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THE PSYCHOLOGY OF MEDIUMSHIP

OR

TWO WORLDS IN ONE



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THE PSYCHOLOGY OF MEDIUMSHIP

(TWO WORLDS IN ONE)

BY

H. SCHEUING

"Ask and it shall be given you, seek and ye shall find; knock and it shall be opened unto you. For every one that asked receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." —(*Matth., ch. 7, v. 7-8*).

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FOREWORD

The issue "Psychology of Mediumship" was written for the purpose of correcting the gross errors which exist in the ranks of the Spiritualists and among a great number of people who became interested in Spiritualism. The contents of the issue are based upon the result of the writer's studies and experiences, who, having beeen a Materialist, became a Psychic while investigating the claims made by the Spiritists.

Having gone through all the dangers involved, consequently come personally in contact with "Elementary and Spiritual Egos", the study of their thoughts and actions, while not always a pleasant one, enabled him to bring before the public a Truth which, while perhaps distasteful to an Orthodox Clergy, will be quite more distasteful to the Professional Mediums and their Converts; nevertheless, anyone desiring a direct knowledge in regard to that which is commonly called "Spiritualism" will be able to prove to himself the Truth contained herein by simply investigating the claims made, an investigation which must be made without the help of mediums.

The book itself was not written for the purpose of inspiring the reader to become a medium, on the contrary, it is published for the purpose of proclaiming facts and to discourage the desire to become a medium, pointing out the dangers involved, but giving at the same time the best knowledge possible regarding Mediumship, its misuse and the consequences thereof.

THE AUTHOR.

INDEX

	PAGE
Immortality	7–19
What is the Soul?	19–31
Mediumship	32–66
Psychology of Mediumship	66–98
Colors of Aura	32–47, 62–78
Anatomy of Anima	49–51
Reconstruction of Anima	52–58
Vibrations, Colors of Earthsphere	60–62
Obsessions and Possessions	72–76
Soul-Lights	78–80
Incarnation and Reincarnation	84
Spirit Photography	98–101
Ectoplasm, Externalization	101–109
Dr. Hyslop's Test	111–119
Personal Experiences	119–142

IMMORTALITY

In the common every day life we frequently noted the absolute absence of Pure Reasoning, for the average mortal, no matter how educated he may be, always falls back upon the innate sin of adhering rather to customs than to make use of experiences and so, while custom and experience are relative in a way, man is — generally speaking — but a well trained monkey and in some cases even below the Order of Primates, which means: Man is too crude to understand himself.

Man is an animal, differentiating himself from the mere animals chiefly in this that he thinks wrong and in finding delight to make himself believe that he is 'God-like', denying himself at the same time the right to become in reality the Exalted Being he so soberly boasts to be.

Through thousands of years man practised the custom of adhering to Beliefs which, handed down through generations, became to him a matter too sacred to reason about and with all human contrariness he found himself obliged to allow — as of old — these Beliefs expounded to him by men who, wellmeaning and honest, either studied a creed under the most obscure Theologians or who, reasoning for themselves, discarding the orthodox ideas exchanged these for more rational ideas and thereby started a New Orthodoxy which is in its Fundamentals as erroneous as the other.

Of course to those who do not believe in the existence of the soul the Wise Men of their assembly laid down as iron-clad ideas regarding the impossibility of the soul as do the Clergy to their followers regarding its existence,

and since they cannot see the possibility of the soul it is quite clear to them that a thing which does not exist can neither be damned temporarily nor eternally, for to them the cause, God, which according to the Creeds has the power to damn and to save, does not exist either. Thus then the Materialists, while endeavoring to observe Morals (which are flexible) are in a way below the Primates because they were not even natural enough to follow pure Instinct, but rather smother it with wrong thinking.

Instinct is spontaneous, and while we were taught that Instinct is the "natural desire to act for one's own good, that it is the innate sense which tells us what is right," our experiences have positively disproved this doctrine, hence we pronounce it false. We learned that a spontaneous action is the result of 'Cell-Movement', that cell-movement is suggested either by 'inner or outer influences'. In either case the spontaneous actions are 'natural', respectively are a minute part of the Energy called Nature. Now while one cannot claim that nature misuses itself, experience teaches us that the Natural Man has within himself the desire to misuse nature, which manifesting in his body, suffers the loss of its energy thereby, consequently Instinct becomes Abuse, and thus cell-movement instead of being natural, becomes an artificial movement which, while spontaneous, is so only in an unnatural way. Instinct, therefore, is not any longer in man the sense which tells man what is good for him, for Instinct became through generations an inherited form of degeneration, hence it is a term as badly misused as the term Liberty.

The Cynics used to say: "Naturalia non sunt turpia" (natural things are not disgraceful), and covered with this maxim a multitude of sins. True, anything which is natural is in itself neither a disgrace nor a sin, yet under the advanced code of morals the civilized man covers his body

even in tropical countries, although his going uncovered would not constitute a sin. The sense of shame is an artificial sense produced as a matter of necessity under advanced morals, which not necessarily makes man moral, for Morals are but an artificial conception of Ethics which, teaching the Beatitudes of the Natural and the Supernal, bring before us the beauty of form, actual and abstract, makes us acquainted with the Virtues and thus leads us to the Higher Conceptions of Life.

Thinking is a spontaneous action caused by cell-movement, but cell-movement can be changed by thinking. In this we have the Fundamentals of Mind over Matter as demonstrated in Occultism and Spiritism and again we encounter the misue of a term, for this is but a misuse of Energy — a wrong application of the Vitality which here not only becomes weakened but forms in the abuse of the anima the desire to possess again a human body after death. This chains the mind during the time of earth life so to the earth that after death in an earthly sublimity of mind 'Psycho-Prostitution' is committed by it, a state which the so-called Initiates call among themselves a state of absolute necessity for the purpose of further advancement upon the earth-plane. This is the mental state of the Cynic to whom Natural Things are not sinful.

Mind as the net result of thoughts produced by cell-movements is in itself a combination of all minute-vapors produced by each cell-unit, and since these 'magnetic vapors' register the slightest difference of cell-movement caused by various conditions, their color changes in accordance with the cause of the disturbance, consequently each disturbance no matter how minute, affects the combined cell-vapor, hence the mind. If then a certain part of the organism goes through a change, that change is first produced in the cells of that organ and naturally has its effect

upon the nerves imbedded in the respective cellparts, affecting thus the main nerves gradually, or at once, and the effect of this is called pain.

Mind over matter means that the net result of thoughts must be so as to remain unaffected by the result of those cell-movements which, because of their location, produce but animal desires. This means to train oneself to think right, which however is far removed from thinking spirituelle.

In right thinking we 'will' to counteract all baser desires, and this is not instinctive. Counteracting these desires as much as possible results in preventing certain cell-movements to be artificially stimulated by outside conditions, hence the energy produced by their movement is made useful almost at once by the other cells and thus the vitality becomes strengthened. Thus "thinking changes matter by controlling it."

Now, while it is true that mental force can subdue pain, it is absolutely erroneous to believe that anyone being able to produce such is of a higher mentality than the one who cannot, and to believe that pain, actual pain caused by organic disturbances, by physical or mental discomfort or injuries does not exist is the belief of a fanatic.

We cannot here enter upon the subject of Faith Healing, but admitting the truth of such cures, it is a matter of magnetism first and of faith afterwards, for no matter how much faith a person may have, if his organism is not in the condition to produce the necessary amount of magnetism required for the purpose to bring on the change, the Faith Healer will have no success, or produce but a temporary relief, and before one claims to have the gift of healing bestowed upon one by God, one should ask first: wherefrom receives the Hindu Healer, the Spiritist Healer his power?

The idea that ALL GOOD THINGS COME FROM ABOVE is not true, because most of these healing powers COME FROM BELOW, from the lower earth conditions, from the Material Spiritworld, hence even 'Tartarus' (hell) produces some good among mankind, and just like the Hindu and the most uneducated Spiritist Medium has wonderful magnetic powers, which reinforced by their controls can produce so-called wonders, so have others the same help, although they may not know it or not acknowledge it.

If the advocates of misunderstood Mind over Matter would not be bound to their doctrine 'Mind cannot feel Pain' they could easily disprove this supposition by studying SOUL-LIFE, for if the mind does not feel pain then the soul is free from it also; but do the Christian Scientists know what the mind is?—Do they know what the soul is?—

We do know by experience that the soul-mind not only suffers pain during the transition but also — and in most cases even more so — during the sleep called death. We also know that pain exists even after awakening from that sleep.

In Mind over Matter we have — psychically speaking — the most destructive force, for in that interpretation we deal with mind minus a material body.

Mind beyond the grave is either so despondent that it virtually suffers hell, or it is so far removed from human (bodily) desires that its own bliss is for some period too great to be fully appreciated by it. The first mentioned condition is an earth condition, the second condition is an interlapping condition, respectively a state of existence close to the Spiritual Understanding. In either case the mind is active, for it is alive.

In studying the phenomenon one will find that 'gaseous vapors' are frequently seen. These vapors may form around the hands of a sitter, or they may be seen floating

above a person or somewhere in a room, or they may be seen in the open air. As a rule such vapors are claimed to emanate from the body of a sitter, or from the medium, however, the fact is that these vapors 'envelope a mind', an intelligence, but only too often an undeveloped mind, an irresponsible intelligence, yet they are there and manifest, hence they represent Life and this fact proves itself.

Mind incased in vapor means that although there is no human body in that sense of the word, there is still an organism in existence which resembles not only that of the human body, but that this organism is still composed of cells. Cells then must be traced beyond so-called death, and the existence of cells in such a new form must then — of necessity — have movement, for a cell without movement is dead. The existence of cell movement in this new form of life must then produce very similar effects throughout this new form of life it produced in the former body and it is because of this circumstance that death does not change man mentally. Considering this one cannot help wondering how these cells sustain themselves in that new life, and it is here where the Occultists and Spiritists so severely delude themselves.

Life could not exist without air. The atmosphere is gaseous, and according to newer discoveries consists of five gases: Nitrogen, Oxygen, Watervapor, Argon and Carbon, penetrating the earth and sea, and building thus — as it were — five spheric conditions, although there are six such distinct conditions belonging to the earth atmosphere proper, each of which has certain subdivisions. The sixth sphere we call the 'ethereal condition'.

Carbon is the heaviest of the five fundamental gases and under the law of gravity it constitutes the lowest spheric condition, containing in decayed form sufficient earth matter to counterbalance the weight lost in death,

hence it is principally this gas which nourishes the anima during the transition, in the state of death and after death, the first soul-body (anima) drawing magnetically into itself carbon gas, which is its first sustainer. This action is a 'spontaneous action', a natural action.

Hunger, thirst and the rest of the animal desires are strongly in the mind, which, as the net result of thoughts produced by cell movement, redevelops them by drawing carbon gas instinctively into those parts of the anima which formerly were responsible for these desires, thereby suffering the agony of desires unstilled, for the anima — no matter how strongly it may develop itself thus — is and remains a gaseous form, which, while resembling the former body in detail, can in that form not satisfy its desires unless the mind has mastered the laws under which it can make a contact with a 'willing' mortal, or with an animal.

One can now perceive clearly that the sustenance of cells after death is but a chemical one, that therefore life — then as before — is a chemical action, that man's natural state is an animal state because the animal sustains itself after death the same way. St. Paul understood this, hence he said: "Howbeit that was not first which is spiritual, but that which is natural."—I Cor. ch. 15, v. 46.

To awake in this state means to "resurrect to condemnation" and condemnation means to suffer the consequence of the Natural Life Principle, which under its own laws (laws of nature) consumes itself chemically, producing with this process a new and different cell-life. This extinction is scripturally called "Second Death".

"How a man thinketh so he is" fulfills itself much more in this Other Life because — as stated — the mind draws into the anima gaseous matter in accordance with its desires and thus man and NOT God is responsible for the

low condition he finds himself in after his awakening from physical death.

It is absolutely erroneous to believe that the separation of the soul from the body is but temporary, that God would reunite both at a Judgment Day. Such ideas are but conceptions of people who do not understand the laws of nature, to whom even the most simple chemical facts are incomprehensive, hence untrue and nonconforming with the Scriptures. They of course forget that the Scriptures are not chemical textbooks, that the various scriptural writers simply relate facts of the phenomenon as they and those of their time understood it, and where one can speak of "actual inspirations", that these inspirations dealt principally with those facts which build the Fundamentals of Christ's Teaching, turning around two things, namely the "Resurrection to Condemnation" and the "Better Resurrection", and as mysterious as some of the expressions used may appear, they were never scientific, but were simply expressions of that time, becoming later badly interpolated by their compilers and translators to whom the phenomenon became a lost knowledge.

In studying the present day phenomenon one verifies these facts, but now, proper scientific investigation discloses even a more profound mystery, and in coming actually in contact with the phenomenon the present day investigator, while discovering the Truth, explains that Truth in a modern way to modern minds, and having studied the phenomenon from a scientific viewpoint, all suppositions cease because the facts became clear, consequently the dogmatic point of view — which is based only upon the desire to make an incomprehensible idea comprehensive to oneself and especially to the masses — becomes absurd.

After the transition of the soul the animal body, which is but earth matter, dissolves itself chemically, and once

dissolved not even God could call it back into existence. Why should God want to counteract the laws of nature, His own laws? — There is no necessity for such a manifestation of Omnipotence because under the laws of nature each cell helps to produce the very body which is the soul, and if this chemical process would not take place then the Materialists were right, for there would be no soul.

The soul thus produced is 'anima' and makes up the first or 'natural body' after death, hence the physical body now in decay has nothing any more to do with the New Life, for that body answered its purpose and returned to the earth whence it came. Quite different it is with the anima which, as the image of the former body, is composed of the same cell matter of which the old body was made, although far more gaseous, for this body when extinct returns first to the atmosphere and chemically burns up in it, thereby gradually returning to the earth in various forms of atmospheric gases.

Man and animal alike resurrect in anima, therefore both are "immortal" which means "do not die", because they live again in cells. Some of the higher order of animals equal in immortality the lower order of man who disappears from the Plane of Life — like the animal — becoming extinct, for "Immortality does not mean Eternal Life."

Extinction is simply a chemical process which in some works swifter than in others, and is caused in quite a natural way. If man becomes animal-like the cells of the anima burn out in contact with the cosmic heat waves, which are the lowest vibrations of the atmosphere, becoming "Carbon Dioxide".

We see thus clearly that Damnation is not willed by God but is simply the necessary outcome of one's life, the net result of one's thoughts. This being so, it should stand

to reason that man, being his own master, is predestined to degenerate or to evolve by his own free will, that God, manifesting His laws (natural and supernal) in phenomena shows man the Truth through them. It is therefore NOT up to God to produce "specific other signs and wonders" to convince man of that Truth.

The Theologian may then ask: Why then did Christ come in the flesh if His appearance upon earth and the Belief in Him does not save man from damnation.—Our answer it: "The object of Christ's appearance upon earth was to demonstrate in and through Jesus of Nazareth the TRUTH OF THE BETTER RESURRECTION which He taught and of which man, up to that time, knew nothing, having become acquainted only with the fact of his immortality, a fact derived from an insufficient study of the phenomenon, which he even today misinterprets and falsely expounds.

While man can save himself from extinction and can evolve hereafter by being moral, man can, in a moral state, come only to the third or fourth spheric condition, and while he can be happy therein as well as useful to man upon earth, he cannot enter the Spheres of Spiritual Understanding without learning to comprehend the Principle of Christ's Teaching, and this knowledge means to understand the Spiritual Truth, therefore, while the Belief in Christ (even in the dogmatic Christ) saves man from extinction, it saves only in a temporary way, for many believe in Christ and are not of Christ. Such a Belief merely changes cell movement and has the tendency to counteract the lower vibrations in man to the degree of man's own will. Morality produces the same thing, and the non-christian who is moral saves himself the same way. However to become spirituelle they must make their experiences hereafter and so "this which is natural comes first" for all

arrive in the other world in their anima from which to emanate is up to them and not to God or Christ.

In the manifestations of Jesus man was not only given the supreme proof of the correctness of Christ's Teaching, but more, because it urges man to aspire the same resurrection, hence the TRUE BELIEF produced by SPIRITUAL UNDERSTANDING gives the TRUE BELIEVERS THE INHERITANCE OF HEAVEN because they have already upon earth prepared themselves for it, but even so, they too resurrrect in the anima but remain upon a higher plane of life within the earth atmosphere until they are more fully prepared to enter the outer heavens.

Thus we find again a change in cells. In the more advanced condition the cells of the lower part of the anima have become more and more useless, hence chemically destroyed, thereby changing the color of the anima from the natural gray-black to a very 'light gray' and gradually to 'white', which is the color of Spirituality. Spiritual Evolution proves itself thus in the phenomenon and the study of the present day phenomena corroborates the experiences made by the Apostles.

Life is Vibration — cell-movement — and as such a chemical action, but life is a matter of double evolution in man, for man evolves under the laws of nature (Elohim) and under the laws of God (Jehovah). Therefore man is a duality and expresses first, life produced by the Natural Principle, and afterwards that produced by the Spiritual Principle. Man can comprehend the spiritual only by degrees, but lives in the natural.

God is Life, Spiritual Life, hence God is the Supreme Cause, the Spirit *per se* which penetrates nature and animates man to the degree of his receptiveness. Spiritual Life is nondestructive, it is Love, hence God is Love and neither damns nor curses anything. Man is the Image of

God in a spiritual sense only, in the material sense man is as much a combination of cells as are the rest of things upon earth. Cells are the fundamentals of all life, hence no matter how much man may evolve spiritually, he still has cell-movement, consequently he can only become a "Spiritualized Being" and as such inherit 'Eternal Life'. Yet the word 'eternal' is in our opinion a term the proper meaning of which cannot be comprehended by anyone. To think regarding this means to speculate, to assume, and speculating and assuming gave man all the absurd ideas in regard to his origin and final destination, hence a conglomeration of wrong Beliefs which in their dogmatic arrogance were responsible for massacres and wars.

When Christ said: "They have Moses and the Prophets, let them hear these", He was tired of the Orthodox Meddlers, tired of the silly Test-seekers, for He knew that they are not Truth-seekers, hence he referred them to the manifestations of Moses and the Prophets, not as a matter of spiritual enlightenment, but simply as a matter of conjective mood, for these recorded manifestations were in conformity with His own manifestations and contained the fundamentals of it, being chiefly natural, i. e., dealing with the natural, the things more directly concerned with man's earthlife. The study of the Natural Phenomenon must bring forth the Supernal Phenomenon, therefore the natural manifestation must be understood first. Without this understanding the Higher Manifestation of the Spirit cannot be comprehended by man.

The immediate concern is not what Eternal Life is, but what Immortality is, it is the answer to the question: "If man dies shall he live again?"—The phenomenon answers this question not only emphatically with "YES", it also proves positively that man's mind determines what this After-Life will be.

Proving itself true, the phenomenon, when carefully studied leads back to Cell-Movement and explains the difficulties encountered by the Occultists and Spiritists, consequently instead of destroying Christ's Teaching it cleanses it from theological assumptions and thus the phenomenon is and remains the most vital part of the Rock of Ages which the stubbornness of the human mind can neither move nor destroy.

WHAT IS THE SOUL?

Speaking of the existence of the soul one comes at once into conflict with Materialism, for Materialism cannot comprehend the existence of the soul, yet it seems as if the Materialists should be less biased and more willing to find out whether or not their conceptions are correct.

If there is no soul then death ends all, but if the soul exists then life must be something vastly different both from a material as well as from a spiritual viewpoint, and this chiefly because of the necessary Soul Activity which itself is life. Life therefore must become the Paramount Issue, which, traced to its most secret depth and most sublime height can not help to reveal the Truth and this no matter how distasteful that Truth may be.

Speaking of the soul we quite naturally enter the Realm of Metaphysics, the Philosophy of the Mind, and study Principles and Causes, or rather, studying Causes we arrive at Principles, thereby learning to comprehend the Ancient Philosophies, the Hebrew Conceptions included, and we find that the question: Did God make man out of the dust of the ground? does not at all enter our theme, because the idea expressed is but a human conception of a time in which the human mind — while aware of causes could not comprehend principles, hence erred in the fundamentals. Nevertheless for the sake of argument let us say

that God willed man into existence and thus created man in His Image', God being a Spirit would then have created a spirit and called this spirit Man. Spirit has no material body, hence, Spirit being without Sex, man could not have sex either.

For the sake of argument let us say: 'God willed man into existence and used matter (the substance of the earth), for the purpose and in contrast to the animal 'breathed into man's nostrils the breath of life', making man thus a 'living soul', would it not stand to reason that women (created later), not having received the breath of life would have been a 'mortal soul' like the animals? — Would it not stand to reason that because of this difference women would be and remain but a 'mere animal' and as such could not be a "Help-Mate" to man?—Would this not mean to frankly question the Omniscience and Prudence of God? —

For the sake of argument let us assume that God willed man into existence, that man, however, as the crown of His work received the Breath of Life, making him a Living Soul thereby, this soul would then constitute man's Spiritual Ego, which of necessity would be analogous with "Image of God", an image being a copy, a reproduction of something that is, or is supposed to be. It would then stand to reason that man as the Image of God would be such only in regard to "Soul-Quality" and not in regard to 'bodily construction', for God, being a Spirit has no material body, has no animal body.

