spirit manifestation shows that truth while long hidden, will be revealed. The light has dawned on a new day, where the shadows of materialism have vanished in the sunrise of divine truth; and the words of the old prophet are being fulfilled. "And it shall come to pass, that I will pour my spirit upon all men."

One of the greatest miracles to day, is when one hasty, careless life comes under spirit control; and day by day you watch that power shaping, renewing and transforming, until every desire changes, and and the expression with it. Far greater is the fight within self, than with any power from without, and when we have conquered, we have made an upward move toward the heights where our true selves are revealed, and Infinite love rules and governs our lives.

The light on the hill-tops still lingers, steadfast **unmoveable**, with peaks tinted with the last rays of setting sun, breathing their lesson of strength and firmness. Strive, oh children of truth, to reach the heights! the place where no malice can reach, where no evil can slay. Then, to your souls will come the eternal message that through suffering will come progression, and out of the rough, block of marble will be shaped the perfect masterpiece gained by conquer-

ing self, and earth thoughts; the chipping process may be hard, but as we are stripped of their hinderance, the inner light will be revealed.

To those who follow the lonely trail, comes peace. Far in the desert of loneliness, the trail only large enough for one, we wander crying out for human sympathy, and finding in the loss of that the divine presence. Unfulfilled hopes arise in all their appalling power, and we vainly call for the touch of a vanished hand, but the desert still calls—come into the vast solitude, and learn the lesson taught in silence. Some day when the soul has been purified, and earthly desires crushed, we will find peace; and with that will come all good things.

THE VICTOR

When great Galileo proclaimed that the world
In a regular orbit was ceaselessly whirled,
And got—not a convert—for all of his pains,
But only derision and prison and chains,
“It moves, for all that!” was his answering tone
For he felt in his heart he could go it alone!

When Kepler, with intellect piercing afar,
Discovered the laws of each planet and star,
And doctors, who ought to have lauded his name
Derided his learning, and blackened his fame,
“I can wait,” he replied, “till the truth you shall own;”
For he felt in his heart he could go it alone!

In battle or business, whatever the game,
In law or in love, it is ever the same;
In the struggle for power, or the scramble for pelf,
Let this be your motto—Rely on yourself.
For whether the prize be a ribbon or throne
The victor is he who can go it alone!

—JOHN G. SAXE.
In Advanced Thought

The Inspiration of Spiritualism

Spiritualism is the invisible force which is responsible for all the good impulses in men and women. It has inspired inventors, physicians, Scientists to do their best for mankind. It is responsible for all the philanthropies of modern times. It has inspired men and women to give their time to the upliftment of fellow creatures.

It has abolished slavery, in almost every part of the world. It has changed prisons in many places from places of punishment to places of reformation. It is broadening the thought of people everywhere, so that we are more disposed to give a hearing to what is new in case we may learn and expand. It is working on the body politic, its influence is felt, in the halls of statesmanship and better governments will surely result.

It is teaching cleaner living lives of justice and consideration in place of greed and oppression.

It is making all the world kin, and any news of a calamity anywhere instant, and liberal response, from everywhere sending help; food, shelter, clothing, money to those in distress. It is teaching mankind that they are brothers, and not enemies, as was formally the case.

It fast breaks down the walls of cast, so that we can recognize a man for what he is, and honor him for his achievements, no matter what his race, or his creed. It teaches us to love truth, to seek it everywhere, and to recognize it, no matter from what source it comes. Spiritualism is modern, and worthy of consideration of the most intelligent, the best informed. There is nothing in it that the most critical cannot accept, if they study and understand, and they surely will. It teaches us through the inspiration of those great ones gone on, working thro the brains of able men and women here, those things which we have groped for, for centuries.

It has given us our great discoveries in medicines, and mechanics and the human race is blessed thereby; It has unshackled the intellect, and men and women today are thinkers, acting on their own judgment and impressions; half our acts, when done on our own initiative, are the result of impressions from the other side; as all Psychics know, instead of blindly following others. Thinking for one's self, if the thought is good, will do more toward uplifting the individual,

than all the restrictions of law in the universe, for it will produce in the individual, the respect for the rights of others, and there will be no oppression. It will see that each gets what belongs to him, at the hands of his brother, and there will be less injustice. If we all had a proper respect, for the rights of others, there would be little necessity for law, except to restrain the unruly, and much that is spent for police, and jails, would be available for other things for the public good. If we had the proper interest in our fellow human creatures, we would teach them more widely, the laws of health, and we would need fewer hospitals, and there would be less contagion. Our cities would be clean, there would be no crowded, and poorly lighted and ventilated tenements and less crime and misery.