Soul-Quality means "Essence of Spirituality" and Spirituality means "Inheritance of Eternal Life," which in itself is the Image of God.

Man, although created a living soul, is not perfect as such, for being first material (of matter) man is subjected to the laws of nature and more or less in conflict with his Inner Self, with his living soul, of which he thinks the

least because in the natural state he is strongly ruled by the laws of nature which he does not comprehend, hence misjudging these laws he not only comes in conflict with them but also conflicts with the divine laws. Had man been created perfect he could not have fallen into temptation. The term 'perfect' implies a state without a blemish, and in such a state man would have been an Angel, an accomplished Spiritual Being.

The principle of the living soul is but a minute spark of the Essence of God, hence this principle contains the Power of Perfection and constitutes the "KINGDOM OF HEAVEN WITHIN MAN". It is the "BURIED TREASURE" which must be discovered and evolved, therefore man in the natural state is like an uncultivated field, bringing forth but "THORNS and THISTLES", things which are of no spiritual value and a detriment to Spiritual Evolution.

God manifests in Nature, Nature is Matter, God is Spirit, both are inseparable. In this sense we have in Genesis Ch. 1, a conception of the creation by Elohim — creative power of nature — and in the 2d Ch. a conception of the creation by Jehovah — the spiritual power. The contents of these stories are of the greatest importance because they contain a spiritual knowledge incomprehensive to man, unfamiliar with the phenomenon, but interpreted literally these stories become the fundamental cause for disruption and corruption in the Church of Christ.

God's manifestation in nature is but a manifestation in Essence, therefore the expression "God is Omnipresent" must of necessity bring forth the idea of God's Omniscience", although these attributes may produce a difference of opinion and doubt in regard to the attribute "Almighty" as construed theologically. To the human mind God re-

mains a Being as long as this which is Soul-Force is not comprehended.

"God is a Spirit" testified Christ. Spirit has neither flesh nor blood, for Spirit, being pre-existent is not material, therefore Spirit and Matter while inseparable, are not one. The Spirit of God — Essence of God — penetrating matter animates nature only to the degree of its receptivity.

God of necessity must be Intelligence, therefore Intelligence is the Image of God and thus Knowledge, Understanding or Comprehension are either natural or supernal, respectively one is either the Image of Elohim or the Image of Jehova. It should then be clear that man's conception of God depends upon his reasoning power, consequently God is whatever man desires God to be, and according to some of the Hebrew Scribes God is a "terrible, a jealous God, a deceiver, liar and murderer", while others claim Him to be "a loving, forgiving and merciful God".

Some of the Old Testamental Scribes claim that God was 'dined and wined' like a mortal, hence actually seen by man, although the Lord said to Moses (Ex. ch. 33, v. 20): "Thou canst not see my face: for there shall no man see me and live". Moses insisted, so the Lord said to him (v. 23): "And I will take away mine hand, and thou shalt see my backparts: but my face shall not be seen".

St. John states (I John ch. 4, v. 12) "No man hath seen God at any time", a statement which is absolutely correct from a psychic viewpoint, for man cannot come into contact with a spirit and live. Moses is the only human being who ever saw the "backparts of God".

In Numbers ch. 23 v. 19 we read: "God is not man that he should lie, neither the son of man that he should repent" . . . in v. 20 we read: "Behold, I have received commandment to bless and he hath blessed and can-

not reverse it" — yet in Genesis ch. 6 v. 6 we read: "And it repented the Lord that he had made man". In Hosea ch. 11 v. 9 we read: "I am God and not man", yet Jeremiah (ch. 22 v. 7) cried out: "Lord thou hast deceived me!" and in ch. 15 v. 18 he approaches God with: "Wilt thou be alltogether unto me as a liar?" — all of which are but a few of the many irresponsibilities of a God that is a "Person".

It is in a way a peculiarity of the so-called Christian mind to be unable to discern between facts and fancies, but if we consider dogmatic Christianity then we no longer wonder about the Theologic Perplexity, for unable to explain the mysteries of Soul-Life, the Theologians cover their ignorance with iron-clad dogmas and become hysteric every time passages like those above are mentioned. The Materialists are more than delighted over such Old Testamental misdemeanors, for to them they are positive proof of the fallacy of God and the foolishness of the entire Christian system of thinking, consequently their disbelief is chiefly due to the ignorance of the Clergy as a whole.

Knowledge is a clear perception of fact, it is based upon experience, but experience may be misjudged and its result misapplied, therefore the power of observation must be developed before one can receive knowledge, respectively the mind must be trained first so that it can perceive clearly and judge properly the experiences made, and no biased mind can come to that point, hence neither the dyed in the wool Materialists nor the dogmatic Christian will be able to receive the knowledge of Soul-Life.

For the sake of argument let us say that Soul-Life is nonexistent, yet there are phenomena which must be accounted for. What are these phenomena? — Where do they come from? — The Clergy will promptly answer: the phenomena are delusions produced by Satan", while the

Materialists will claim: phenomena are the product of morbid minds.

Let us ask the Clergy: How did your Satan come into existence? — By disobedience to God? — Can an angel become disobedient? would such not show the fallibility of God and prove that God is neither almighty nor all-knowing? —

Let us ask the Materialists: How do you know that the phenomena are produced by morbid minds? Because an 'intelligent mind' never experienced a phenomena? — Is being biased intelligent or morbid?

The proof for the existence of God is within man either in an Elohistic or Jehovistic way, and the knowledge of this existence is and remains abstract, like the knowledge of Soul-Force, consequently the result of this experience depends entirely upon the power of biased or unbiased mental development; while the proof for the existence of the phenomenon — while abstract in the fundamental — is concrete enough to lend itself to investigation, hence the dissenting party must be willing to accept the assertion made until he has positively disproved it, and if the Rationalists are 'rational' enough they will make use of such opportunities and thoroughly investigate, thereby proving that they are not morbid and willing to take the chance of becoming convinced that it is so.

That Soul-Force exists the phenomenon proves.

It is true Spiritism has produced a great number of charlatans, but this proves merely the inability of the people to discern between facts and fancies, however neither the Magician, the Psychologist, the Clergy nor the Materialist can destroy the phenomenon.

"Where no brains are, thinking ceases" rightfully claim the Rationalists, believing that this statement contains an "axiom", which once and for all times settles the question

regarding the soul, but since their wisdom (?) prevents further education, they, of course, do not think it possible that an apparatus like the brain could through a chemical process become rebuilt.

The brains are in the physical body the fundamental apparatus for the thinking power of man and animal, and are but cells, hence in cell vibration produce thoughts, influenced either by internal or external vibrations. Thought in itself is abstract, but thought action is concrete, therefore thought without expression (activity) remains but an electro magnetic force which in its units builds the fundamentals of this which is called 'mind', and mind as such is an 'electro magnetic vapor' which, enveloping the soul, either destroys or develops that force. The soul being also a vapor, is in its original or natural state nothing but the net result of the vibratory unit of all cell movements, hence "Anima", respectively a 'gaseous matter' and is nourished by the body and from the air or atmosphere. Anima without mind is a mere shell, which subjected to atmospheric conditions becomes by degrees a part of the atmosphere and thereby ceases to exist.

Thought activity forces atmospheric matter as well as animal matter into the anima and out of it, consequently death (in this sense) is a complete cessation of such action and exists only where thought activity ceased.

The head of the anima is in form and shape like the head of the body and contains brains in a gaseous form, but this formation — being less compact than the human brains — must rebuild itself in accordance with the desires of the mind, hence — until rebuilt — has a great deal less thought activity than the natural brains produced.

The spiritual soul or "Divine Ego" is simply a principle in itself and as such in contrast with anima. This spiritual

principle, which in the creation story is called the "Breath of Life", must be preexistent for no matter how deeply we may search here for the truth we find but a truth in the abstract and therefore we must — instead of searching in Antiquity — direct our mind to the result produced by the spiritual principle, which has nothing whatever to do with morals, for morals are flexible, while the spiritual principle is manifesting itself at all times the same way, namely, in spiritual perfection.

The spiritual principle is but a minute spark of the divine essence in man, and this principle when evolved will so change the mind that it will purify the anima. By controlling the mind it will create an entirely new anima, or soul-body, hence man will become a new being during this process. If we can understand this it will not be hard to see that the spiritual principle is also intelligence; and observation and study proves that animals are not touched by it.

Evolution of conduct can, strictly speaking, refer to Morals only, and Morals are but a material principle, and the "Breath of Life" cannot emanate from it because matter is the absolute opposite of spirit and can in its own substance become spiritualized only through mind, therefore the higher order of animals — having mind to a certain degree — can feel the spiritual principle, registering fear in its presence, while man — having inherited this principle — can either utterly destroy it or evolve it, respectively can either spiritually degenerate or regenerate.

Since no one ever saw God, the idea 'walk with God', or 'God is within man', or 'God Himself be with them' means but to evolve the Essence of God to the fullest degree possible and to develop a state of mind in which matter becomes animated by the Spirit (essence) of God.

God cannot be analyzed, hence the attributes given God by man are simply dictations of religious sentiments, of human desires, and based rather upon theologic speculations than true knowledge, hence these predicates must lose their meaning when the actions of God as described by the earlier scribes are compared with the glorifications of the same God by the later Hebrew scribes, and take on an entirely new meaning when studied on hand of the new testamental writers, although some of them do repeat the earlier inconsistencies, having remained Hebrews at heart.

The inability to define God does not mean that God is nonexistent. In our opinion an attempt to define God or Spirit is but a human folly, nevertheless to accept the existence of God and to feel in God the Spirit of Love and of Light, to accept God as Father, is a matter of Soul-Quality which expresses in Soul-Force the "Breath of Life".

The spiritual principle exists, there can be no doubt about it. Yet it seems as if man cannot learn to understand how it can exist or could have existed before man, even so nobody seems to doubt the existence of the natural principle, taking it for granted, although man cannot explain its existence. If life came out of protoplasm, where did protoplasm come from? — Is it essential to know how protoplasm came into existence? — Is it not equally well said that 'Elohim created the world and all that is in it' as it is to say 'protoplasm originated all things'? —

Life is cell movement, hence vibration. The study of cells and the vibrations produced by them is the most important study. The result of this study must lead to the Truth.

To study cell movement one is not digging in the ruins of Asia, nor is one dissecting mummies in search of vibrations, but one studies life as such is today, and since the laws

of nature do not change, the result of this study either proves or disproves the experiences of the Ancients.

This study proves the phenomenon true, but it proves only the semi material existence after death in the beginning of the study, which is but natural, because in this study we come first in contact only with "souls made of the dust of the ground", with minds incased and ruled by the anima, and later by degrees with the better developed minds of the next higher plane of life.

Life without activity is analogous with death, therefore soul activity after physical death is as natural as is life, but since there is no fixed law or rule in nature which sets the time of insensibility, mental recovery or absolute mental destruction, one can only know that the misuse of the vitality (anima) brings on a rather long insensibility and produces afterwards an irresponsible soul activity, which leads gradually to total destruction of the anima, hence to death or nonexistence.

The idea that the brain continues to think as long as decay has not fully destroyed it, is incorrect, because as soon as Rigor Mortis has set in and the abdomen becomes discolored and the Epidermis has separated, which may take from a few hours to three or four days, the entire nerve system is destroyed. In many cases the Ego enters the head of the anima before Rigor Mortis begins and is then in most all cases unconscious for some time, although the anima may still be connected with the body, drawing strength from it. The complete separation of the anima from the body may take a rather long time in some, hence the spiritistic idea that man's Ego can in all cases manifest at once after death is absurd.

To believe that the soul or Ego can reenter the body after death is as silly as to believe that a disembodied Ego

can enter the body of a dying person, animate it and live in it.

During the state of unconsciousness the mind gradually renews the material tissues of the anima's head, but this does not constitute an act of the creative power of the mind, because this reconstruction is produced by animals as well, hence it must be called a "spontaneous action", a natural act decreed to be so by nature, and as such it cannot be explained.

The mind begins by degrees to work itself into a new condition, a condition which is in most all cases full of sorrows and despair, due to the utter helplessness of the mind, which now must make itself acquainted with laws of nature absolutely foreign to it, and is better by far to remain longer in an unconscious state than to awaken before nature has worked itself out in the head of the anima, giving the mind a chance to assimilate and to adjust itself to the new condition.

Taking all this into consideration, the seers of the Hebrews were not so far off when they spoke of "Sheol", the place into which they believed to enter and to remain until, perhaps, the Lord God would call them back into existence, Sheol being the grave, but this is as far as their observations went. Believing that the Lord God inspired them, they claimed that God said this or that, no matter how much the one or the other of these divine inspirations conflicted one with another. That they should come into contact with their own tribal disembodied Egos never occured to them, and if their priests were aware of this fact, they kept it cleverly to themselves, guarding this psychologic secret jealously, creating thus a "terrible and jealous God" who, although he gave the commandment "Thou shalt not kill", was ever ready to plunge his selected people into

murder 'en masse', ordering killed those who could not understand the code of worship he gave Moses, refusing — as it appears — to instruct Moses and the leaders who followed him, to do "Missionary Work among other Nations".

Since the killing of the body does not destroy the soul, these old testamental murders do not give credit to the Omniscience and Mercifulness of the God these scribes tried to glorify, but rather proves that God is whatever man wants Him to be, and since the Clergy lay so much stress upon the expounding of the Old Testament, it seems rather peculiar that they —learned as they are — should not see the folly of their reasoning and instead of denouncing the claims made for Spiritualism study these claims — not by watching mediums — but by making an attempt to come into contact with souls who passed on to the spiritual understanding, having thus "actual communion with the Saints" as had the Apostles. Is there anyone better equipped mentally to study these claims than the Clergy? — Why then not follow St. John's advice and take to heart more St. Paul? —

If these claims prove themselves correct, as we know they do, then the time is ripe for another Reformation, a Reformation which not only corrects Dogmatic Theology but also destroys Materialism, for these facts once comprehended by the Clergy will so evolve their soul that the Spirit of God will again be able to work upon earth like in the days of the Apostles, and this time will come as prophesied, in fact in a small way this prophecy has already begun to fulfil itself.

We are not blaming the Clergy for their attitude against Spiritualism, knowing that they confound it with Spiritism, nevertheless their dogmatic views blind them to the extent of being unable to learn the Truth of Life and fearing rather that their dogmas would fall if Spiritualism

proves itself true, than that this Truth will destroy Christianity, they maintain — like the Pharisees — (who also fought for dogmas) that it is of Satan, proving thus at the same time that they do not know what they are talking about, but usurp the right to judge something of which they do not dare to know anything.

True, many who dabbled with the so-called 'Unknown' were, and are still, caught in the net of their lusts and then blamed "Spirits" for the experiences made, and many of such afflicted people are sent to Insane Asylums by ignorant doctors, yet 'Religion' has produced and still produces Insanity in some people who scarcely ever are cured, and if the secret sins committed by "our best Christian people" would be held before them — we think — it could be statistically proven that more unclean spirits and demons are found in their ranks than can be found in the ranks of the Spiritists and Occultists who are so severely condemned by them; but then the peculiarity of the Christian Spirit of today is "to condemn others and to place upon one's own head the self-made crown of righteousness."

God did not give us the Spirit of Fear, God gave us Reason to investigate all things, to prove all things, hence to investigate the phenomenon becomes our duty, for His Spirit manifests still today like yesterday.

MEDIUMSHIP

In Mediumship we have that condition of the mind which reaches out for the door that shuts out the Mortal World from the Spirit World. Standing thus between the two worlds a 'Percipient becomes a Medium'.

The principles involved are merely the desire of the Disembodied Ego to demonstrate its existence and the desire of the Embodied Ego to prove that existence. The forces applied are the Minds which have passed out of their mortal body and the Minds which still manifest within and around the brain of man, as well as the relative environments of the respective mortal, mentally as well as physically. Disembodied Egos have but to prove their existence to convince man that a life after death exists, and man has but to create the condition under which such a proof can be received, hence the opportunity everyone has to acquire such knowledge should be worth the while of anyone's time to investigate the claims made.

Mediumship is not necessarily a special gift, yet there are cases in which one becomes a medium without intention. In most all cases mediumship is acquired by the desire to become a medium, it is therefore clear that the mind becomes more or less concentrated upon the subject.

Concentration of the mind means to shut out as much as possible all thoughts which may hinder the mind to focus upon a given subject or object, and since this often creates a condition in which the mind becomes less sensitive to the bodily surroundings, one can call this a state of Self-Hypnotism. If we now remember how the Ego (thinking power) slips into the head of the anima during the transition, we should be able to understand how during a pro-

found sleep and a state of coma nearly the same thing happens, producing thus more or less an unconscious state, and in studying mediumship this fact must not be forgotten, because upon this fundamental psychic law mediumship is based, for disembodied as well as discarnate egos cannot work through any mortal unless this very condition is established.

Man has three brain centers, namely:

1) The Perceptive Brain — Cerebrum,
2) The Middle Brain — Cerebellum,
3) The Animal Brain — Medulla Oblongata.

The perceptive brain is the thinking apparatus of man, the seat of intelligence, of consciousness. The Middle brain is the apparatus of motion, of vibration, the seat of the spiritual principle, while the animal brain is the seat of vitality, respectively the seat of the natural life principle and therefore the dynamo which generates all animal desires, hence this brain is also the seat of the anima. The mind as the net result of thoughts reflects many things upon the anima, which has the tendency to store these reflections and to bring them back (reproduce them) into the mind whenever such is required. Memory therefore rests within the anima, within the Medulla Oblongata. Misuse of the vitality weakens the memory and blurs the perceptive brain, overcharging the middle brain — which is strongly sensitive to ethereal vibrations — with heat waves (cosmic vibrations), thus the entire organism becomes gradually destroyed.

This we must remember in dealing with disembodied Egos, for they are but former human beings, hence to come in contact with them means to come in personal touch with either good or bad characters, because death does not at

once change man mentally, holding him — under the law of gravity — upon earth as long as he is ruled by the things pertaining to his former life. The earth and its direct atmosphere are therefore the place in which the first readjustment of the mind takes place, and no soul, no matter how "good" its mortal life may have been, can leave the earth plane before it is able to discharge (outgrow) its composition of animal matter.

This explains the ever nearness of departed souls and gives the reason why those who develop mediumship without the proper guidance and knowledge — as a rule — come in the beginning only in contact with souls of their own plane, who are of the same mental environment as they are, and who, under the law of attraction could not draw to themselves those of the higher environments.

Disembodied Egos are people, not ghosts. They are much like mortals, only they have no material body in that sense of the word, hence they cannot be seen by the non-sensitive human eye, unless they gather enough matter from the atmosphere they are in and thus produce an apparition. Even then they may not be visible to all present.

Not all disembodied Egos are able or willing to demonstrate, for not all have the desire or ability to learn the laws which govern such, and a great number remain weakened for a very long time after death.

Studying the phenomenon proves that there are Two Worlds in one, but man, unable to understand his own world, cannot comprehend this fact, yet to suit his fancy he makes himself believe that death ends all, or he overdraws his phantasy in creeds and builds for himself aircastles in which he thinks to be the center figure, whitewinged, wearing the crown of righteousness and the halo of perfection, although the color of his anima may be black, dark gray and streaked. Self-deception is one of the worst sins of the

age and it seems to us that the obstinate refusal to investigate the phenomenon is the natural result of that sin.

There is nothing under the sun which so thoroughly shows man what he is than the phenomenon, hence the TRIBULATIONS produced by even the lower forms of mediumships, which affect directly the animal brain, testify as to what man is. Under the old order of things we live in imagination, but when the new order reveals itself to us then we live in that knowledge which shows us in soul activity what we are now and what we will or may be afterwards, and there is no room for deception then, unless we are "incorrigible deceivers and detest the Truth".

The development of mediumship is often a more or less hazardous undertaking and at the beginning consists — as a rule — of a tiresome sitting for results, which in most all cases are in their first stages but 'Physical Force Demonstrations', representing the lower form or order of spiritualist acquirements. This, however, does not mean that such demonstrations are in all instances the work of "low influences", for physical force is the strength necessary for the purpose of demonstrating the existence of the disembodied Ego, hence these manifestations are 'elementary' and must be classed in regard to their purpose. Table-Tilting and the Ouija or Blanchette Board are to many disembodied Egos the most convenient means for the purpose of establishing a contact and furnishing elementary proofs for the survival of man.

Quite frequently people express fear of spirits. This is chiefly due to the absurd teaching they received in their childhood, as well as to absurd religious ideas. Fear reduced the highest conceptions to Fetish and Devil Worship, and since man's phantasy is able to overdraw itself, man's mind draws pictures of ghosts, demons and other fantastic forms read about so much in mythology. Fear not only

reduces the Supernal to the lowest form of conception, it also reduces the mind, hence the morality, to the lowest level, therefore religion based upon fear at no time was able to proclaim God without a punitive mood and finally, separating God from this mood (to a certain extent), developed the idea of a "Fallen Angel", or "Satan" for the purpose of having a cause for the duality in man, a cause which the Ancients would have found in their own nature had they been able to study the phenomenon better than they did. Since all religions — as a matter of consequence — work upon the senses, even Christianity became a material religion.

Fear in a sitter may induce a joker of the other world to play tricks, however such does not happen often, for disembodied Egos who desire to work with man are usually very careful in this respect and know well enough that they must not scare those with whom they wish to work. As a rule they investigate the vitality of each sitter before they begin to demonstrate. Under vitality we understand the generative force produced in the Medulla Oblongata, which connects the brains with the spinal column, hence through the nervesystem with the stomach and the sex.

Disembodied Egos who work in physical force frequently draw heavily from those sitters whose Medulla Oblongata is the strongest developed, hence the sitter used by them will at times feel drowsy and tired. It must, however, be understood that no disembodied Ego will draw strength from a sitter unless the sitter's mind allows it, for there are laws which govern both sides alike. For this reason, to sit with foolish and frivolous people in a developing circle may have bad results for the injudicious sitter, because under the law of attraction foolish, frivolous and sinister disembodied Egos may force a contact. One must not believe that a lower vibration soul will attach itself to a highly

developed mind, unless the respective party is either a fool in desires or through concentration upon the subject loses all responsibility.

It is often claimed by investigators that such lower souls, especially former drunkards, attached themselves to somebody who never drank anything stronger than water, and made that party a periodical drunkard. We dispute this. Souls of former drunkards have no use for anyone who is not in their environment, they would not even go near a 'moderate drinker', besides under the law of attraction such cannot happen unless a 'teetotlar' would invite such a contact, in which case he would have to take the consequences of his action. There is, however, a possibility that where such happened the respective party may have been secretly indulging, and fooling with a Ouija board or the kind, the secret habit was played with by the disembodied Ego who worked with him. Then again, it may be that the disembodied Egos forced him to indulge and thus by exposing the secret habit tried to cure him from it, an extreme measure which only in extreme cases is applied.

Frequently during the first stages of development a sitter is worked upon in such a way that his faults become worse for a while, or that various secret thoughts and habits become suddenly expressed or played with, and only too often it is claimed that these things are 'actions of bad spirits'. In most all cases the respective party goes through a period of mental reconstruction, during which one of 'the guides to be' is very closely connected with that party's mind, hence repeats his thoughts and during this period suffers under the contact with the human mind a hellish agony, consequently endeavors to correct it by magnifying the thoughts, cleaning the mind thus. The best thing for such people is to be quiet and not to herald their shortcomings, for no sooner have they learned to understand the

truth and expressed their willingness to think better and cleaner, than they will be helped to overcome their foolish and often destructive habits.

These things must be well taken into consideration before entering a seance room or developing circle, in which the mind of those present becomes an open book to the disembodied Egos assembled. Souls once drawn into a developing circle will — after they have selected one of the sitters for their work — remain in that party's atmosphere and, while they may not at once make their constant presence known, they will watch and study him.

It is frequently the case that active souls will at the beginning use one of the sitters who has a strongly developed Medulla Oblongata for the purpose of demonstrating physical force for the benefit of the one with whom they really desire to work, but whose Medulla is not thus developed, thereby interesting that party so that they can develop him without direct application of physical force, and after that party has progressed far enough to understand these demonstrations, they will suggest to him to sit alone for development.

During the first attempts but little result is achieved, due to the desire of the 'guides to be' not to draw too strongly from his vitality. Nevertheless, they will produce 'Thought Vapors.' These vapors form around the hands, often covering them entirely, and may be seen by anyone who is in the developing stage. It is well to watch these vapors and to guard against drowsiness, for such proves that a now active disembodied Ego has begun to draw from one's vitality more than usual, and especially if one feels a certain 'ebbing of something within' as well as a 'cloudiness before the eyes.' Those who experience such and do not desire to make a contact, or who do not understand the responsibility they are taking by attempting to acquire such,

should at once cease to go to seances or developing circles, or at least should make a strong mental effort to say "no!", refuse to have their vitality used by disembodied Egos of whom they know nothing, for thus only can trouble and various hardships be prevented by them.

The symptoms mentioned are caused by a disembodied Ego entering one's anima, which now becomes temporarily enlarged. This action is necessary to all souls who wish to work with man and this has been so at all times, because 'Spirit' cannot manifest itself in and through man any other way. It is this action which makes a Recipient a Medium or Psychic. Once the anima is entered the mind becomes subjected to the Influences invited, and this affects different people in various ways. The effects may be harmful to a person if the respective disembodied Ego is unaware of the condition produced, or if it is of the lower vibrations and therefore enters the anima through the magnetic pathway of the Medulla Oblongata, in which case this which the Theosophists call "Reincarnation" is produced, while if the entry is made through the proper channel, through the Cerebellum, the Psychic State is established and this is called "Incarnation."

Incarnation may produce similar effects Reincarnation produces, because both will, as a matter of natural consequence 'derange one's mind temporarily' (become beside one's self) and may end in accute insanity if the person thus affected is not handled carefully by his own people or friends. The danger line is therefore reached when the above-mentioned symptoms make themselves felt and there is still time to refuse by not partaking any longer on such sittings, for later, after the contact is made, it is difficult to destroy the established connection and it is very seldom that a severed connection ever fully re-establishes the natural condition.

No disembodied Ego will 'despoil man', unless man is either foolishly embarking upon the Unknown and throws himself wantonly into such danger by producing 'Cosmic Vibrations', by allowing his animal self to control the mind during the time of development, thereby inviting souls of that kind (his kind) to play with him, in which case all further progress depends entirely upon him and not upon the better elements of the spirit world, for "where a carcass is the eagles gather together."

The main thing is to determine as early as possible the purpose of one's development, which must be first of all to receive "Spiritual Understanding" and not material things, for to aspire material things means to invite the Inhabitants of the Material Spirit World and therefore the troubles of that world.

Only too many people aspire mediumship without knowing what they are doing, and the most common aspiration seems to be 'fortune-telling', the net result of Spiritism.

Mediumship which develops not the mind, which hinders the soul in its process to unfold, which does not "force one to reach out for the Higher Things, for Spirituality" is a mediumship produced by 'lower vibration souls' (although they may have a material sublimity of mind) and as such from the Kingdom of Death.

Mediumship does not mean 'fortune-telling', nor does it mean to entertain people with physical force demonstrations, it means to develop one's mind so as to become sensitive to the Ethereal Vibrations, to reach out for that Spirituality which one alone can receive by having the knowledge pertaining to the other world and with that knowledge help others as one is helped in all spiritual mediumships by spiritual guides. It is a friendship between disembodied Egos and embodied Egos, it is an association of minds with either good or bad results, and just as one can judge man

by the company he keeps, so one can judge a medium by his controls.

Well developed disembodied Egos can judge the people they come in contact with by the color of their aura, but this is done telepathically, for 'spirits have no eyes,' although the head of the anima has reproduced the eyes. Every thought produces a vibration in which it expresses itself in the form of a picture which transfers itself to the soul-mind by concentrating upon the mind of man. The same way a disembodied Ego can inject thought-pictures into man's mind. The result depends entirely upon the force employed by the soul-mind and that of resistance in the one to be reached thus.

It is the telepathic force which is employed in all developing circles and in this lies the secret, or reason, that in such circles so many lies are produced, for in the beginning disembodied Egos rely mostly upon the thought-waves produced by the sitters, and thus one can see clearly how fortune-telling spirits work with the mind of the inquirer, and some mediums even 'spoil' this by adding a few lies themselves."

The more resistant man's mind is the more dense or solid its anima will be. This shows how much depends upon the Individual whether or not 'Spirit-Influence' can be received. In this we see also the reason why stubborn or materialistic people so seldom develop any sort of mediumship: their atmosphere is too dense, consequently the door to their mind is closed to all manifestations.

It thus becomes clear that the Ego, the 'I AM', the Paramount Will of man either opens or shuts the gate through which the spirit must enter.

Mediumship is but a mental process in which the human mind becomes sensitive to the activities of the souls passed into the other world, a world which, surrounding and pene-

trating the present world, makes TWO WORLDS IN ONE.

Man's aura changes its color in accordance with his thoughts and soul development from a dark red-brown to a more refined coloring, becoming much like transparent amber in all who become spiritualized.

The red-brown aura is the aura of the natural man. It is coarse, hence filled with earth-matter, with substances which decay from time to time, thus man's soul body (anima) undergoes the same chemical changes man's body suffers; but these substances help to build the anima which, resembling the former body in all details, becomes the first soul body, and as such this 'new body' is still material, hence mortal, and resurrects with its former mind to Condemnation in the earthsphere, in the kingdom of death. This soul body dies as many deaths in the After-World as may be required for its advancement, each death meaning a 'decomposition of matter contained in it', each accomplished advancement purging it from earthy things (thoughts), making it more ethereal.

Disembodied Egos cannot change their aurå or "Soul-Light" voluntarily* nor can they change their bodily form. Spirit Lights are Soul Lights, their color testifies to the spiritual development of the Ego.

The soul-mind, being an "electro-magnetic force", is even in the souls of the lowest vibrations much more electro-magnetic than in most people, hence the strongest physical force demonstrations are produced by lower forces, by disembodied Egos who not necessarily are sinister, but who, making a strong attempt to re-establish themselves again upon earth, have selected a mortal most suitable to them and, to interest him, work hard to arouse

* P. 49.

that mortal's interest by producing the things his mind fancies.

At times it becomes necessary that disembodied Egos join their electro-magnetic force with the surplus force of the sitters and then frequently 'Part-Materializations' (apparitions of heads or hands) are produced; but as a rule they cannot be touched by the sitters, although parts thus produced may touch one or the other sitter. With these joint forces articles can be carried a short distance without a hand becoming visible.

There is absolutely nothing mysterious or 'supernatural' in this; the respective disembodied Egos, having thoroughly studied the laws of nature governing this phenomenon, simply know how to use their mind. These things however belong to the material side of Soul-Activity, and while they enlighten man in regard to the Psychology of the Mind, they absolutely destroy man's soul (spiritual principle), for they produce ultimately a "Sensual Mediumship". No spiritually developed soul works in physical force, neither do well developed souls of the Material Spirit-world employ such, unless for the purpose of "elementary training of their disciple," discarding it as soon as the disciple has comprehended in but a small way the manifestation shown. Where such manifestations continue it is but a sign that the manifesting Egos are not only of the lower vibratory conditions, but also that their medium belongs to the same class.

An undeveloped soul has within itself all its former weaknesses, which in contact with its medium become fully restored. IN THIS LIES THE GREATEST DANGER TO BOTH THE DISEMBODIED AS WELL AS THE EMBODIED EGO, FOR ONCE ATTACHED TO A MORTAL, SUCH A SOUL-MIND CAN PARTAKE

ON THAT MORTAL'S LIFE AND GRADUALLY FORCE ITS OWN WILL THROUGH IN ALL THINGS. Upon this fact the idea of Re-Incarnation is based.

Where a direct mental mediumship makes its beginning the soul mind will at times envelop the medium's body. The result is that the soul mind, coming now in contact with the medium's anima receives all the "Heat-Waves" sent out from the medium's body and thus "suffers the first penalty for entering an undeveloped mortal's atmosphere", for all thoughts of the medium reflect themselves now within its own mind. For this reason the higher developed souls, who select a certain person for the purpose of teaching upon earth, always select souls of the better conditions of the Material Spiritworld for the purpose of teaching and developing their disciple, and one of them always bears the troubles arising from natural causes, but these souls, having far enough advanced to function as "Material-Spiritual Teachers" very seldom come into conflict with the nature of man, for, having 'overcome sex' they counteract by degrees the foolish desires of their disciple, and even discipline him mentally whenever such becomes necessary.

We see thus clearly the difference of development from the beginning and all depends upon the Individual. All troubles experienced during the periods of development are in most all cases due to man's own foolishness and stubbornness. It is therefore of the utmost importance that those who desire to develop mediumship, or who wish to investigate the phenomena, first of all "learn to know themselves as they are known in that Other World in which the most secret thoughts are like an open book", for they are playing with the fire of their own lusts and reap the consequences thereof.

Mediumship must be aspired in an honest and prayerful condition of the mind and not by sitting with foolish people in so-called "Seances" or "Developing Circles", in which "Singing of Hymns and Praying" are but a farce instituted by the presiding medium for the purpose of making things look right. The greatest number of such mediums have practically no knowledge at all and are mere charlatans trafficking in souls.

To think that to develop mediumship one must have an "Indian" or a "Hindu Control" is absurd. There are distinct differences in the races, not only in color but also in mind, which under the laws of attraction demand attention, and while spiritually speaking all men are brothers, races do not mix mentally as long as they have not acquired the same standard of Spirituality, therefore the various races and nationalities group in the earth-sphere the same way they do upon earth, and maintain their color and racial differences until they have become a Spiritual Unit in Christ, respectively entered the Spiritual Spheres.

While it is true that the American Indian seems to like to attach himself to American White Persons, it is equally true that he "never forces his company upon anyone." It is also true that the American Indian in his alertness, intuition and endurance makes a good 'trailer' as well as a good 'forteller of things' and is by his own nature a 'magnetic healer', but since most all Indians are slow in accepting spiritual things, such controls are of no spiritual value to anyone, and, guarding their medium's mind jealously, they become a detriment to their medium's mental development. The same is the case where "Hindu-Controls" are concerned.

ANY WHITE PERSON INVITING SUCH CONTROLS COMMITS A CRIME AGAINST HIS OWN NATURE AS WELL AS AGAINST THE SPIRITUAL

LAWS, AND TRESPASSING UPON THE LAWS OF THE SPIRITWORLD, SUCH PEOPLE CHAIN THEMSELVES TO DISEMBODIED EGOS, WITH WHOM — WERE THEY STILL IN THEIR MORTAL BODY — THEY WOULD NOT ASSOCIATE.

Furthermore a majority of Indian and Hindu-Controls are but Impostors, clever charlatans of the earthsphere and material spiritworld, souls of former fortune-tellers and Western adepts of the Philosophies of the East; therefore a great number of "Clairvoyant Mediums" have never seen their controls, nor for that matter any other disembodied Ego. They are like the "Witch of Endor, who became scared seeing Samuel's Soul-Mind, because she had never before seen a Spirit."

While mediumship is an exalted condition of the mind, the majority of mediums have made it the most ridiculous farce, and the sins committed under the name of Spiritualism are too manifold to count.

Mediumship is based upon Telepathy. Disembodied Egos manifesting their presence by telepathically controlling the brain centers of those with whom they wish to work, hence they will — before becoming active — carefully study the aura of the sitters, using (as stated) for physical force demonstrations only those who have a well developed Medulla Oblongata. To understand mediumship one must first learn to understand the Psychology of the Soul, hence the Psychology of Mediumship deals directly with the soul-body and the intellectual force that governs it.

The human body in its natural state produces a dark red-brown aura, which when sickness makes itself felt changes its coloring, and during extreme suffering may become so dense that all color disappears from it, often turning — a few weeks before death — gradually into a rather dark blue. The 'blue aura' is the aura of death, and re-

mains such even after death. It is the aura of the still sleeping mind, which incased in the anima often floats in that state in the lower and lowest strata of the earthsphere. The average duration of the "sleep of death" is from one to six months, in spiritually developed people from one hour to one, three or six days, seldom longer than ten days, this does however not imply that anyone awakened from the sleep of death can manifest to man, for there are periods in the process of awakening during which the mind remains not only stupefied for some time, but also immobile, hence non-demonstrative. Persons with a strongly developed Medulla Oblongata can frequently demonstrate their existence during the first two or three weeks after the transition, but fall then into a very deep sleep and often remain unconscious for many months and even years before they awaken.

With the returning of consciousness the blue aura gradually changes to a 'gray-amber' (brass color), which is the aura of Life, of Resurrection to the material condition of the After Life and which builds the "First Estate of Soul-Activity." This change may take a long time, hence many souls who demonstrate are still in that "irresponsible state which lies between the blue and gray-amber aura", a condition in which the mind is still confused and memory lacking.

The 'emerald aura'* (beryl) is the aura of complete destruction of all material desires, of all animalism, and is called "the aura of spiritual fertility." This aura is seldom seen by the average or common medium, for souls who have attained this state produce a 'light purple aura' when coming in contact with man's atmosphere, manifesting in the beryl color only while descending and ascending

* P. 49, 63.

to and from their work with their disciple, but it is seen clearly in the spirit world where the auras represent and are the state of mind.

Auras appear always in the form of an oval, the size of which may differ from a fraction of an inch to three, four and five feet in length. Souls coming in contact with man's atmosphere for either the purpose of investigation, visitation or demonstration never appear at once in their soulform, always producing first a 'light' (aura), then an oval which gradually enlarges and gathers matter until the nucleus begins to take on form, thus completing the process.

Soul-Lights seldom remain visible longer than a few minutes, respectively not longer than it is required for the process of selecting and discharging matter. This phenomenon can be witnessed especially where lecturing souls come into consideration: the oval descending upon the medium before 'Trance-Control' is established, and ascending after the control is ended. The "cloven tongues of fire" referred to in the Acts as "sitting upon the head of each of them" is the same manifestation, pictured in the act of disappearance within the anima of the Apostles, and while these lights can be called "flames of fire", they are not such, the expression is not even symbolic, but is simply either a mistranslation or a personal opinion of Luke's.

"The burning bush" of Moses is another form of the same manifestation, here the Soul-Mind of a Spiritual Teacher manifested his presence to Moses, and burning up the matter in and around the bush, produced thus his aura, the light and magnetic waves of which made the bush appear "burning", thereby attracting the already partially developed mind of Moses, who thus received "his call." The voice he heard was heard by him "mentally."

"The pillar of fire and of smoke" is the same manifestation, only expressed differently and greatly exag-

gerated by the recording scribe, who did not understand the phenomenon he knew but from hearsay.

Anyone seeing soul-lights or having visions or any other manifestation can receive a message, the only thing necessary is to become quiet and to ask earnestly for it, however, it is well to understand the colors of these lights, for very much depends upon this knowledge.

Gray lights which flash, as well as dark shadows or dark-blue and red lights are always reflecting the lower and lowest forms of souls; while green, always appearing soft, will prove itself in all cases deceptive, it is the color of material fertility and manifests in sape or olive green. Souls of the 'carbonic state' are dark-grey and produce a red light (sensual color) in their activity. Those of the lower order are 'jet-black' and such souls can be called 'demons' because they are sinister, while the former are not necessarily bad, but are rather too much like the average mortal and still able to evolve to a better condition. Jet-black souls, while as a rule incorrigible, are frequently well versed in all things pertaining to the laws of nature, and knowing that their immortality depends entirely upon a contact with a human or animal body, they move swiftly to make such a contact, and only too often succed in this endeavor two or three times, not more, because nature itself sets the limit, each "possession" weakening their cell movements, consequently a fourth possession becomes impossible and they sink then usually into decayed earthmatter and, nourishing with its gases their ebbing vitality, become by degrees a part of it, like the animals.

The anatomy of the anima can be divided into six sections, each section having its own specific purpose.

Section 1) The head of the anima constitutes the main essence of the soulbody, namely the senses, either more or less developed.

Section 2) From the neck to a little below the heart. This section represents the "bearing quality or pillars", which constitute in the lower spiritworld the main or near main essence of the anima, for here matter — as matter appears in the lower strata — assembles the strongest due to the fact that this portion of the human body contains the breathing apparatus, which in the anima is transformed into the most flexible atomic matter, such as is found in mercuric substances. These substances adjust themselves quickly to all conditions and circumstances, enabling the disembodied Ego to manifest its will "outwardly", respectively to express its will in "physical force", a force foreign to the higher environments.

Section 3) This section contains in the human body the organs of the abdomen, the stomach, hence they are in the anima of similar nature, differing only in substance, which now — while still matter — has lost its activity and manifests itself only at times reflectively, by reflections thrown from there upon the mind, or suggested by the mind to this part. Gluttons thus suffer from their appetites and lusts twofold in the other world, namely: reflectively and suggestively.

Section 4) This part takes in the lower abdomen to the hips and is sexual. Undeveloped souls are, like undeveloped people, often very sensual, especially those whose Medulla Oblongata was strongly developed, hence they live within the cosmic heatwaves which govern the lower strata of the earthsphere and therefore in the Hell which, while wrongly interpreted by the Theologians, exists around the earth.