The work is a big one, and little progress has been made to what must be. Every agency working in the right direction with help, but Spiritualism will be the moving factor, for it inspires and impresses, the minds of men and women, not to do things for fear of future punishment, the old orthodox idea but to do right for the love of it. The way to reform is not through the jail, but thro' the heart of the man. He must be changed inside, and nothing can do this, but the power of Spirit people, working through human hearts and minds.

It teaches us therefore, those of us who know the truth, that life is all the more responsible, because of our knowledge. If we are busy trying to do all the good we can for others, and to others, and trying to uplift ourselves, and advance our development Spiritually, we will have no time to drag down anyone else, we will have no time for gossip no time for judging anyone else.

Injustice, and Falsehood, and Oppression, cannot stand, but if we are not obeying the impulse of our inner, and better selves, to do all the good we can, we are only hindering the work of those who are working hard to do us good.

Therefore, See No Evil, Hear No Evil, Think No Evil, about anyone Rather, send Kindly thoughts you don't know how they hunger for them. They are not cast in your mould, and when they are themselves, don't think it is evil because you don't know all about it. It is not for you to judge. They, not you, must make retribution for any wrong they do, either in this world or in the next, and all the injury you do them, will only hurt them for a time, you will have to pay up for it.

We know that we do not die. We know there are different

spheres over there, from the lowest, and most unhappy conditions, made possible by our mis-deeds, to the happiest, highest and most intelligent.

Our conditions on reaching the other side will first be what we have made them here by our thoughts, and deeds and if unhappy, we will have to work our way out. Why not make it as easy as we can, by right-thinking, and living here.

MABEL M. MAC DONALD.

FANCIES

by

S. J. Richardson

Far back in the dim and mystic age,
I'll not attempt to tell;
Though many centuries have rolled.
I sense where I did dwell,

I seem to see a village grand,
And the forest on the hill;
I sense that I was living then,
And I am living still.

And through all these many centuries,
I've been wandering some where,
I've traveled up the scale of time,
And reached a world that's fair.

And I know that I'll be living
In the ages yet to come,
It's a law that is unbroken,
And applies to every one.

Then let us stop, think and dwell,
The soul reveals the past,
Like and endless chain comes around again,
And brings us home at last.

And through all the sifting sands of time,
We'll be travelling on our way,
To worlds afar, or some distant star,
Where we will dwell some day.

RECONSTRUCTION

—by—

Merle Ashe Atwood

This is an age of reconstruction. Rebuilding, unfolding and moulding into design, for a broader field of activity. Reconstruction is necessary not only along religious lines, but political and governmental as well, for we are standing to day on the threshold of a marvelous change in human progression.

The dream of to day, will be the reality of tomorrow. Man is coming into his own inheritance, through the awakening of his higher consciousness. The spirit of wisdom is being poured out as never before, to hearts attuned to receive it.

Autocracy has had its day, and the old forms and systems must give way to the new, for the spirit of reconstruction is at hand. Men and nations are becoming attuned to the vibration of love which the higher forces are sending out, they are being prepared or made ready to usher in the new age.

We pause and marvel at the wonderful change of worldly affairs in the last few years, and wonder if the genius of man will unfold in the time to come, as it has in the past. The marvelous display of heterogeneous construction has given man an incentive to move rapidly forward along all lines. We have passed beyond the elementary stage of life, and the keen perceptive powers of man to day, is the strong arm of protection, the guard at the inner gate that warns him of approaching danger, or, of the wisdom and sincerity of a thing. The Psychic force of man is leading him out into a broader field of benevolent assimilation. His regenerating forces are coherent with the idealistic form of government, that which is sane and possible; altruistic in principle, practical in expression, and reliable in all its ramifications.

The great world war has set in motion a reconstructive move-

ment, that is broadening as it advances. Mankind has a clearer vision and a higher standard than ever before. There are certain events, and many instances, that cause one to wonder if the above optimism can be true, and we answer yes. They are but small under-currents which cannot disturb the broad stream of real and lasting progression.