Sensual souls assemble much matter in this part of their anima and exert themselves so much that their mental activities not only become dulled but also destroyed, consequently such souls will gradually sink upon the animal

level and become extinct, suffer second death. There are, however, a great number of such souls invading the earth-plane, which is — under the laws of nature — not extraordinary, for being the nearest to man, these souls really live upon earth, although they are invisible to those who have not developed Clairvoyancy, and living upon earth they become so greatly charged with cosmic waves that they suffer the hell of Impotence, therefore those who have the mental strength still endeavor to attach themselves either directly or indirectly to somebody for the purpose of "living again in bodily vibrations." IMMORAL HOUSES AND IMMORAL PERSONS ARE THE MAGNETS WHICH DRAW THESE SOULS. It should then become clear why one should not visit Seances without knowing the moral status of the mediums present, for a great number of mediums are controlled by souls of these strata. It should also be easily understood why anyone attempting to develop mediumship must do so clean-mindedly, for cosmic or elementary vibrations draw such souls, and while they are not necessarily sinister, they have not yet overcome the flesh, and being still of one's "own flesh and blood", the temptation the animal body holds out to them is too great to overcome, hence leaving their first estate (first soul-state after awakening from death) they violate the natural and supernal laws, trespassing upon the human mind and body, and persons who wilfully invite such contacts are equally guilty.

Section 5) This section takes in the upper part of the legs to the knees and is with Section 6, which takes in the lower part of the legs and the feet, after Section 2, the most essential part of the anima as long as the disembodied Ego is still within the material spiritworld, affecting even those who have advanced to the so-called "Outer Heavens." In these sections we have in reality the impulse of feeling

which chains the Ego to its former environment, for the lower extremities bear the weight of the body, hence man's home, the room in which he felt comfortable, his place of business, etc., are the places which attract and draw the soul.

The reconstruction of the mind, retributing the soul, allows the soul to unfold by discharging the earthmatter gathered in the various sections of the anima, re-assembling itself with "ethereal substances." The soul thus finally changes the color of the aura, which being dark blue in the state of death (sin), becomes gray-amber color, showing its new (material) life therein and progressing from thereon with the will of the mind.

The anima or soulbody, having the form of the mortal body, has also to all outward appearances the organism of that body, hence a head, arms, hands, limbs and feet. This is, however, an optical delusion, for the disembodied Ego has neither, but is simply "mind incased in vapor."

Mind as a constructive force never ceases to exist as long as it has the environment to work in. Mind in matter constructs by assembling around it that form which formerly was its own and which in the embryonic state has begun to develop itself in the vapor of the anima, but it can only construct its former body in parts and not as a whole, and it cannot hold this construction more than a fraction of time.

During the time of reconstruction the inner part of the oval, the nucleus, begins to press outward and with this movement from within to without the rebuilding of the anima begins. During this process the mind collects the necessary matter, and the anima thus takes on gradually the material form of its former body. The reconstruction of the anima's anatomy is done under the laws of nature (laws of attraction), hence the sections of the abdomen

and sex are those which hinder the soul most to unfold and to advance spiritually.

The average disembodied Ego begins with the reconstruction of its anima at the time of its first awakening, which happens in some cases within a few days after the transition, and this reconstruction always begins with the head. The process of reconstruction becomes then a matter of will, and the will is in all cases influenced by the desires held, respectively acquired during one's earthlife.

Souls of the material spiritworld, and especially those of the earth-plane, assemble their anima more completely and reproduce their former form as quickly as they can, for, while they cannot fulfill their desires, the mere thought of them becomes at once active and draws matter into the parts most affected, but this form will hold only in a "shadowy way" in their own environment and 'momentary' only upon earth.

Being planetary or elementary, they attract the coarser atomic matter of the earth and are subjected to the earth magnetism to the extent of being influenced by electric storms.

We called the soulbody in regard to its material resemblance with its former body a "delusion" because, while the anima comes into existence with the embryo and has within itself this which is called "Living Soul", both, anima and soul grow with the embryo, hence as "vapors" they are not only inseparable from the mortal body, but take on its form also; however the resemblance is only in outline. The anima, being in itself the vapor produced by the First Life Principle, is naturally not only enveloping the mortal body, but envelopes also the Living Soul, unless one has become so spiritualized that the Spiritual Principle controls fully the Natural Principle, in which case the

anima ceases to exist as such, having become cleansed from its original condition and therefore more ethereal.

THIS IS REBIRTH, A PROCESS ALL SOULS MUST GO THROUGH BEFORE THEY CAN ENTER THE SPIRITUAL SPHERES. SINCE THERE ARE NO CREEDS IN THE SPIRITUAL SPHERES, IT STANDS TO REASON THAT NO CREED CAN PRODUCE REBIRTH, THAT THIS WHICH IN THE LITERAL INTERPRETATION OF THE DOCTRINE IS CALLED REBIRTH IS BUT "A SHADOW OF THE THING THAT IS."

In death the intellectual force or mind slips with the Living soul into the head of the anima, and this change alone is sufficient to produce an absolute unconsciousness, therefore it is absurd to claim that anyone just passed out can demonstrate its survival at once. It is, however, possible that a soul just passed out can by sheer force of will make a magnetic contact with the mind of some one dear to it, and thereby — producing in that person's mind either a picture of itself, or soundwaves — announce its death, which though does not mean that the respective soul-mind was actually near that person, for such can be done telepathically, the thought being carried and re-enforced by souls. of relatives or friends.

A good psychic may be able to see the rising of the anima from the inanimate body, but a close study will disprove all things claimed by mediums that "death is like stepping from one room into another room, or like dropping one shirt and putting on another shirt," for now the anima begins to draw life, respectively begins to draw material substances from the gases produced by its former body, and often continues to do so for a long time, although the body be buried.

A psychic may at times see the anima of a dead and buried person "float" in its former environment or near one of its relatives or friends, but this proves only the restless state of the unconscious mind within the anima, and this state can have various causes — constant grief of those left behind, worries experienced before and during the transition, and such can easily produce this condition.

With the returning of the consciousness the mind begins to reconstruct its new body, but in all cases the head and chest are built first, therefore one may frequently see disembodied Egos developed to the chest only, and among such more often Egos who wear a "veil", whose face is not developed at all, or but partly developed. In either case a good psychic will perceive around the form the 'blue aura' through which the aura of (material) life (gray amber) begins to shine. In most all cases the head and neck appear rather dark gray, while the shoulders and chest are jet black. Such souls have not yet assembled their memory and are in the first stage of development, hence are "non-communicative".

Here it is well to remember that a "paralytic stroke" may for months and even years destroy one's memory, that death, being a total paralysis produces the same effect and in some cases it takes a rather long time for the disembodied thinker to recover his identity in full.

A partial development of the face shows the mental activities are stronger, but memory is still lacking and mediums may receive from such souls very irresponsible thought waves. Many souls are in such a condition for a rather long time, yet mediums will give messages from them, notwithstanding the fact that these souls are unable to think during the first stage, and are not responsible during the second stage.

The anima appears during the first stages of development like an exposed photographic plate in the process of

developing, the "developer" being the desires; its "fixing solution" the mind.

Remaining in the earthplane the anima will of necessity build itself by attracting matter, and since the mind can force this process, it is but natural that the longer a soul remains of the earth, earthy, the more it will assemble earth-matter, hence become more earthlike and, having thus "willed itself an organism resembling fully that of its former material body", it has developed the organism imprinted upon the anima as fully as such is possible. Since this organism is of no use to the disembodied Ego in its own environment and serves only as a "protection against cosmic currents" — although it brings the soul under the influence of the laws of nature like man — this organism is but a "Thought-Body' and constitutes the "Desire-Body", which is the real cause of the various hells existing in the earth-sphere and in the material spirit-world. This thought — or desire-body is the fundamental cause of Re-incarnation, for it forces the mind (ruled by the anima) to seek a material body — the body of man or animal — to live through to fulfill its desires.

It seems then to be extremely foolish to thus reconstruct one's body. Yet even so, man's mind has enough foolish desires to act contrary to the divine laws, for the mind of the natural man refuses to learn to understand spiritual things, and as a rule has no time for the proper development of his living soul, consequently man's mind takes with it its entire makeup and thinks in the other world as good and as bad or foolish as it was prone to think upon earth, until "a light shines into the darkness of his soul".

Man as a product of the earth awakens upon earth after death, and remains of the earth until the mind begins its reconstruction, advancing to a higher environment with the degree of the retribution of the soul, therefore elementary

or planetary souls are such not because they are "evil", but chiefly because they have not begun with the reconstruction of their mind while still in their mortal body. They are simply in the natural state, are still "souls made of the dust of the ground". They are not damned because of this, and many of them dwell among the best disembodied Egos of the material spiritworld, teaching the various sciences and arts, preaching the gospel in the same material way it is preached upon earth, and many of them become active teachers upon earth, attaching themselves to mortals through whom they teach the things they learned, or inspiring congenial mortals with new ideas as well as with old. This was true at all times, for there is a purpose in man's life which in the "Spiritual Evolution" is but a stepping stone to the higher developments and even here the law of the "Survival of the Fittest" makes itself felt.

Souls of the spiritual spheres when coming in contact with man's atmosphere must — of necessity — also take on matter, but they, unlike those of the earth and the material spirit-world, burn up matter, that is, their contact with matter destroys all cosmic substances (pertaining to sex), therefore they never take on the human form as do those of the lower spheric conditions, resembling man (their former self) only from the shoulder up, the rest of their form remaining "Soul-Vapor". They can, however, produce in the sight of a psychic or medium a vision of their ethereal body and, of course, can in the same way show the way they looked while still in their mortal body. Producing their ethereal form they always show with the vision the advancement achieved or express through it the purpose of their mission and are always "white" in appearance.

DISEMBODIED AND DISCARNATE EGOS MANIFESTING TODAY DIFFER IN NO WAY FROM THOSE WHO MANIFESTED TO MAN CENTURIES

AGO, AND THE EXPERIENCES OF TODAY CONFIRM THOSE OF YESTERDAY.

The term "Spirit" used for the purpose of describing man's state after death is not proper, because man is in that state either a disembodied or a discarnate Ego and as such can become only a "Spiritualized Being."

Spirits, like Angels, are pre-existent. They came into existence before man, and while Spirit cannot be defined, one can, by studying the spiritual evolution, come to the understanding that Spirits can have no material body, because Angels, being an Intellectual Force inclosed in spiritual vapor, have but an ethereal head resembling that of the discarnate Ego and otherwise have nothing in common with man, are neither male nor female, while the discarnate Ego carries still in its soul-body the shadowy imprint of its former human form, which in the disembodied Ego is of necessity more or less fully developed.

Spiritualized Beings, when coming in contact with man's atmosphere burn up matter and destroy the cosmic (animal) vibrations, hence no man can come into contact with a discarnate Ego without being first exposed to the vibrations of souls of the lower vibrations, a process through which the human brains become accustomed by degrees to the higher vibratory force. If such a contact would be made suddenly, a total Paralysis would take place and death would be the result. What would happen if a Spirit or Angel would come into contact with man, or if a number of them would enter man's plane, can easily be imagined.

The term "Angel" used in the scriptures denotes in most all cases "Soul" and brings out the difference between those of the spiritual spheres and those of the lower conditions, the latter being always referred to with terms like "unclean spirits, demons and devils."

To discern between souls one must be a Psychic. There is a great difference betwen a psychic and a medium, although the psychic is a medium due to the fact that the psychic stands also as a recipient between the two worlds differing from the medium in this that the psychic has the spiritual gift of the Keys and therefore spiritual guidances, the medium being controlled by souls made of the dust of the ground.

Mediumship must therefore be classed thus: 1) Mediumship is a "Re-Incarnation" wherever a disembodied Ego trespasses upon the human body and thus partakes on a mortal's life. 2) Mediumship is an "Incarnation" whereever a discarnate Ego comes into contact with a human being and developes that mortal's spiritual self and teaches through him the spiritual truth given man by Christ through Jesus. There is no middle ground.

The ideas that "spirits" manufacture clothing and build houses of various materials, that they eat and drink and even marry and bring forth children, are nothing but deceptions given mediums by their unscrupulous controls, who, knowing their medium's mind, make them believe whatever they fancy.

Disembodied Egos "dress", but their apparel is a mental product, so are their buildings. The raiments of the spiritual spheres are "white", those of the material spirit-world "deep gray" and frequently resemble those accustomed to while still in the body, while those of the earthsphere are "black", but many of these souls are often "nude".

The raiments of the spiritual spheres differ as much in radiance as the apparel of the material spiritworld differ, the difference being due to the mental condition attained, and while each of the spiritual spheres has its own individual symbols of purpose, the material spiritworld mixes its natural colors constantly in accordance with the law of

attraction, therefore one must thoroughly understand the laws of vibration before one can learn to discern between them.

Under the laws of vibration we understand the principles which rule or govern disembodied and discarnate Egos and the causes produced by them either in regard to their effects upon the disembodied, discarnate or embodied mind, as well as in regard to their effects upon the various sections of the soul body and corresponding sections of the human body. These laws are not very hard to understand, yet the greatest number of mediums have not the slightest knowledge of these laws, although they may at times talk about such laws, referring to "good and bad vibrations", but should they really see their controls they would learn to understand that the "good vibrations" they speak of are "cosmic vibrations", and that the "bad vibrations" are either produced by the antagonism of people present or those of higher forces, either of which is capable of making the medium feel quite uncomfortable through the influence of his controls.

Mediums often claim that when they make a "spirit-contact" they feel like receiving a "slight blow or knock on the back of their head", while others go into "convulsions and spasms", all of which prove either that the respective medium is still in the developing stage or that he deliberately "fakes" these effects for the purpose of impressing a credulous audience. In the properly developed medium the contact is established without "blows or knocks" and while the contact or change of contact is felt, it manifests itself only in the most gentle way, by a very gentle touch of a brain center, and this is so even where the mediumship of reincarnation is established.

Influences which affect the back of the head, work with the Medulla Oblongata, hence with the animal brain center

and they affect also the Solar Plexus and therefore the stomach and the sex of the medium.

Under the vibratory laws the presence of a disembodied Ego manifests itself in various parts of the sensitive human body, mostly in the beginning in the spinal column, producing there a "cold feeling", which sometimes may produce cold feeling throughout the body. Later this feeling will affect only certain parts of the body, and those effects one must study in order to learn to understand the laws of vibration, and with this knowledge applied one cannot only learn to counteract all lower vibrations but also learn "to discern between spirits".

Even the best psychic cannot always see souls, although he may feel their presence, for much depends upon the psychic's mental condition as well as upon a soul's own force or ability to manifest. Nevertheless they register their presence in the organism of the psychic, consequently he can — by allowing their vibrations to reach his soul body — judge their mind or soul quality and thus either reject or accept their presence.

Vibrations felt from the eyebrows to the middle brain are always good, but are spiritual only when affecting the Cerebellum alone, and this is a matter of experience and profound study, hence their results must decide the case. Vibrations which penetrate the section of the chest around the third and fourth ribs are, while not bad, not always wise to invite, it be then that they affect the heart and produce the feeling of motherly love or of a strong friendship. Vibrations affecting the Solar Plexus and the abdomen to the hips are always bad and so are those which affect the sex, as well as those which affect the lower parts of the legs and the feet.

Next to the laws of vibration of importance is the knowledge of the colors involuntarily produced by all dis-

embodied and discarnate Egos when coming in contact with man's atmosphere.

The five principal colors of the earthsphere and the material spiritworld are: 1) Red: Sensuality; 2) Yellow-brown (gray amber); Creed; 3) Dull Olive-green: Deception; 4) Deep Gray-blue: Greed; 5) Light Gray-blue: Emotion.

Black, usually intermingled with these five colors, is the fundamental color of the earthsphere and is always seen in the lowest type of disembodied Egos, who can be classed as "demons", but who usually — outside of their selfish and sinister purposes — treat their mediums fairly well.

The colors of the spiritual spheres are: 1) Light Golden amber: Love; 2) Light Pinkish blue: Justice; 3) Lavender: Faith; 4) Light purple: Reason; 5) Emerald green: Contentment, (also aura of spiritual fertility); 6) White: Spirituality.

These colors never intermingle, but always show distinctly each color for itself, however they may be shown upon the white raiment, and then, either form a star (the symbol of spiritual teaching) or they may form a symbolic embroidery and thus testify to the spheric work of the respective discarnate Ego.

No disembodied Ego can change the color of its environment, although as stated, they intermingle their color in accordance with the law of attraction. For instance: An Ego of the material spiritworld who is religiously inclined produces involuntarily the color "yellow brown", but will change that color to "light gray blue" if it becomes emotional, or if it should allow itself to become tempted by carnal desires the color would instantly change to "red", but as long as the Ego has its abode in the material spiritworld it cannot change its color to any hues of the spiritual spheres.

There is nothing extraordinary about these colors, for the aura of man manifests the same colors in accordance with man's character and feeling.

The danger can, therefore, be clearly perceived for the souls of the material spiritworld are still "material", consequently still in the state of temptation by their own desires as well as by the desires of man with whom they come in contact. In this lies the chief reason why one's own blood relation seldom endeavor to come in contact with one, and why there is consternation in the other world regarding such a contact. For this reason those of the better advanced souls of the material spiritworld who have become teachers and desire to teach upon earth, always have with them their own teachers or guides when they select a mortal for their purposes, receiving from them strength for their work.

Wherever a reincarnation takes place, almost in all cases the medium's ignorance is to blame; even so, there are few cases which cannot be corrected, provided however, that the respective medium is willing to go through the process of correction, for many reincarnating souls are as ignorant as their mediums and are often only too eager to listen and to change their way, therefore nobody should call such unfortunate souls "evil spirits" without having the proper knowledge of things pertaining to the other world, but rather exercise charity, for how does any human being know what he himself may do after awakening in the world of shadow and despair?

True, there are only too many souls held within the earthsphere who, in order to live again upon earth, force themselves in seances and developing circles upon the ignorant and foolish, and who, after they made the contact will fight all endeavors of the mortal possessed by them to free himself, and who also proclaim through their mediums

false doctrines, but under the laws of attraction they cannot possess anyone unless they are "invited" or find some one of their own character.

There are in the material spiritworld many schools and creeds, the same as upon earth, hence the name "material spiritworld". These various schools differ one from the other as much — and in some respects even more so — as do those upon earth, but they are, of course, a thought unit in regard to the survival of man. Their principal teaching is that philosophy of life which appeals to them most and this contrary to the direct knowledge they have of the spirit *per se*.

There are then the schools of the most ancient philosophies as well as those of modern thought and, of course theology, and the disembodied thinker can take his choice the same way as upon earth. Re-entering the earthplane to become active in their own behalf and that of man, they keep on despoiling man's mind the same way they did while still in their mortal body, and a great number of them are clever impostors, who represent themselves to credulous mediums as ancient philosophers and prominent people of the present time, or as relatives and friends, which proves that mediums are also clever impostors and deceivers if they claim to be controlled by Socrates, Plato or any other ancient or modern sage. Such mediums know nothing of the law of attraction and have, in fact, very little knowledge of the psychic laws and prove with such statements that they are not clairvoyant.

The psychic facts are that many ancient philosophers have absolutely ceased to exist as thinkers, while others have long since "fallen asleep", that those who are still active are so only in their own spheric condition and are only too glad to be done with the world of man.

It is more than foolish to believe that ancient philosophers attach themselves to people of our time, and if the mediums who claim such an attachment would understand the psychic laws they would not make such silly claims. Of course making themselves believe that departed souls can speak any language they make up their mind to speak, mediums of the most uneducated type flatter themselves with the idea that master-minds like Socrates, Plato and others are their controls. It is quite natural that this class of people do not know that under the law of attraction not even a sage of our time could be drawn to them, that their own mental condition would prevent such an association.

Mediums who make such claims belong to the same class of silly people who make themselves believe that the soul-mind of McKinley, Grant and other illustrious men "move the table" for them, or deliver "Spirit-Lectures" through them.

Man's mind remains actively concerned in world affairs only a comparatively short time, and outgrows the earth after from 75 to 150 years, falling asleep many times during these periods. Many disembodied Egos will sleep until awakened by that force which no human being can comprehend. Thus also many of the lower mentalities will never awaken, but remain extinct.

The ancient philosophies which are taught still upon earth by "Spirits", (masters) are taught by modern disciples of these cults who, after their awakening are drawn — under the law of attraction — to the very groups or schools in which they educated themselves, and knowing the mental makeup of the credulous they represent themselves through their mediums as "Ancient Masters," but while they can deceive their mediums (who are not clairvoyant) and followers they cannot deceive a psychic, for they cannot change

their fundamental color and although they may "dress themselves in Hindu garments" their anima betrays them, being that of a white person.

True, there are a few western (white) mediums who have Hindu controls, having adopted the Hindu Doctrines, nevertheless the Hindu prefers his own race and has very little use for the white race.

THE PSYCHOLOGY OF MEDIUMSHIP

Mediumship as we have already seen, is an association of minds. The average human intellect cannot make a picture of the actual process of mediumship, hence a superstitious mind thinks at once of some "devilish being", invisible to man and, of course, pictures this "supernatural creature with horns, a tail and one of its feet cloven". Hearing of possessions as related in the Scriptures, the fertile human mind wonders how such a thing can get into the human body, but remembering to have seen a picture which portrayed the "driving out of a devil or demon", showing the respective imp escaping through the mouth of a possessed mortal, the dogmatically despoiled mind comes at once to the conclusion that these "evil spirits" enter the human body through the mouth also. Absurd is no word for such a conception.

We deal here with vibrations and therefore with life. Life vibrates in the cells of the human organism, in millions of atoms in and around the human body, and in vibrations produces this which is called "Animal Magnetism."

Animal magnetism is but a small part of that electric force which is called Nature. Vibrations, being either negative or positive, affect the human organism (brains) in accordance with its willingness to attract or detract one or the other. Thoughtwaves sent out by the brains vibrate first in and around the head and produce thus in the electro-

magnetic vapor of the mind "Thought Pictures" which in turn vibrate outward and unite with corresponding waves outside man's personal atmosphere, holding themselves in these vibrations as long as their own force remains intact, or as long as the cosmic or ethereal vibrations from without unite their relative force with them and thereby they become gradually a part of the one or the other, consequently a unit with them under the law of attraction or affinity, helping to build thus the "World Anima" (world soul), which in Eph. ch. 2 v. 2 is called "the Prince of the Power of the Air" and contains the various vibratory conditions of the earthsphere, and material spiritworld.

The world anima is greatly composed of cosmic vibrations, which are not bad in their fundamentals, but became bad due not only to man's thinking but also due to man's mind manifesting there in the disembodied Egos who — under the law of gravity — are held within it and vibrate upon earth.

Like attracts like, therefore man's thought pictures are the first attractions to all disembodied Egos. Man's brains are but a wireless apparatus and as such receptive to the vibrations from without, but his receptiveness depends entirely upon the condition of his brains, respectively upon the sensitiveness of his soul which works either through the Medulla Oblongata or the Cerebellum.

The natural man, producing only thoughts natural to his condition, will as a matter of consequence think chiefly concerning his body, hence being strongly ruled by the First Life Principle, his thoughts will be greatly influenced through and by animal desires, and thus his perceptive brain, or thinker, coming under the control of the Medulla Oblongata, disregards the Spiritual Principle, and under this condition the Cerebellum becomes closed to all ethereal

waves, and the living soul, the essence of God, darkened by the vapors of the anima.

This condition does not necessarily constitute an evil state, for a moral condition can exist in that state. However where this state does exist, the Spiritual Principle cannot work itself out, consequently in that state man's brain will attract "cosmic waves" and come — unknown to himself — thus in contact with disembodied Egos of the earth-sphere.

Spiritually inclined people have by their own nature more or less opened their Cerebellum, hence they are more receptive to ethereal waves, although at times their Medulla Oblongata will rule their perceptive brain more than the Cerebellum, and they have the advantage, or disadvantage, to be more or less sensitive to both the cosmic and ethereal waves and thus more receptive to thought pictures from without, commonly called "visions", produced in or before them during sleep or during full consciousness by disembodied or discarnate Egos who may be drawn to them alternately under the law of attraction.

The natural man may logically become interested in his unknown spiritual self, and through this interest change his natural condition by degrees and thus, changing the vapor of his anima, clear his Cerebellum, thereby making this braincenter sensitive to ethereal waves. The natural man can by this process — like the spiritually inclined man — develop his brain of vibration so that he can gradually come into contact with disembodied Egos of his own plane and, acquiring the necessary knowledge required for this purpose, he can learn the truth of that which is called "Life."

This truth must first of all manifest itself to the natural man in a way comprehensive to him, therefore "Physical Force Demonstrations" are the fundamentals which lead to the Higher Understanding. However, since the "thinker"

of the natural and spiritually inclined man is always more or less influenced by ideas already formed, the result of these manifestations differs, consequently the knowledge received not necessarily leads to the truth, but may cause a diversion of it by natural attraction of disembodied Egos whose mind either runs in the same channels of the respective person, or who pleases that person with upholding his ideas until the contact is established.

A sensitive person may at times feel that a certain thing happened to him once before and unable to remember the time and place when and where it happened, may, influenced by reincarnation ideas come to the conclusion that these ideas are correct, and thus either draw to itself disembodied Egos, who believing in such theories, attempt to establish a contact for such purposes, hence "thinking into that person's atmosphere" produce the very feeling previously held by him; or the respective person may, during a profound sleep, have come into contact with cosmic waves affecting his anima most, and thus later involuntarily "recall these thought pictures" without remembering such a dream.

In studying the psychic laws and by coming in actual contact with the various disembodied Egos one will find that the laws of vibrations prove beyond a doubt the correctness of the foregoing, and that Telepathy is the fundamental law of mediumship. Knowing this it becomes clear that a great number of so-called "spirit messages" do not come from the souls from which they are supposed to come, that they are in reality "thought pictures" produced by the sitters, and that the respective medium is not far enough developed to understand the laws governing mediumship and is itself "elementary", consequently controlled by "elementary souls" and not clairvoyant in the sense of the word, although he may be honest and believe he controls, who may be able to foretell things.

It is foolish to sit in so-called "developing circles" presided over by "elementary mediums", for only elementary souls gather in such circles, and since those who thus attempt to develop a mediumship do not see the assembled disembodied Egos — who are eager to comply with the sitters' wishes — they may later find to their sorrow that the "controls" received are not at all what they imagined them to be, for the control's trespassing upon their body and mind will sooner or later open such a person's eyes. But once the contact is made, the damage to the soul is done, although the respective medium may not admit this fact.

These elementary mediums frequently claim that "no good mediumship" can be had without "Indian controls", and usually they claim to have "Indian chiefs". IF A STATISTIC COULD BE MADE IN REGARD TO THE NUMBER OF THESE INDIAN CHIEFS ACTIVELY CONCERNED WITH MEDIUMS, ONE WOULD FIND MORE THAN ALL THE INDIAN TRIBES EVER HAD. Very few mediums have Indian controls, and the few who do have such controls have very common "bucks and squaws" from the reservations, most of them speaking a fairly good English.

A number of mediums who claim to have Indian squaws for controls claim also to be controlled by Indian girls of tender age, who while talking through them speak English in a very childish fashion often using the jargon of the street urchin. Such mediums usually claim that these Indian girls are with them ever since they became mediums (sometimes twenty years) and forget that they claim children grow in the Spiritworld — which is true — that therefore even an Indian girl, growing in the other world, would of necessity cease to be the silly little fool they, the mediums, make them. The speech and action of these "assumed Indian girls" is that of the medium, the

controls, to please their medium, simply follow the medium's thoughts, and change their tactics as soon the medium learns to understand the folly of her mind. In most all cases the "Indian Controls" become then suddenly "Common White Folks". The same is the case where Indian Chiefs, Squaws, Hindu-Masters and Ancient Philosophers ctr. are concerned.

Now let us ask this: Would you go to an Indian reservation and pick out an Indian and say to the Indian of your choice: "Come with me, my home is your home, you can be with me from now on until I die, live with me, sleep with me, be with me no matter where I am"? Of course you would not do anything of the kind, for you would be afraid and you would be ashamed of yourself. Yet you, listening to foolish mediums, do the very thing by inviting an Indian to be your control, and you do this "in the dark", for you do not even see that Indian when you admit him as your partner. Would you invite any stranger to your house in this way? — Of course you would not, but to have a mediumship you do this, although you do not even see that stranger! You are willing to take your chances, because in the first place your mind has become so despoiled that you believe any medium, and because you have but one thing in mind, towit: To be able to foretell things. Know this: "The price you pay for any elementary mediumship is not worth the things you will receive from your elementary controls, that you will, in the after life be chained to them as you chained them to you during your earthlife, that you — like they — will be "earthbound". In this a double responsibility rests with you, namely first: "the responsibility of your own soul", second: "the responsibility of the soul or souls you, by your persistency, drew into the mire of your own life."

The closer the mind vapor of a disembodied Ego comes to a person's head, the more the thought waves of that soul can impress the mind of that person. Table-tilting, the Ouija board and the kind will with the help of the animal magnetism of the sitters produce a closer magnetic contact between the factors involved, for during this action the anima of the sitters becomes temporarily enlarged, hence "overmagnetized", a state which allows the disembodied Egos to become magnetized by the thus electrified atmosphere of the sitters. In this state the mind vapor of a disembodied Ego, who desires to work with one of the sitters, can rather suddenly become drawn into the enlarged anima of that sitter, and since the anima, having then reached the limit of its expansion, will shrink at once, such a soul will be imprisoned within that sitter's anima, consequently that person will have "two minds in one head".

This condition will affect various people in different ways, and may produce acute insanity in some, while in others the effect will be temporary only, and then usually is called "temporary insanity" by those who do not understand these things. As previously pointed out, this may happen in two different ways, all depending upon the character of the sitter. We deal here either with an "Obsession" or with a "Possession", two terms usually applied to the condition produced.

An obsession, so called, takes place if — as shown above — a disembodied Ego accidentally becomes drawn into man's anima above the Cerebellum, while a possession takes place if the same thing happens through the Medulla Oblongata.

In all cases of obsession one will find a more or less religious controversy going on between the soul imprisoned and the afflicted person's mind, but gradually the imprisoned Ego, realizing its condition, will try to escape from it and

unable to do so become more involved with the now suffering human mind, consequently one will accuse the other of having trespassed which usually produces a melancholy state. Should at this stage anyone attempt to interfere, serious consequences may result, for the disembodied Ego, having to some extent become "one with the medium", suffers the medium's irritability and rejects all such interferences to the point of marked hostility against those who try to antagonize the obsessed. In most all cases the "repeating of thoughts" will begin at that stage and this has a very agonizing effect upon the medium's mind, producing at times an almost paralyzing condition of the speechcenters as well as a "holding of the tongue while silently forming a letter or word". Under this condition the medium is unable to discern between his own thoughts and those of the imprisoned Ego, hence such a sufferer will frequently express his thoughts aloud, which is the only way he can recognize these as his own. This period as a rule takes but a few weeks, but may take several months and even longer if the suffering person is not carefully handled. Acute insanity may be the result if a doctor is called to attend the case, for doctors as well as psychologists and clergy, looking at such cases from their professional standpoint, do not understand the psychology of the case, hence, applying the wrong methods, produce opposite results. If, however, a minister of the gospel is called, our advice is: do not think dogmatically, for you cannot "cure ills with dogmatic thinking", but pray a silent earnest prayer for spiritual help for both suffering souls, holding the afflicted person's hands in yours during the oblation. In all cases of so-called obsession such ministering will have good results, but after this a psychic must be called, for he alone is able to properly adjust such cases. If a psychic is called when the first signs of apparent irresponsibility make themselves known, a

change to the better will be experienced within a few hours and if the medium follows his advice, the obsession will be ended within a few weeks.

A so-called obsession will in almost all cases evolve an excellent spiritual mediumship if the afflicted one is willing to learn the psychic laws and aspires the higher things and is not associating with "elementary mediums". If, however, the medium's mind rejects the higher things his mental condition will remain as it was, although the severe suffering may not be experienced again, because the imprisoned Ego has finally been able to release itself from the constant direct contact and now learned to associate itself with its medium's mind more freely and without any visible hardship to his mind but, such a mediumship involves always the danger of a "bodily contact", and since there are always more than one control to contend with, such a contact is always bad even if it produces a certain sublimity of mind, and may lead to the other contact called a "possession".

A possession, if not corrected in time, will establish a Re-Incarnation. The "possessing Ego" forces itself into the human anima through the Medulla Oblongata, and ruling the brains from this braincenter, partakes on its medium's life thus. The first effects produced by a Reincarnation are almost the same experienced during the first period of obsession but even in that early stage the medium will feel a distinct mental depression and frequently severe pains from the middle of the forehead to the sides and especially in the back of the head, while an obsession produces such a pain only in the top of the head. Drowsiness, disorder of the stomach and fatigue are the first results of such a contact, all of which are caused by the possessing Ego's manipulations with the medium's animal desires. The course of a possession is almost the same of an obsession, however there are no religious controversies going on be-

tween the respective minds, for here the animal body becomes the first consideration, hence, playing with the medium's desires, the body is the object of conversation and the "pound of flesh" acquired by the possessing Ego is the price requested and paid for in lieu of value (?) received. The actual direct effects of a possession usually last about from four to six weeks if handled carefully, but the secret effects will remain as long as the Reincarnation exists. As a rule such cases are impossible for a clergy to handle, for reincarnating souls are mostly not only very clever, but also very hostile to Christianity. Being well versed in the Eastern Philosophies they will hold their medium's mind locked and frequently dull it so that it loses all will-power and becomes unable to answer the most civil question, besides this some of the more sinister kind are ever ready to inflict whatever injuries they can inflict upon those whom they consider "intruders". The most sincere prayer of a minister would but arouse the antagonism of these Egos and this always has a very bad effect on the mental and physical condition of the possessed. Even a psychic has to be careful in such cases, but as soon as they realize that the psychic sees them they begin to feel the vibrations of his guidances and begin to fear, consequently they are then ready to listen, and once open to argument they may be convinced of the wrong committed by them and then helped, however, if the possessed person objects to the treatment the case will be hopeless, respectively unworthy of a psychic's further consideration.

The use of hypnotism is — as a rule — while effective in some cases, in most cases too dangerous, because hypnotism may destroy the magnetic connections in some and in others make them stronger, therefore instead of being a remedy may become the cause for new magnetic connections, which may be worse than those apparently destroyed.

Hypnotism never will fully re-establish the former self, neither will a psychic be able to accomplish this, for when the magnetic pathways of the mind were once opened they will never be fully closed.

In obsession as well as in possession we have but the fundamental condition of mediumship, and in either case it is up to the medium to work out the proper development, but since most persons thus afflicted know practically nothing of the laws governing such matters and in many cases rely on the advice given them by elementary mediums, the final result is always the same, namely, bad.

The "over magnetized condition" of the anima which is partly responsible for a so-called obsession and possession, can be seen by a good psychic. In an obsession the extreme activity of the Cerebellum enlarges the anima above this brain, appearing much like a 'swelling". In most all cases the color of the aura is — in the beginning — still red-brown, i. e. natural, but begins to change to a more yellow-brown from above the Cerebellum to the Medulla Oblongata as soon the reconstruction of the medium's mind has begun, and this makes itself directly apparent in the activity of the animal brain, which now becomes changed by the soul forces from without who begin the process of spiritualizing the medium's soul. The time required for this work depends entirely upon the medium's willingness and ability to understand the new issue, but — as a rule — the obsession is ended when this stage is reached, and in almost all cases a complete breakdown precedes this change, causing severe crying spells. After the change is made the medium's aura resembles more or less a "dull gray-gold" and since a spiritual medium has his "freedom of will", this color is maintained only as long as his thinking is in harmony with his spiritual guides. Spiritual mediums are people subject to the laws of nature, but not controlled by their anima, conse-

quently they are "man" and not "saints". This is clearly brought out in Acts, ch. 14, v. 15: "We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God . . ." The term "saints" as used in the Scriptures implies the state of mind under the Control of Spiritual Guides, hence, specifically, to the Guides.

The more such control takes place the less such mediums can commit the coarser sins, and wherever in a spiritual medium a complete and permanent control takes place, that medium is no longer of the world of man, consequently becomes "unfit to live in that world". Such a state is called a "full Incarnation", and this constitutes a "Permanent Transfiguration", but does not mean that the thus "transfigured spiritual guide" changes the face of the respective mortal, although such a change at times is visible to those who developed clairvoyancy.

Trance-Control produced by Spiritual Guides is the most sublime condition of mediumship.

Being still a "human being", the fully developed spiritual medium is not always in contact with his "main spiritual guides", but has with him always "minor guides", souls of the better conditions of the material spirit world, who have overcome the flesh and who are his daily guidances. As a rule they envelop his body and produce a light gray vapor around it. Enveloping the medium thus, they can mentally talk with him much the same way mortals converse one with the other, only their conversations are not heard by an outsider. This is called a "permanent contact". With this contact the discarnate Egos can work with all brain-functions of their medium, hence they can use his voice, if they so desire, and talk through him while he is absolutely conscious, however, he can at any time stop this at will, for, as stated above, a spiritual medium retains his own will.

This light gray vapor around the psychic's head changes its color whenever Trance-Control becomes established. During the state of "reception" the gray color of the daily guides takes on the lavender hue, due to the vibrations produced by the spiritual guide descending upon the psychic. This is the phenomenon experienced by the Apostles, and known as the "Pentecost" — the descending of the Holy Ghost.

The Holy Ghost — Essence of the Spirit of God — is in all souls of the Spiritual Spheres and manifests itself everywhere the same way, namely as a "Light of the Spiritual Environments", but the "Gifts of this Essence" differ, as Paul brought out distinctly. (I Cor. xii.)

The idea of the "Halo" sprung from this phenomenon, for during the activity of the guides they fully envelop the head of the psychic and show their spiritual color around his head, producing a "halo" of from two to three and four inches.

The same is the case in the material mediumships, but here the colors shown are those of the material environments and those of the earthsphere.

In cases of possession the "overmagnetized condition" of the anima is found on the back of the head, on the lower part of the skull, resembling also a "swelling". Here, however, will be noticed a distinct difference in the coloring of the aura, for the possessing Ego, manifesting in the deep gray-blue color, changes the human red-brown aura to its own color, turning it into deep red above and in front of the head. The general condition produced by a possession is nearly the same as produced by an obsession, differing in the result as shown.

Soul or Spirit Lights are portraying the environment of the manifesting souls. They consist of Nucleus (Ego), Soulbody and Aura, appearing always in the form of an

oval. The spiritualized Ego always manifests in "light golden amber", its soulbody shows always the "lavender" color and the aura remains always of a scintillating golden hue. Such a light testifies to the presence of a greatly advanced spiritual teacher.

The nucleus of the general oval of spiritually developed souls is "light purple", the color of the soulbody is "light pinkish blue" and its aura shows always "light purple". These lights are produced by spiritual teachers who teach in the material spirit world and also man upon earth.

Lights of this color testify to their harmony in God which they teach. The Emerald Oval, seldom seen by material mediums, is a great factor in the development of a spiritual mediumship, for it always sends pacifying waves into the soul of the developing mortal and is the chief aid in his distress produced by the developing process. The nucleus of this light is a light golden amber, the color of the soulbody is emerald green, while its aura is of a scintillating light purple.

Spiritual teachers of the lower spiritual spheres produce a "blue-gray" light, blue-gray being the color of their soulbody. The nucleus of this oval is a very light gray-amber, while its aura shows in a little darker hue of the same color. These souls often produce "stars", usually "clusters of stars" linked together. As teachers they are of great value to a spiritual medium, for being closely connected with the material spirit world, where they teach Christ, they have with them some of the most developed souls of that world, souls who have outgrown creeds and who, becoming active upon earth, help their teachers in various ways, becoming thus "minor guides" or "associated guides" to the spiritual medium. It are such souls who usually bear the hardships connected with a development, because they are the nearest to the developing person, hence one of them can

easily enough become temporarily imprisoned in that person's anima.

Thought-Vapors, frequently seen in developing circles and seances, represent most all stages of soul-life, hence it is often hard to say what they may produce, although a good psychic can discern their vibrations. Very often such a vapor appears where an apparition is molding itself.

People who go through a severe process of development will see at times a "bundle of crystals". This phenomenon is always produced by spiritual souls, whose electro-magnetic force produces these crystals and sends them against such disembodied Egos as may try to make use of the medium's weakened condition and attempt to force a contact. Where such a contact has been made, the force of the crystals will weaken it and, if the medium accepts the process of correction, the contact will be changed gradually by the application of this force, but such a change will severely affect that person for at least a few days and nights. Re-incarnating Egos tremble in the sight of this force, and it is this very force which will have much to do with the "destruction of the Prince of the Power of the Air."

The "ball of fire" is another form of punitive force, used very frequently by all spiritual teachers against the inhabitants of the lower material spheres as a force of protection whenever such becomes necessary for the purpose of either protecting themselves or their disciple against them. Both, the force of the crystals as well as the ball of fire, are used for the purpose of pacifying unruly souls of the lower vibrations or in sending them out of the atmosphere of a person. In either case, and especially in the latter case, the psychic through whom such work is done, must prepare his mind for the reception of the highest advanced soul capable to work through his organism, and this preparation means "prayer and fasting", thereby purifying his soul.

Having followed the process involved in developing mediumship it becomes clear that if once a contact is made, that contact remains, and it is true that, after the human mind becomes accustomed to it and its results, both, contact and results can to a certain extent be minimized by the medium, but never eradicated. To minimize the contact and consequently the results means to pay as little attention as possible to it, to counteract the desire of the "inner voice" by not paying attention to it. This can be done, of course, only in the beginning of a contact, and then only at times, but as a whole the contact will not be less and the chances are that the respective disembodied Egos will reverse their tactics by becoming "silent partners" and thus partake of their medium's life just the same, and this without his knowledge. As long as the medium does not make the strongest efforts to overcome the bodily results of the contact by reasoning with his controls, and stubbornly refuses to confide in a spiritual medium, or refuses such a psychic's advice, that long the bodily contact and its results will remain bad. Such a contact can be changed, and often the very controls who foolishly made the contact, can be shown a way to the better, in which case they, as well as the medium, will not only learn to appreciate one the other, but also advance together spiritually.