But do not be deceived, the end of the struggle is not yet; the evil forces generated by ages of wrong living and thinking are not all subdued, they are breaking out here and there, throughout the land, causing war, famine and disease. But the remedy is within ourselves, for reconstruction, like charity, should begin at home. We are witnessing a world-wide movement that is making for progression along all lines, and the sooner we as individuals awake to the fact that we are units that go to make the whole, and that as units we must first become what we would have all humanity to be. Do you believe in the brotherhood of man? Then realize and live that brotherhood now. Do you believe that war and destruction should be abolished? Then cease sending out hate. Think and live the law of love, and it will end. Do you believe in the Divine law of love? Then let love be expressed in your life toward all humanity. Express it in your business, in your home and toward your neighbor. It is only through the law of love that true progression can come, for love is God, and God is love.



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Officers of the National Association of Free Psychics.

President, *S. J. Richardson*.....Lily Dale, N. Y.
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DECLARATION OF PRINCIPLES

1. We uphold the free and full expression of The Declaration of Independence.
2. We affirm that Law and Principle, Force and Vibration are the Motive Powers of the Universe.
3. We affirm that Truth is Eternal, and we seek to utilize it, whether found in individuals, books or nature.
4. We affirm that intercommunication between the denizens of this and other worlds is scientifically established through the Law of Mediumship.
5. We affirm that True Democracy is the Beacon Light that leads men and nations to a higher understanding of spiritual things.
6. We affirm that Nature's Laws, in all their different forms of mode and motion, are Psychic in their unfoldment.
7. We affirm that through the higher teachings of Spiritualism, mankind is drawn closer to the Law of Justice, Equality and Fraternity.
8. We affirm the freedom of Thought for every soul as to Choice and as to Belief, and would not by the adoption of any Declaration of Principles limit such freedom.
9. We recognize the Power of Spiritual Healing as one of the greatest gifts known to mankind, and we affirm by the exercising of this Gift we are rendering True Worship to God.

FIELD OF ACTIVITY

"Temple of Strength" meets every Sunday evening at 8 P. M., at their Hall, corner of Jefferson and Bristol Streets.

We are strength in name and strength in number; last Sunday we added ten new members to our Church. Our "Ladies' Aid" is unexcelled for its work in church and charity. Its President, Mrs. Stratton, is a most ardent worker. Our dear old Grandma Hammond has been the Temple's best entertainer during the past two months, her vocal selections will long be remembered. Our good Sister Rose, who has been in the hospital for the past two months with a dislocated hip, is improving nicely, and her many callers are the 'Temple's Aid and Sick committee.

Since moving in our new quarters we have had our Hall packed to the doors with both new and old faces; we welcome all alike, and harmony prevails within our walls.

The National Association of Free Psychics, held a Mass-Meeting Sunday, May 23rd, at the Temple of Strength Hall, assisted by its six local Societies of Buffalo, N. Y. This Meeting was a grand success in every way, the Hall being packed to the doors at every session. We wish to thank the "National Board" and the officers and Members of the local Societies, for their kind co-operation in making the Mass-Meeting a success.

OSCAR ERZKUS, Secretary.

The Beacon Light Church of Free Psychics of Buffalo, N. Y., was chartered Saturday evening, May 8th, by the National Association of Free Psychics. S. J. Richardson, President of the National Association, assisted by Secretary George Erhardt, presented the Charter, and granted two Mediums Certificates, after which messages followed by Mabel M. MacDonald, Vice Pres., of the N. A. of F. P., and others. At the close of the services a free supper was served to all present, by the ladies of the new organization.

The Harmonial Thinker

A Quarterly of Quality,
Whose Only Creed is Truth



SIXTY-FOUR solid pages of reading matter each issue, dealing with Advanced Thought subjects; mysticism, symbolism, philosophy, healing, power of thought. Some prose that is 'nt "prosy," short articles on live topics, a little wit (we hope), wisdom which echoes your own biggest thoughts, a touch of mysticism to pique your imagination, no satire (lest we become too serious about ourselves), very little psychology (since it is terribly overworked now-a-days), philosophy which is homeopathic, some good verses, a healing thought for each week, — all reduced in space and words within a Book of Cheer which will find a place in your heart and life.

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