Very frequently such controls need "mental activity", and therefore the stubborn refusal of the medium to give them the opportunity for it ceases the development and the contact made remains a physical contact.

Life is activity, hence those disembodied Egos who make a contact with the human mind desire activity, each in accordance with its mental ability and degree of advancement achieved in the other world. Thus then we learn to judge souls by their activity and by the things they aspire. One can, however, not judge them by the first result of the

contact, for in the beginning of the development one or the other of these souls is too closely connected with the medium's mind, hence may be forced to partake of his life, and this state always changes after the respective Ego can "move more freely", i. e. after it can leave the medium's anima and re-enter it at will.

It is entirely up to the medium to choose the way of his development. To stop or to counteract a development simply means either to be satisfied with a lower form of mediumship, or that the respective medium, having made the contact foolishly, misjudges the results and, not knowing what mediumship really is and means, makes himself believe that by paying as little attention as possible to his controls they would retire, which of course they will not do. Such people only prolong their foolishness and gain nothing by it. The proper way for them is to have "a heart to heart talk with their controls", to ask them: "What are your chief activities, and how do you expect to be able to carry them out with me?" — This at once creates confidence and in most all cases an entirely new life begins for the medium, for once the opportunity is given them, they will in many cases cease to be controls and become guides, but the medium must be willing to go through the cleansing process before such can be achieved.

We make a distinct difference between "controls" and "guides". Controls are disembodied Egos who control chiefly the nerve centers of the medium, and who in the practice of the older schools in mediumship allow their mediums to fool themselves with the belief that they, the mediums, control them, while in reality these controls are in command of every nerve center of their medium's body and thus control not only his body but also his mind and soul every minute of his life. It is an old adage that "the Blind

cannot guide the Blind", and all controls are spiritually blind. Guides are "Spiritual Beings".

Mediumship must be a friendship, not an enmity. As long as mediumship produces but the slightest feeling of enmity it cannot produce good results. Under "friendship" we do not understand a feeling of common attraction in things pertaining to animal life. We understand with this term that sublime feeling which exists among unselfish people who are ever ready to help their friends as well as needy and worthy strangers, giving them the best advice possible and help them materially wherever such is required; we further understand under friendship that "mental leadership" which aspires and inspires the "Highest in Man" and leads man's soul to that Spirituality which unites in Christ. The friendship created by the material mediumship is that of "Affinity" and produces the same results cases of "affinity" produce in the every day life.

Mediumship which makes "Simons" of mediums is of the lowest order and while such may have so-called good results from a material standpoint, it has but bad results from a psychologic as well as from a spiritual viewpoint, for man's soul cannot advance to the spiritual spheres as long as it is earthbound in material desires, hence all material mediumships lead first to the earthsphere and from there to the lower vibrations of the material spiritworld, and only too often to the lowest condition of the earthsphere, consequently THE PRICE PAID FOR SUCH A MEDIUMSHIP IS THE LOSS OF ONE'S SOUL, THE REWARD OF WHICH IS "SELF-CONDEMNATION" WHICH MAY LEAD TO "EXTINCTION". We say therefore with Paul: "Set your affection on things above, not on things on the earth". (Col., ch. 3, v. 2.)

Mediumship has many phases which divided into two main developments are: 1) Physical Force Mediumship, 2) Mental Force Mediumship.

Physical Force Mediumship takes in all developments which deal directly with the Medulla Oblongata (animal brain), hence all mediums whose controls work with and through their medium's vitality are Physical Force Mediums, even if they have developed "Trance-Control".

The Ouija board, Table-(tilting) or anything of that kind are physical force instruments, and while in most all instances necessary for the purpose of creating a contact, only the lower vibration souls continue with such contrivances after the contact is established.

Mental Force is not in all instances far enough developed to be free from physical force, hence we have in such a condition a state between the two main developments, and this state is always a "sensual state", consequently a state of "Re-Incarnation".

Slatewriting, Trumpet — as well as the so-called Materialization Mediumship come under this headline, and are the most spurious forms of mediumship.

The Direct Mental Mediumship can be either a Re-Incarnation or an Incarnation. The term "Incarnation" means "to become flesh", but it does not mean "to take on nature". The scriptural term "the word became flesh" means that the Essence of God manifested itself through the brains (mind) of man (Jesus) and thus became "audible to man". The expression "flesh" is either a wrong interpretation or was used by the scriptural writer in want of a better word signifying the idea pictured. We can thus then clearly perceive the "two natures" in Jesus, and know in Jesus the man (son of man) and in Christ the Spirit or Soul (son of God), the former being the "flesh", the latter the "word".

Incarnation is the opposite of Re-Incarnation. The term "to re-incarnate" implies "to again become flesh", hence "to again take on the nature (desires) of the flesh". In Re-Incarnation like in Incarnation "the word becomes flesh", respectively "audible", but in the former the "word" signifies the expression of the still natural, hence undeveloped (non-spiritual) mind, which now took on the nature of man and, working through the Medulla Oblongata, rules man's brains. Living thus in man's mind the re-incarnating Ego becomes one with man's Ego, consequently creates a soul and mind unit in the flesh, while in the latter such a unit exists only in the soul, therefore we have in Incarnation a "Spiritual Unit" only, while in Re-Incarnation we have an "Absolute Mental-Physical Union".

All mediumships are based upon Telepathy, hence mediumship is a matter of mind, and its results depend almost entirely upon the mental makeup of those who aspire it.

Psychologists frequently use the terms "subjective and objective mind", and especially when Spiritualism is discoursed these two minds are made responsible by them for the manifestations produced by disembodied Egos.

If we apply the terms "subjective" and "objective" to the intellectual force of man, we take for granted that man is a "Duality", hence has two minds. Now mind is but the net result or unit of thoughts, therefore the brains are the generator of thoughts, and since man in his natural state is a "three brain animal", the thought unit of man depends entirely upon the force which vibrates in or through this generator.

Admitting the existence of a subjective and objective mind, we must have a cause, hence a proof for the existence of either, and this proof — we believe — no Psychologist of the Old or New School was ever able to produce,

although either of them may have imagined the cause of their existence.

Most Psychologists are rich in the power of imagination and very poor in the power of investigation.

The duality of the mind is caused by man having an anima or Animal Soul and a Living Soul, the former being the First Life Principle, the latter The Second Life Principle. The First Life Principle manifests itself within the animal brain (Medulla Oblongata), the Second Life Principle manifests within the brain of vibration (Cerebellum), which is the spiritual braincenter in contrast to the former, which is the animal braincenter. The third brain, the Cerebrum, is the "Thinker", respectively the Ego which, governed either by the First or Second Life Principle, remains a duality as long as it allows itself alternately influenced by one or the other and which is and often remains what one or the other principle makes of it, the cause for this being mostly a matter of inheritance as well as of environment.

Both Principles or Souls are contained in the generative force, therefore Character is a matter of Generation first and becomes a matter of Evolution afterwards.

The cause of the objective mind is the animal brain, the cause of the subjective mind is the brain of vibration. But now we perceive clearly that the "Thinker", the Ego, being subjected to the one or the other, loses itself in the one or the other, therefore if the subjective mind becomes clouded by the objective mind, the spiritual braincenter responds only to "cosmic waves", consequently is non-responsive to spiritual vibrations, hence the Ego becomes the slave to the objective mind; or if the reverse is the case, then the subjective mind controls the objective mind and thereby changes the natural Ego into a "supernal Ego", spiritualizing it thus.

Man consists of Matter, Anima and Soul. Man's Ego as the net result of this trinity manifests after awakening from physical death in "Anima and Soul". The anima penetrates and surrounds the mortal body, reflecting in its contour the color of its condition, which is called aura, and after physical death this anima becomes the "first soul body", resembling — when fully developed — its former mortal form. The anima by some called "Astral Body", by others "Desire Body", is the "Book of Life" upon which all chief desires and thoughts are deeply impressed. Memory, resting within the anima (Medulla Oblongata), makes the animal soul the "subconscious mind".

The subjective mind when freed from the vapors of the anima spiritualizes the anima, hence the Thinker, and thus changes the aura. The Ego ruled by the subjective mind becomes enveloped by the vapors of the spiritualized anima which become more "ethereal", hence the Self-Consciousness enters the freedom of the spiritual principle and thus "reborn" becomes a "Living Soul", while the Ego ruled by the objective mind, being enveloped by the anima, remains manifesting in matter and is then subjected to the laws of gravity, hence "earthbound".

The Oriental Religions, in contrast to Christianity, hold the Ego in the grip of the "objective mind", therefore, while "sublimal in reference to the objective", the Ego of the Oriental is held to the earth and manifests chiefly through "anima", respectively in a physical and not in a spiritual way.

Mediumship produced with the help of the objective mind draws into the anima of that mind souls governed by the objective mind, hence such a mediumship is "astral" and as such includes all the troubles and desires of the astral or lower material spiritworld, and especially of the earth-

sphere, and constitutes an "elementary mediumship", which enslaves man's soul to disembodied Egos unknown to him.

Mediumship produced with the help of the subjective mind frees man's soul from the objective mind (as much as this is possible), and spiritualizing him, restores his Living Soul. In this state man ceases to be a "duality" (as much as this is possible), for now man becomes a "Spiritual Being".

The chief development of mental mediumship is "Clairvoyance". To be "clairvoyant" means first of all to have one's senses so developed as to be able to bring them into harmony with the cosmic and ethereal vibrations and thereby, coming in contact with souls, see them either by way of "reflection" (mentally) or actually (with the physical eyes), or both.

Clairvoyance, while claimed by nearly all mediums, cannot be developed by all who endeavor to receive it and is in all cases a "gift" given the medium by his guides or controls. Many mediums feel the presence of souls but cannot see them, and many who can see are limited and see only souls of their own spheric condition (seeing only whatever their controls allow them to see), while the greatest number of those who claim to be clairvoyant have never seen a soul in their life, their own controls included.

A man, woman or child may be able to "forefeel things" and not be a medium, or may at times have a clear perception, seeing things, either in the form of an apparition or as a vision, and yet not be a medium, and one may be a medium and never have a vision, never see an apparition, never come so in mental contact with the other world as to be able to be clairvoyant, the things told by such a medium being given him by his controls.

In clairvoyance, like in all things pertaining to mediumship, we deal with vibrations. All depends upon the

innate sensitiveness of the middle brain (Cerebellum) and the purpose of the medium's controls. The mind can be trained and made perceptive to vibrations, hence we have in mediumship the training of the mind in regard to man's psychologic self, which we called "Soul-Force". This force is in its natural state non-perceptive to the external influences.

Some people are more sensitive than others, their psychologic self being more strongly developed than in others, hence their brain of vibration is by nature in better condition to receive "telepathically" visions or impressions from the cosmic and ethereal waves which play around the braincenters.

Thoughts produce thought waves which magnetized by the force of the Thinker become vitalized in the cosmic or in the ethereal waves and become thereby strengthened, holding themselves thus as a unit within the cosmic or ethereal vibrations, or they may disappear entirely from either.

Man's mind as well as the mind of souls can come into contact with these magnetic waves producing thought-pictures, and utilize them. Mind-reading is therefore the power of the mind to come into contact with the thought waves of others, and while this power is claimed by some people, it demonstrates itself only where a psychic (soul-) contact between persons exists. Outside of this mind-reading or thought-transference is possibly only with the help of those of the other world. While it is true that a telepathic intercourse can be established between two persons, the results claimed are greatly exaggerated even where such is tried between mediums. The faculty of clairvoyance, like that of clairaudience, is still the chief development of the mind freed from the mortal body, hence rather a faculty of the disembodied and discarnate Ego.

Disembodied and discarnate Egos, sensitive to vibrations, come first into contact with the vibrations produced by the thoughts of man, hence perceive the mental activity of any person they may come in contact with. While they can deeply penetrate and analyze the human mind, they cannot do so in all instances because the human mind can at will close itself to such interference. However, perceiving the thoughtwaves of those they come in contact with, they perceive also the pictures contained therein and, focusing their mind upon a person's aura, the life of that person will be an open book to them. The result of an investigation the controls tell their medium mentally, or using his vocal cords under trancecontrol, they reveal it to the inquiring person. Thus then the "I see" said by the control is taken by the inquirer for the "I see" of the medium, although the medium saw nothing of the things his controls perceived. Upon this metamorphism the clairvoyancy of most "clairvoyant" mediums rests.

Clairvoyance has many degrees, but with the exceptions of Self-Hypnotism and Hypnotism produced by a Hypnotist, every degree of clairvoyancy is due to mediumship. Self-Hypnotism and Hypnotism simply bring out the innate faculty of clairvoyance (as far as such exists, not more), and both will gradually establish a mediumship which in most all cases will be a "sensual mediumship", due to the fact that in either the Medulla Oblongata, respectively the objective mind is played with. It stands, therefore, the reason that nobody should allow himself to be hynotized.

The idea that anyone can under the influence of a Hypnotist or under trancecontrol or self-hynotism, leave the body and traverse thus the earth beyond the six-mile limit, is absurd.

Spiritists frequently speak of a "spirit-cord" (some called it "silver-cord") which they suppose connects the body and

the soul. This is a misconception, for this which they call "cord" is the anima, which manifests itself in the pulsation. The anima adheres the longest to the body after physical death, and often sustains itself thus for a long time, and during the period of life it cannot leave its body and demonstrate elsewhere. The absence of the anima means death.

The Ego or Thinker, incased in the vapors of the subjective mind can — even if that mind is fully ruled by the anima — free itself during a profound sleep from the anima, which in that state (like the state of hypnotism or trancecontrol) relaxes, and passing through it hover outside of it to the distance of from one inch to several feet. With the help of controls this "outside state" can be forced to a distance of from two to five miles from the mortal body, six miles being the limit and marks the danger stage, involving death. THE MORE SUCH AN EXPERIMENT IS MADE THE LESS THE DANGER SIGNALS MANIFEST THEMSELVES AND THE MORE SUCH HAPPENS THE MORE THE INTELLECTUAL FORCE SUFFERS, AND THUS BY DEGREES THE MIND BECOMES WEAKENED BY THE ABUSE OF THE ANIMA, BY THE MISUSE OF THE VITALITY, AND A COMPLETE DERANGEMENT MAY FOLLOW.

The human mind thus exposed to "external influences" will during the first attempts act entirely upon "autosuggestion", be such produced by itself or by a hypnotist, and in that stage it makes use of its own clairvoyancy. Later, disembodied Egos will join the experimenter, and in all cases where the claims are made to have traveled over the earth in that condition, the respective Ego was seldom farther away from its body than the distance held during a profound sleep, having come at that distance into contact with either cosmic or ethereal vibrations, with thought-units, and ultimately with disembodied Egos drawn to it, who in that

state produce within that mind "visions", and whose clairvoyancy as well as telepathic contact with other disembodied Egos produces the things claimed by such a person. People with imagination can by autosuggestion produce visions and even apparitions all of their own make, and so can foolish and unscrupulous mediums call into existence disembodied Egos who are still "asleep" and non-demonstrative, and take, with the help of their controls, from the mind of the inquirer the likeness and lifestory of that soul, injecting here and there thoughts of the inquirer to make the fraud complete.

Subjective clairvoyance deals mainly with impressions, pictures or visions produced within the brain of vibration by the controls, the truthfulness of which depends entirely upon the faculty and truthfulness of the controls.

Objective clairvoyance deals with the perceiving of things external, and as such it is closely related to the former. Where these two phases and that of so-called X-ray clairvoyancy are fully developed the medium has learned to follow vibrations, hence can under semi or full control perceive mentally and actually all disembodied Egos who come near his atmosphere, for he can follow their vibrations, i. e. lower or raise his own vibrations for this purpose. However, it should be understood that no control of the material spiritworld can teach its medium the law of vibration dealing with the spiritual spheres, that therefore material controls cannot help their mediums to raise their vibrations, to bring themselves into harmony with the ethereal waves, that the perfection of clairvoyance cannot be acquired by material mediums (the witch of Endor is but one example of this), although their controls may be excellent foretellers of things and extremely good in locating things, all of which — of necessity — belongs to the material mediumship.

Spiritual mediums, while able to lower their vibrations to come into contact with souls of the lower conditions seldom do this, because their guides know that such a contact weakens them, therefore spiritual guides always endeavor to keep the mind of their disciple turned to the higher vibrations, thereby perfecting gradually the sensitiveness to the "Higher" in him.

Clairvoyant mediums of the same level of vibration can perceive any disembodied Ego of their own level almost at one and the same time, all depending upon a uniform state of vibration among them. Discarnate Egos can be perceived by them only if these souls will it, i. e. manifest to them.

X-ray clairvoyance deals also with the objective, the material, and is produced by material controls as well as by spiritual guides. This form of clairvoyance deals directly with the materially hidden things, and while — as a rule — many of the lower vibration souls have made X-ray clairvoyance their chief study and serve their mediums with that knowledge, there is in this particular achievement much good produced when applied to the body of man, locating the cause of disease. The gift of healing is therefore closely connected with this form of clairvoyance. In the spiritual mediumship this phase is developed in the guides to the highest degree and the more a spiritual medium becomes one with his guides, the more the gift of healing becomes perfected in him, but here, unlike in the former, the medium — while he at times contracts part of the uncleanliness of those he comes in contact with — becomes cleansed by his guides after each contact, the controls of the material medium draw from their medium's vitality during the process of healing and, rebuilding themselves constantly thus, have not the strength to revive their medium, hence material mediums, aspiring or having such a mediumship, become

exhausted and suffer often severely under the strain, losing their health thereby.

Telepathic clairvoyance is simply the innate sensitiveness of the middle brain to the various vibrations, hence it can be developed, and people who have this mental faculty are, by their own nature, more sensitive to external vibratory forces than others.

Trancecontrol clairvoyance is the sum of all clairvoyancy, for it contains all phases of the clairvoyant and clairaudient state, and may be produced by material controls, differing then from that produced by spiritual guides in application, consequently in results.

Clairaudience, the development of hearing, is in most developments partially acquired during the first stages of contact, manifesting itself either "mentally or actually". Mental hearing is produced either in a telepathic way or by an absolute contact, in which case the controls or guides can mentally converse with the medium very intelligently. Where this state is fully developed the medium or psychic can hear and understand the conversations held between mediums and their controls, and interfere, or correct them. In the beginning of this development the medium's tongue is used in most cases, producing silent words with it. In telepathic hearing the medium may not in all cases be able to give the proper interpretation of the thoughts thus received.

Actual hearing (the hearing with the natural ears), exists only when souls produce sound waves, i. e. "think strongly enough into man's atmosphere to make his vibrations respond to the key of theirs. As a rule such happens seldom, for the language of the soul-mind is telepathy. The idea that anyone who passed away, be it through accident or sickness, can make itself heard (by some called: Independent Voice) is absurd, for the sound of the voice is

heard mentally, because the disembodied Ego's mental force vibrated very close to a person's atmosphere, and forcing a vibratory contact with his mind produces such an effect.

If disembodied Egos could "actually speak" to us, communicate with us without the requirement of mediumship, than all doubt in regard to the survival of man would be set aside, for then everybody would also be able to see disembodied Egos, because both, Clairvoyance and Clairaudience, are based upon the principle of vibration, consequently "Seeing and Hearing" are the result of atuning the mind and the soul to conditions existing outside the human sphere of activity. It stands, therefore, to reason that "Trumpet Mediumship" is a fraud, that no trumpet medium can produce the result claimed when placed under severe testconditions, not by the average scientist, but by a psychic, for the average scientist is too easily fooled by such mediums.

Slatewriting mediumship is even more spurious than trumpet mediumship, for in this "so-called mediumship" the "medium" is but a clever charlatan who depends chiefly upon the docile mind of the inquirer, whom he attempts to "hypnotically sidetrack", preventing the sitter thus to follow the actual happenings. As clever and greedy such mediums are, they never claim a prize, if such is set for the purpose of proving their claim under testcondition.

The controls of the trumpet mediums, slatewriting mediums and materialization mediums are the lowest controls obtainable, although there can be found among the latter occasionally some disembodied Egos of the better conditions of the material spiritworld, who experiment with a medium's anima for scientific purposes, in which case, however, the respective controls will, when asked, always tell the truth of their experiences and experiments in regard to their work, and they will never "fool a curious public" by

representing themselves as relatives or friends of those present.

"Material" is the opposite of "Spiritual", consequently we make a distinction between "Occultism, Spiritism and Spiritualism", as well as between disembodied and discarnate Egos.

Spiritualism has nothing in common with Occultism or Spiritism, for it deals with the "Living Soul of Man" and not with man's Ego incased in anima, which is matter. Dealing with the Spiritual Ego and its development, Spiritualism cannot deal with matter as matter exists upon the earthplane, but explaining the Psychology of the Soul, Spiritualism as a matter of necessity points out this existing difference and shows therewith the way to a better understanding of the "THING THAT IS."

The Scriptures can neither be appreciated nor understood by anyone without the knowledge of the Principles of Spiritualism and Spiritualism is and remains the "Cornerstone of the Church of Christ".

There is in mental mediumship, besides the various phases already described, one development, which, when perfected, is a wonderful manifestation. This development is called "Automatic Writing". As in all developments its result depends greatly upon the individual, and the proper results are never attained by materially inclined people, for their mind brings them in the category of "physical force" (hence in contact with souls of the earthsphere and lower material spiritworld), consequently the writing received by them are not only material, but only too often sensual.

In the beginning of the development the writing received is usually "jerky", with often meaningless phrases, but gradually the writing shows purpose and then the desire for constant sitting for development makes itself felt. This is chiefly caused by the medium's controls, who now, having

become able to use his brains well enough to control his hand for writing, are eager to perfect that contact. It is then necessary for the medium to keep himself busy mentally as well as bodily, and refrain from sitting more than twice per week, and not more than one or two hours at most, for a too frequent contact will affect the upper part of the arm and the opposite brain, producing in both a burning sensation, which are danger signals. If not very careful, serious trouble can be expected and either an Incarnation or Re-Incarnation may be the result, for the contact made is the fundamental contact of mediumship.

During the first stages of this development, as a rule, the medium's own thoughts are brought to paper, but later, when the controlling soul is more familiar with the medium's organism and characteristics, this will cease and, the medium's mind becoming more passive, allows itself to be used to a better advantage, so that the controlling soul can use its medium's brain as it were its own. Where this mediumship produces drowsiness during or after the writing, it is a sign that the respective souls work chiefly through the Medulla Oblongata, and such a contact — as described — is always bad.

All elementary mediumships not only produce drowsiness but also fatigue the medium, and sooner or later show worse signs of mental and physical abuse.

Well developed souls never abuse their medium, hence their control and guidance becomes beneficial. Being well acquainted with their medium's strength they will not overburden its organism with "over-contact", and burning out the coarser substances of their disciple's anima, they recharge its vitality with their own ethereal essences, therefore spiritual mediums never become fatigued by the work of their guides.

The development of a spiritual mediumship contains always that of Automatic Writing, therefore this development is of the greatest importance, for just as the "word can become flesh", i. e. "audible", so the word can also become "readable", and all inspired Scriptures were received either by way of "vision, mental hearing or automatic writing."

SPIRIT-PHOTOGRAPHY

Thought pictures can be photographed, yet such is possible only where the anima of the one experimented with is able with the help of the soul — and mind force not only to hold the thought picture long enough (substantiate them), but also illuminate them so as to allow a sensitive plate to receive them, which means to possess a greater force of concentration than most people have; or to be a medium and with the help of controls to produce and to hold such picture formations as long as required for the purpose. While such is possible where a medium's anima is polluted by controls, most all such photographs are illusions and fakes.

Apparitions can be photographed provided they last long enough for the purpose and come within the focus of the camera. Such a picture can be taken in broad daylight as well as in a well lighted room, for an apparition can be seen with the natural eyes by those who are not mediums.

Disembodied Egos, invisible to the nonsensitive natural eyes, can illuminate themselves so with their soul light that they will show upon a photographic plate if they are allowed enough time to substantiate themselves with the medium's anima, but such pictures are rare, and "spirit photographs" are, in nine out of ten cases, fakes.

We have had the opportunity to study such pictures and found in all cases but one that they were clever double exposures and insertions, while in this particular one case

we are still doubtful. Anyone familiar with photography can make the same kind of pictures by placing some people in front of a jetblack background (favorite background of the spirit photographer), taking their picture thus and then have the person, around whom the "spirits" should appear, pose for his picture, which is, of course, taken on the same plate. The result will be a "spirit-photograph". There are a great number of other ways to produce these pictures, and one trick is to fasten enlarged photographs, the edges blackened, into the jetblack background, make an exposure and then proceed the regular way. The result is baffling. A great number of such pictures, however, show the "insertions" plainly when studied with a magnifying glass.

We do know some photographers who have made "spirit pictures" to order for mediums, receiving a very good price for their work.

Nearly all spirit photographs are "lifelike", which alone should prove to any sensible person that they are fakes, for no matter how excellent the lens of a camera may be, it cannot produce a lifelike picture of disembodied Egos, because they cannot produce and hold their mentally created dress, suit or form the time required for the purpose, and they must come into the focus of the camera.

Mediums whose photographs show "spirits" around them, will not show such when an honest professional photographer takes their picture, but in some particular cases such plates may show signs of "vapors", emanating either from the medium's body or showing independently close to his body, usually near or around the head, and there is a vast difference between such pictures and those showing features and forms.

To photograph a "spirit" the spirit must become "compact", for the lens of a camera cannot reflect anything upon the sensitive plate which is not visible. Spirits, i. e., dis-

embodied or discarnate Egos, are visible only under certain conditions, consequently to be able to photograph them the same condition must prevail.

Spirit Photography has so much inflamed the human mind that it is well worth the while to force the issue and to expose the frauds. Let us say the believer and expounder of spirit photography has some trustworthy person and an honest professional photographer (nonspiritists and noncultists preferred) attend to plates and camera, then let us say, take pictures of the funeral services of a soldier of the world war, or any other such affair important enough for newspaper photographers to take pictures also, that a number of others also interested in photographing the scene are there too, and that after all photographers, professional and amateur, developed their plates, each plate showed "peculiar vapors" or dimly the faces of soldiers above the persons assembled or elsewhere on the plates, this would prove that spirit photography has something to offer in regard to research work. Let us say the exponents of spirit photography takes a picture as described, or has one (taken by a medium) in his possession, but not one of the other people, who "snapped" the same scene at the same time, shows such results — what would be the answer? —

Let, therefore, the exponents of spirit photography, as well as those of any other spurious spiritistic and occultistic machination and imagination come out in the open and cease to hide behind the skirts of mediums and "the wisdom of masters" and demonstrate their claims in public.

The "spirits" of Sir Oliver Lodge may claim to be in heaven and drink whiskey and smoke bad cigars; Sir Conan Doyle's "spirits" may claim to get married in heaven and pose before his camera, but they most certainly do laugh at the credulity of our scientists.

Practical knowledge of mediumship and soul activity, while proclaiming the possibility of Spirit Photography, rejects most all of the present-day claims, because departed souls are but "vapors" and invisible to man, but can — as stated — produce an apparition, etc., but are "shadowy" consequently a spirit photograph will show only a vapor, appearing in the form of an oval, and if the respective disembodied Ego is strong enough, this vapor may show in the middle a slight partition through which its face may show slightly. The average person as well as most all scientists would not be able to discern between such a genuine photograph and the one that is faked.

It is absolutely erroneous to believe that a "Spirit Photographer" has the special gift or power to call spirits for the purpose of posing for their pictures. No medium can call souls, nor can any medium command its own controls or guides.

This leads us finally to a discursion of "Ectoplasm" and "Externalization of the sense Sight, Hearing and Touch."

Sir Conan Doyle in his book on "The Vital Message" refers to Dr. Geley's experiments regarding "Ectoplasm", describing it thus:

> "A peculiar whitish matter exuded from the subject, a girl named Eva, coming partly through her skin, partly from her hands, partly from the orifices of her face, especially her mouth. This was photographed repeatedly at every stage of production. * * * This stuff, solid enough to enable one to touch and to photograph, has been called "Ectoplasm." It is a new order of matter, and it is clearly from the subject herself, absorbing into her system once more at the end of the experiment. It exudes in such quantities as to

entirely cover her sometimes as with an apron. It is soft and glutinous to the touch, but varies in form and even in color. Its production causes pain and groans from the subject, and any violence toward it would appear to affect her. A sudden flash of light, as in flash photography, may or may not cause a retraction of the Ectoplasm, but always causes a spasm of the subject. When re-absorbed it leaves no trace upon the garments through which it had passed. * * * It curdles into the shape of human members — fingers, of hands, of faces, which are first quite sketchy, and rudimentary, but rapidly coalesce and develop until they are undistinguishable from those of living beings. * * * The faces or limbs are usually the size of life, but they frequently are quite miniatures. Occasionally they begin by being miniatures and grow into full size. On their first appearance in the Ectoplasm the limb is only of one plane of matter, a mere flat appearance, which rapidly rounds itself off until it has assumed all three planes and is complete. It may be a mere simulacrum, like a wax hand, with every articulation in perfect working order. The faces which are produced in this amazing way are worthy of study. They do not appear to have represented anyone who has ever been known in life to Dr. Geley. * * * My impression, after examining them is that they are much more likely to be within the knowledge of the subject, being girls of the French middle class type, such as Eva was, I should imagine, in the habit of meeting. * * * at a liberal estimate, it is not one person in a million who possesses such powers. * * * It is the mechanism of the materialization medium."

The substance called "Ectoplasm" is the "Anima", the natural soul body of man and animal, and as such is not 'a new order of matter.' Mediums who have a strongly developed Medulla Oblongata have also a strongly developed anima, and can therefore produce this which erroneously is called a materialization. Such mediums are physical force mediums and void of all higher possibilities, for their controls work with matter in matter, consequently they are of the earthsphere.

The anima is composed of the same matter the physical body is made up, differing therefrom only in density, and the anima's density differs greatly in each individual, in some producing itself in a more or less 'glutinous substance' which varies in density and color and this in accordance with the vitality and temperament of each individual. In most all people the anima appears "vaporous", non-solid, although this vapor is a solid to the disembodied Egos who observe it and work with it or through it. The anima, being matter, can utilize its matter and with the help of controls this matter can be greatly magnetized and draw into itself matter from the atmosphere, especially from the atmosphere of the sitters. The forms appearing in the Ectoplasm of the medium are "thought-pictures" produced either by the medium's own mind or by its controls, becoming visible only because of the condition of the medium's anima. This phenomenon is therefore in itself a proof for the existence of thought-pictures in everybody, differing only in the process of "substantiation." Thought-pictures thus 'materialized' in the medium's anima are in most all cases first appearing 'flat', but round themselves out through the process of suggestion.

Unscrupulous controls will produce in the film of their medium's anima any picture they desire to produce, and form faces, etc., in accordance with the sitter's mind, "ma-

terializing thus a spirit." The medium itself may be honest in his belief that a "materialization actually takes place", proving with that belief his undeveloped mental state.

Scientific souls experimenting with a medium's anima, reinforce themselves with it, becoming thus visible to the degree of the anima's density and parts of such a 'reinforced anima may be touched' and the anima photographed, but as stated, such cases are rare, for the anima of most all mediums who work with their controls in physical force, is too flimsy and becomes weaker from time to time, due to abuse of the vitality. It should, therefore, stand to reason that mediums like "Eva" are not only suffering from an overdeveloped animal brain, but are also in the first stages of a lower mediumistic development, hence still in full possession of their vitality, which they will lose more and more.

These kind of 'materializations' differ widely from the products of "materialization seances" in which "spirits walk around, talk, sing and lift children, etc.", all of which is a fraud.

Sitting before a mirror and looking straight at one's self for a while then looking just above one's head, one will notice a thin shadow form around the head and the body. This shadow may change in color and broadness, often appearing dark with a lighter outline in the beginning and gradually floating sidewise or forward, which movements are an optical delusion, for in reality the shadow moves inward, toward the body, becoming again absorbed by it. This shadow is one's anima, which under the concentration of the will becomes enlarged and visible, and while it resembles in contour one's bodily form, it has no visible features. However, with the help of controls, the phenomenon can be developed so that one can see in this

shadow one's own mind-pictures as well as those produced by the controls. Crystal gazing is based upon this principle.

According to newspaper accounts Dr. Paul Joire, Professor of Psycho-Psychological Institute of France, believes that he has proven:

> "That thought is permanent, indestructible, and under certain special conditions it may be perceived across almost any distance of space and time. It may even be inherited and revivified in the brain of the descendant, and that the sense of touch may under certain circumstances act at a distance, just as the sense of sight, hearing and smell habitually act. And a logical corollary of this externalization of sensation is externalization of force, which means that not only can we under proper conditions feel and be felt without direct contact, but that we can exert muscular strength upon distant objects in such a way as to move them * * * Whatever be the origin of the material element of which the body is constituted, its form seems to depend upon the dominating thought of the circle in which it is formed. * * * Often the medium is able to suggest to the spectators the idea of the form which is expected to be seen. These phenomena are connected with a force still almost unknown, and it is necessary to beware of following the lead of some who are inclined to the marvelous and who, not daring to fathom their depths, insist on regarding them as supernatural interventions. * * * With our eyes we see objects at a great distance. With our ears we hear sounds produced by concussions at a great distance. With our nose we smell perfumes that emanate at a great distance. These three senses, sight, hearing and smell, have a power which the sense of touch

seems to lack. Professor Joire believes that the sense of touch is also endowed with a similar power of perceiving objects with which it is not in actual contact, and calls this power "externalization of sensibility."

To those who object that special vibratory waves directly set up corresponding vibrations in the nerves of the eye and ear, and that minute particles of odoriferous matter come directly into contact with the papillae of the olfactory nerve, he replies, "there is nothing to prove that there do not likewise exist special waves or vibrations which emanate from all bodies, and which are perceptible only to the sense of touch, and only when it is raised to a degree of special exaltation through a certain hypnotic condition. * * *

The externalization of sensibility leads us by analogy to the externalization of force, because here again it seems that we observe an extension of certain faculties of the organism beyond the limits of the material body. * * * When a medium, in order to move a distant object, extends his hand toward it the movement is automatic, but perhaps also necessary, "because it seems that the medium exerts his externalized force by means of an invisible member, which seems to be the prolongation of his normal limb, or at any rate he directs this force by the movement of his muscles." * * *

Having already thoroughly discussed mediumship and its process, Professor Joire's statements in regard to the "Permanency of Thought" as well as to the autosuggestion in so-called materializations need no further comment, however, while we greatly compliment him in his endeavors to discover the "Externalism of Sensibility", we must state that as long as Scientists continue to investigate mediums

and the phenomena through them, that long they will be unable to discover the truth in regard to mediumship, that therefore they will not be able to prove to themselves absolutely the survival of man. The only way an investigator can receive that proof is to become a medium.

The "Externalization of the Sense Sight is Clairvoyance, that of Hearing is Clairaudience, while that of Sensibility is mostly included in Clairvoyance, but not in all cases fully developed."

It is absolutely erroneous to believe that the "medium can at will" exert its 'externalized force by means of an invisible member, which seems to be the prolongation of its normal limb, or direct this force by the movements of his muscles.' The externalized force of the medium is always the medium's control or controls, who can with the help of the medium's magnetism so reinforce themselves as to "move objects" a short distance, and the more a seance circle is composed of "awe-stricken people", the more its general atmosphere becomes overcharged with animal magnetism from which the controls can draw the strength for the demonstration. The anima of the medium comes during such demonstration in consideration only as far as its magnetism is concerned, hence plays no actual part in them, and no medium, nor any mortal for that matter, can "eject his anima or soul and leave a mark of its touch", but a disembodied Ego can exert itself thus. However, a medium's control can to a certain degree produce itself within the medium's anima, and if the medium is placed by his controls into so-called "death-trance", a control can under proper conditions "walk in the medium's anima" a few feet away from the medium's body, but cannot hold itself thus more than a small fraction of time because of the mental strain produced in the disembodied Ego to govern matter thus, and also because of the surrounding vibrations. It must

be understood that "to walk a few feet in the medium's anima" does not mean that in a state of death-trance the anima will leave the body, for here, like during profound sleep, the anima enlarges and, being rather overdeveloped, pushes itself with the force of the control outward, thereby extending from the body a few feet, but does not become separated from it. Here we must also consider "spirit-hypnotism", which especially in small circles works extremely well with the minds of credulous sitters.

Under proper conditions disembodied Egos, who are productive in "apparitions", can and do frequently produce "part-materializations" by focusing their mind upon the part of their anima which shall become solid enough to be felt, but here too the phenomenon cannot hold itself more than a fraction of time, and in many such cases the spectator who claims to have actually touched the apparition or held its hand, can have been easily held in that belief by the medium or his controls.

All things of this sort are in reality of little or no value to the investigator, and while they may interest the sensation seeking public, nothing is profited by it, for such things rather confuse the mind than prove themselves true, and give a great latitude to fraud and deceptions. We do know that both Sir Oliver Lodge and Sir Conan Doyle cannot uphold the greatest number of their "discoveries" were they willing to discuss them with Psychics, with persons who are neither Theosophists nor Spiritists. We further do know that either of these gentlemen would not make most of their statements if they would have studied the phenomena first hand, i. e., if they would have developed a psychic state without paying attention to theosophistic-spiritistic mediums and their fantastic minds.

It is in our opinion only a matter of time and the entire network of fantastic discoveries made by men like Sir

Oliver Lodge and Sir Conan Doyle will tumble like a house built upon sand. We do not doubt the sincerity of these gentlemen, in fact, we feel convinced that they do believe all they say and write, yet from our knowledge — based upon positive personal experiences and direct studies of the phenomena, both in and out of the body — their various statements are painful to us first of all because they prove beyond a doubt that even great minds are subject to the most unreasonable and most silly conceptions regarding soul-life, and second because statements given out by men of scientific reputation are believed by many, who otherwise would not listen to the Theosophists and Spiritists and whose minds become thereby so befogged that they lose all responsibility of clear reasoning.

Self-deception plays especially a great role in clairvoyance and clairaudience, for many mediums are very limited in both developments and are absolutely subjected to the will of their controls, who allow them to see only that which they wish them to see and hear, and in most instances the things seen and heard by them do not exist.

A medium may see a flower which his controls produced for a symbolic purpose, but which — as the medium knows — does not exist. The same medium may see a hand, a face or the form of a disembodied Ego, — how does the medium know whether or not these things exist? — The medium may hear a voice and claim that this voice comes from the spirit he sees, — how does the medium know whether or not it is so? — The spirit may be but a production of his controls, like the flower, consequently could not converse with him.

The "ass spoke to Balaam", yet in reality it was the 'angel' who thus mocked Balaam.

A hypnotist can make his victim believe anything, so can controls make their mediums believe anything they de-

sire. The process is the same. One may then well ask: What profit is there in mediumship if it is full of deceptions? — Our answer is: There is no profit in any material mediumship, because all material mediumships are produced by disembodied Egos of often the lowest strata of the material spiritworld, from where all false teachers and all impostors come, therefore it is absolutely necessary that one aspires the best possible and allows oneself to become cleansed from one's baser desires, so that one may learn to "discern between spirits."

While mediumship in itself cannot prove anything to the natural man because it deals with the abstract, with things unseen by non-sensitive people, it will prove all things to him that becomes a psychic.

If we learned to understand what mediumship is and means, which we can only learn by becoming a psychic by aspiring the best possible, by demanding the truth and by showing willingness to become cleansed, by reaching out for spirituality, then we know that the real issue is to prepare oneself upon earth for a better resurrection than the one given us by nature, for in mediumship we receive the direct proof for the various hells existing in the lower strata of the earthsphere, and coming into contact with many who thus suffer mentally in condemnation, as well as with those who either went through some of these hells, or who because of their better mental condition were guided to the better environments of the material spiritworld, and finally with those who, having outgrown the material spiritworld ascended to the spiritual spheres, we learned that while Theology produces but creeds and dogmas, the spiritual truth taught even in the present day material church is a great leader which — while it cannot send souls straight to any heaven after death — prevents them from coming into contact with the lowest strata of condemnation, and

sends them by degrees to the better environments of the material spiritworld.

The true mediumship is therefore the teacher of the spiritual truth, which no matter how much it may differ from the church's accepted idea of the truth, proves itself true in the knowledge of the existence of the various conditions in the other world, as well as in the knowledge of the advancement there to all who aspire such, and coming into contact with Spiritual Beings, it proves beyond a doubt that, while Jesus and Christ are two different Egos, the SPIRIT CHRIST IS AND REMAINS THE SPIRITUAL RULER OF THE SOULS, that therefore no advancement to the spiritual spheres can be achieved without the acceptance of Christ, and the full and absolute cleansing of the soul from the things pertaining to the anima.

Having thus received the absolute proof for the survival of man and the various conditions existing in the other world, it matters not what Science, what Theology, the Materialists, Occultists and Spiritists say, the Knowledge received with a Spiritual Mediumship rests upon that Rock which neither man nor Ages can destroy.

DR. HYSLOP'S TEST

The following is a copy of an article published in the *Sunday News Leader Magazine* of July 11, 1920:

> "Somewhere in New York, in a carefully locked steel safe, is a letter. What is written on that jealously concealed and guarded bit of paper no living being knows. That letter was written, sealed and locked by Professor James Hervey Hyslop, one of the greatest scientific investigators of psychic phenomenon that the world has known. Professor Hyslop died June 17, 1920, at Upper

Montclair, N. J., without having revealed the safe's whereabouts.

"But like his friends, William James, Richard Hodgson and Hugo Muensterberg, Dr. Hyslop had promised to whisper across the void between our world and the world of the dead as soon after his death as he was able to establish communication with the living. That he failed to reveal where the safe is containing his letter was because, those of his friends who know the circumstances believe, Dr. Hyslop wanted the missive to be an absolute test of his identity if he were able so to communicate. Obviously, with no living person knowing where the letter was concealed, there would be no charges made afterward that the envelope had been secretly opened, the communication read and his message after death 'faked'.

"Beside that letter probably are those written by Professors James and Muensterberg. Among the messages, pretended or real, which spiritualistic mediums claim to have received from these two, none ever mentioned these letters. Complete failure of the test has been registered in their cases.

"Will Dr. Hyslop succeed where they, if they be living in that other world, failed or forgot?

" . . . Already the death of the distinguished psychic investigator has stirred the imaginations of dozens of spiritualistic mediums. From various sources come pretended conversations and messages from the late Dr. Hyslop. . . . Among all these pretended communications no

medium has yet had the courage to say that he can reveal the secret of the letter in the safe!

"The first of the pretended messages is said to have been received by a medium living in the upper part of New York City within a short time of Dr. Hyslop's death and several hours before the fact of his death had become generally known. This communication . . . said that when Dr. Hyslop reached the other side he was in a very weak condition, fatigued by his unusual journey, and pictured him as having been ministered to by Professor James. . . . This first message was followed by a series of communications on the following day of Dr. Hyslop's death, through another medium, to the effect that the doctor got across the void without trouble whatever, landed on the other shore strong and vigorous — so strong and vigorous that he was able to communicate with this world within a few moments after his death. . . .

"A Toronto Psychist, Dr. Albert Durant Watson, has given out what he declares is a message from Dr. Hyslop, received on the third day after his death. . . . He and his medium, Louis Benjamin, came to New York two days after Dr. Hyslop's death. During one of their seances Benjamin claimed to be in communication with Samuel Taylor Coleridge, the English poet, and later with Professor William James, Abraham Lincoln and Plato. Coleridge is said to have announced: 'There is a prominent man among us who arrived only a few days ago. He is Dr. James Hyslop and desires to give a message to his friends. He requests his friends on earth to pub-

lish it for him.' At Benjamin's dictation Dr. Watson wrote a long message from Dr. Hyslop, beginning: 'I, James Hervey Hyslop, am sending now a short communication from the new world, where I find myself functioning as an entity, a person, an individual, one who has retained sufficient physical replica characteristics to be assured that survival is a fact, and that the continuity of the individual existence is as true as the fact that he once lived in a physical world and was known as James Hervey Hyslop.' — Dr. Hyslop did not lose a certain form of consciousness during his death experience, the message continued, and he denied that there was any symptom of suffering in death. He had been cared for, he said, when he reached the other side — 'by old friends — delicacy prohibits the mentioning of their names'—"

. . .

"Dr. Hyslop believed that the spirit carries with it the same characteristics, weaknesses and virtues that it possessed at the moment of death. He thought that with the passing of time a spirit might forget mundane matters as it might have forgotten them if still alive. Furthermore, spirits were not very well able to control the thoughts that they passed on to mediums, he claimed. In the mind of a living person many thoughts are born and held without being expressed. The faculty that prevents their expression in words is called Inhibition, and this faculty of Inhibition, Dr. Hyslop held, was one not present in the make-up of spirits. Therefore, they sent to their mediums on earth pretty much whatever was passing

through their spiritual minds at the time, and this naturally would be incoherent."

Dr. Hyslop's studies appear to be far more advanced than those conducted by Sir Oliver Holmes, Sir Conan Doyle and others. Pointing directly to the Ego in its full conscious state after death, Dr. Hyslop has set himself a test worthy the mind which conceived it. However, it seems to us that he foresaw the enormous difficulties confronting a disembodied Ego to make itself known and to prove its identity to man upon earth. Perceiving such difficulties, he seemed to have been very lenient with the various mediums he came in contact with, and rather blamed the lack of inhibition of the spirit-mind for the incoherent state so often witnessed in seances, than upon the endeavor of the mediums to "have some ancient master, modern sage, illustrious persons of the present time, etc., manifest to a credulous audience."

Inhibition, the faculty which prevents the expression of thoughts in words, exists only in the "undeveloped mental stage after death", as previously explained. This, of course, Dr. Hyslop could not know, for such knowledge one receives only by direct contact with the departed soul-minds, and he — like practically all investigators of the phenomena — knew the phenomenon only from the experiences made by studying such through mediums. Had Dr. Hyslop become a "Psychic", he would have found a fully developed Soul-mind has practically all its former faculties, and lacks only such which may be (temporarily) of no value to it, developing them rapidly when need demands them; therefore, departed souls who become active with man upon earth redevelop not only their former faculties very rapidly in contact with man's mind, but also improve them (provided of course that the respective soul-mind has

the desire or ambition to do so), if their medium's mind has the capacity to allow such.

We consider the New York medium's fore-knowledge of Dr. Hyslop's death an excellent test, but this test does not mean to us that he manifested to this medium, whose controls can have easily interested themselves in him.

Had he been able to manifest that soon, he would have manifested to the official mediums of his research society, which however Miss Tubby, in charge of the New York office, does not admit, while Mrs. C. G. Sanders, who claims to be the psychic of the society, asserts (according to the article referred to) that "messages have come continuously since noon of the day of Dr. Hyslop's death. There is no reason why messages should not have come, but it seems that none of these messages was accepted by the society as messages from Dr. Hyslop.

Dr. Hyslop may have manifested and given messages, yet the society may not have considered them genuine, although these messages may have been just then of the utmost importance to Dr. Hyslop's soul-mind. These messages may also have been transmitted by other soul-minds, and then each of them may have differed to the degree of the respective soul-mind's understanding of things regarding the various first conditions of the soul after death and, of course, not much could be learned from them.

Whether or not Professor James' spirit ministered to Dr. Hyslop's soul is — while possible — of no moment, for such proves nothing.

The statements of the other mediums made after they heard of his death, do — in our opinion — mean nothing at all. The message coming through the Toronto medium 'Benjamin' we consider to be not even a "clever deception", although the medium may be honest in his endeavors. We base our criticism entirely upon his statement that "Plato"

was present too, for we do know positively that Plato (nor any other ancient philosopher) is not looking for mediums in Canada or in America nor elsewhere in the world, and therefore we do know that the Toronto medium is imposed upon by impostors much the same way a certain Florida medium was imposed upon during a period of about eighteen years, making himself believe that "Socrates" is giving lectures through him. This particular disembodied Ego finally admitted that he is an impostor and gave some very good reasons why he became such, giving his medium's foolish aspiration as one of the reasons.

The test Dr. Hyslop set himself is the most difficult test, for, while the intellectual force of man does not change after death, it becomes greatly weakened during the transition of the soul and in many cases memory fails almost entirely and may take a rather long time to reassemble. Dr. Hyslop's idea that the spirit carries with it the same characteristics, weaknesses and virtues that it possessed at the moment of death is correct only if "at the moment of death" is left out, for all that one was during one's lifetime upon earth is fully represented in the soul-mind and remains so after death until a "reconstruction of the mind can take place."

The strongest desires in man will therefore work out the quickest in the new environment and these desires may so paralyze the mind that the memory of all other things ceases. Besides this the Ego has too many new things to contend with after it became released from the material body to, at once, be able to communicate and may not all be able to do so for a rather long time. Being right after death only conscious in part, and afterwards exhausted, not only because of the weakened condition produced by the process of the transition, but also — and perhaps more so — because of the new environment and its laws, neither

of which it can comprehend. A paralyzed state of the mind exists, to a more or less extent, even in those who can be classed as the highest type of Intellectuals.

Dr. Hyslop's soul-mind may not have suffered absolute unconsciousness, yet he may have been unable to "move", being in a state of "quarantine", a state in which one can think but is unable to move (direct) one's thoughts. In that state, friends who, having passed out before and who awakened to their own particular activity, may have been watching the silent progress of his mind, and receiving his thought-waves, discoursed them between themselves. These telepathic conversations may then have been telepathically received by other soul-minds who became active in their own behalf by delivering messages through mediums, phrasing these messages to suit the mediums or audience, but always explaining things in accordance with their own ideas.

Should Dr. Hyslop be fully awakened, hence be active in his own behalf, it would stand to reason that his mind would be drawn toward his former associates and not to "this or that medium". It would, of course, be logical to assume that he — as an investigator of the phenomenon — would "travel" and during these travels visit various mediums, but it would not at all stand to reason that he would make an attempt to give messages through them, for a mind like that of Dr. Hyslop's could not under the law of attraction, associate itself with the average medium and under no consideration could he remain where "impersonating and lower vibratory souls assemble."

The hidden safe may be discovered by an impostor, for spirits have located things, and we would for this reason not think much of the finding of that safe.

It is our candid opinion that, should Dr. Hyslop prove himself to his former associates, he may baffle them by

being unable to "cite verbally the contents of the respective letter", and thus always a sting of doubt may remain, for, although no one seems to know what the respective envelope contains, some soul-minds are able to give a general idea of the contents of a sealed envelope if their medium is allowed to hold it in his hands, and there are even cases in which such was done without the medium touching the envelope.

There is in our opinion only one way to know whether or not Dr. Hyslop is active, now or later, namely "to see him". By this we do not mean to see him during so-called "Materialization-Seances", for the "proofs" furnished in such seances are never "fool-proof", therefore we predict that unless some of his direct associates and co-workers become Psychics, the American Research Society will never receive a direct proof of the actual survival of their friend.

It is a pity that Dr. Hyslop never became a Psychic himself after his many years of research work, and it is also a pity that even now — as it appears — none of his co-workers make an attempt to become one, for they could, by making the experiences themselves and by studying the characters they would come in contact with, become able to receive the Truth in regard to Life, which would help them to be of the greatest service to the entire human race.

PERSONAL EXPERIENCES

From my diary, 1917-1918.

I have always believed in the existence of a life after death, even if I rejected the idea of heaven and hell and disbelieved that of the innate sin as well as all biblical spirit stories and the miraculous birth of Jesus. I was not a churchman and am no churchman now, yet having had many experiences which seem to strengthen my belief in a Here-

after, my studies of these experiences lead me to investigate Spiritualism and I discovered many fakes, which however did not dishearten me, for I was open to argument and looking for proofs. At different times I was given proofs, yet there remained always a certain amount of doubt and the best medium would have been unable to fully convince me. I suppose the reason for this is that any prophecy given, if it came true, appeared to me as a matter of coincidence. Materialization Seances or any other Darkroom Performances, such as Trumpet Speaking, I convinced myself as being the work of charlatans.

To visit mediums for the purpose of receiving a direct proof for the existence of a life after death is, as far as I know at this writing, of little or no value to the critical mind, and I am equally certain that attending spiritistic meetings as held in their churches are — in this respect — of no value either, while the reading of books on the subject may rather confuse than help, because they are — when written by "Critics" — full of prejudice, and when published by mediums, too silly and too full of their own imaginations, while scientific writings on the subject contain — as a rule — only things witnessed or heard of by the respective writer, whose investigation may be faulty, hence misleading. I came, therefore, to the conclusion that to find the Truth one would have to make the experiences alone, without mediums, and sometimes one stands at the gate of Direct Knowledge without knowing it.

This is the way it happened to me and a number of friends, and in relating our experiences I have but one aim, namely, to give a true statement of the various happenings contained in my diary of the year 1917, referring but briefly to others of the year 1918, laying, however, much stress upon my own development and state that, ignorant as we were, I wrote down our experience like a novice, un-

familiar with the laws, spirit-trickery and my own foolishness gave me finally the laugh, hence the contents of the following pages may also well serve as a warning to those who are looking for direct knowledge without proper guidance.

It was in the last week of December, 1916, while calling on an acquaintance, whom we may call Mr. C. B., that I found his wife and a lady friend of hers playing with a Ouija Board. I ridiculed it, of course, but after some arguments agreed to try it with my friend's wife, and, sure enough, the little flatiron shaped board moved on its three legs, spelling words, answering questions. I was skeptic. It appeared to me that Mrs. B. manipulated the board. Somewhat later we tried it again, the board spelling out that we would move to a different location. This interested me, for nobody present knew we intended to move, in fact, I knew it myself but one hour before, hence I felt inclined to think that Mrs. B. had nothing to do with it, and blamed "Autosuggestion" for it. Talking about the matter we came to discourse various experiences and, referring to mediums, I told my friends that my investigations proved to me too many fakes, that, although I am openminded, investigating mediums did not lead me anywhere. Somebody referred to "Table-Tilting" as a matter of entertainment and since I never had investigated this manifestation, I said: "Let's try it."

The table was of pinewood, its bottom served as a bookcase. The others must have had some experience and, in accordance with their instructions, I placed my hands lightly upon the table. Our thumbs crossed and the little finger of each hand touched the little finger of the one sitting to either side, each of us saying at intervals: "If anyone is here, please tip the table." We sat thus perhaps twenty minutes when I began to feel extremely fool-

ish, for it looked to me absurd to expect spirits to move a table. The whole affair looked silly and I became tired, but just as I wanted to withdraw there came a slow movement, a tilting of the table upward, possibly one inch. Mrs. B. asked: "Is anyone here?" — The table kept on moving. Rising, I walked around the table to investigate whether or not somebody moved the table with their knees, but I found each of them seated so that only their hands touched the table, hence the movement — which kept on — could not be caused by either of the three sitters, and it was evident that neither of them could use their hands for the purpose. Their sleeves were clear and the room well lighted. The affair looked uncanny.

Mrs. B. said then: "If you wish to talk to us, move the table once for yes, twice for no and three times for doubtful." The table moved upward on one side, dropping back rather forcefully, meaning "yes". She then asked to use the alphabet, each tip constitute a letter, stopping with the letter wanted and then to begin again with A, and so forth. There is no need saying that I was greatly interested, for here was demonstrated to me a phenomenon which I often disputed and ridiculed, but to talk to spirits, while interesting, appeared to me like talking over a telephone with an unknown person and it seemed to me that we had the right to know with whom we were talking, hence I asked: "Can you tell me your name?" — The table tipped yes, and then spelled H-A-H-A. Having spelled the word Haha, the table began to move rapidly to and fro.

Haha appeared to me to be a peculiar name and I felt as if it were better for me not to investigate further, but before I could say more, Mr. B. asked: "Haha, do you wish to have some fun?" — In answer to the question the table rose on one end about one foot and then dropped with a crash. There was something connected with that

demonstration I did not like, and feeling the mysterious, the uncanny, I also felt as if I suddenly had developed a sixth sense, which foreshadowing disaster, warned me to leave these things alone, or at least not to fool with them. However, Mr. B.'s mind was active in its own behalf, and just as I wanted to say: "Let's quit this business," he said to Haha: "If you are that strong, just try it again." — Saying this he placed one knee upon one end of the table, but Haha moved the whole table, and as we all — standing up — pressed down upon it, the table upturned.

This occurrence awakened again my desire to conduct research work, so after the table was righted I asked Haha if he could follow me with the table, he tipped yes. Mr. and Mrs. B., and her lady friend had — standing up — placed their hands upon the table, and walking slowly from the parlor into the diningroom, the table, to our surprise, followed me step by step.

Telling my wife of this experience she neither believed nor disbelieved me, while our two sons laughed about it.

The following evening I took my wife with me, and thinking we may have better success with something lighter than the pinewood table, I took a small taborètte along.

We started at eight o'clock, Haha responding at once. Asking him if he knows the lady who came with me, he tipped yes and spelled out my wife's full name. Those present were Mr. and Mrs. B., Miss F. and Mr. Y.

Since the name Haha sounded peculiar to all of us, we asked him about it. He refused to answer and shook the table violently. Upon this B. called Haha a liar with the result that the table moved upward on one side opposite him and crowded him between two chairs. In spite of his holding onto the table, he was knocked down between the two chairs. Setting the table back, B. said: "Just try this again, will you?"— Standing up, we all pressed

down upon the table with all our strength, but Haha, trying in vain to make us lose our hold, suddenly pressed forward. Pushing against this movement we felt the pressure from beneath, which was so strong that the bottom part of the table was torn apart. After this we used my taborette. Asking him if he would follow me again, he tipped "yes." This time only B. had his hands on it. The taborette followed me quickly, like a dog on his hindlegs, and going upstairs, it climbed two or three steps, then fell. Starting again, I asked if he could make it climb upon the davenport, tipping yes, it was pushed up. During this experiment I had my right hand on the top of the taborette and could feel a distinct pushing from beneath, yet nothing of the force which accomplished this was visible to any of us.

A few evenings after this we were again together in B.'s house but I was afraid that we could do nothing, because an old gentleman, Mr. P., dropped in and since we knew his opposition we did not want to offend him. However, our experiences were too new and being eager to have some action, we finally asked him of his ideas concerning the matter. When he began telling us what he thinks of such things I was convinced he would never get done denouncing, so I suggested that we try it anyway.

Those present were Mr. and Mrs. B., Miss F., Mr. Y., Mr. P., myself and wife.

We were sitting but a short time, when the pianola bench upon which we placed our hands, started to move very gently. Asking for a name, it spelled, but somehow we could not get the meaning. Finally someone said: It's German. Asking in German to spell the name again, it spelled the full name of one of my uncles who died a number of years ago. To questions asked in English we received no answer.

Mr. P., who sat opposite me, said suddenly: "I can see plainly a bluish flame on my right hand, which proves my contention that it is but a matter of electricity and autosuggestion." This idea never occurred to me before, but I could not understand how we could with the help of electricity and autosuggestion make a pianola bench move, spell words and answer questions. The electric force I did not doubt, in fact I believed that our magnetism played a part in these demonstrations, but how it could spell words and move heavy objects around I could not understand, hence I asked my supposed uncle if he would be willing to give us a demonstration to convince us that something else besides magnetism is at work. He agreed.

Asking Mr. P. to take his chair and sit near the corner of the room, I moved the bench about five feet from him, then I asked B. to place his right hand upon it. This done I asked the bench to be moved toward Mr. P. so that it would touch his knees. This was done as directed.

The floor was covered with a heavy rug, hence the pianola bench could not be pushed over the rug by B. without his effort being noticed. Even Mr. P. came to the conclusion that something strange seemed to be at work. Mr. Y. asked then: "I wonder if your uncle can lift the bench?"— The answer was: "You must turn out the light". Being opposed to darkroom sittings I objected, but my 'uncle' replied: "I prefer now the darkened room and wish you would allow it." Turning our the lights we stationed someone at the pushbutton. Standing around the bench with our hands upon it, the bench moved upward and then suddenly pulled sideways, pulling in a slanting way from our hands and falling to the floor about two feet from us. We rearranged and tried it again. This time it went up straight until it reached the height of my eyes and then Mr. P.

again claimed to see a bluish flame, so did the rest with the exception of Mr. Y. and myself.

There was really no sensation, the bench simply moved upward as light as a feather, remaining suspended at the height given for a few minutes and then returned to the floor the same way.

Shortly after we had turned on the lights Haha spelled: "Turn out the lights and I will appear, then rest." We became more or less scared, but Mrs. B. finally asked: "Would you appear to me alone?"—Haha answered: "Anytime you wish me to," but Mrs. B. exclaimed: "Lord no, don't you do it!"

Two evenings after this my wife and I returned a call of one of our neighbors and of course spoke of these happenings. While we were talking I felt uneasy, something seemed to draw me to B.'s house. The desire to go there became so strong that I excused myself and went there, asking these people to go there with my wife. Entering B.'s house Mrs. B. said: Your uncle told us that you would be here three minutes to nine o'clock. It was just about that time when I entered. Shortly afterwards my wife came with our two neighbors.

Those present were Mr. and Mrs. B., Mr. Y. and his sister, Mr. and Mrs. W., myself and wife.

Haha responded again first and absolutely refused to allow me to talk to 'my uncle', stating he would not allow anyone to talk to us. It seemed to me that Haha became very bossy and I more than disliked his dominating way. He called us 'nuts', spelled 'poohoo', ordered us to stand on our heads, always ending with 'turn out the lights'. In fact he adopted suddenly a new way of spelling, using but the letter 'U' for you, and letter 'R' for are, keeping us guessing for a time. It looked to me as if he meant business and wanted to hasten things. Besides he made me feel ill

at ease. After a while I was able to persuade him to allow me to talk with my 'uncle.' The conversations we had with my supposed uncle were always in German and as a rule their substance was business. His advice was remarkably good and surprised us all. While talking with him for a while, a jerk on the pianola bench interrupted. It was Haha who 'cut in on us'. Refusing to answer a question asked by Mr. Y., he told Y. to stand on his head. Asking if he knows the people who came with my wife, he spelled their names.

M. B., of course, had to tease Haha again, challenging his strength. The result was that Haha pushed the bench so forcefully against the pianola that only B's quick movement saved him from being hit, the bench colliding with the pianola, marring it.

Rearranging we sat around the bench, Haha spelling: Turn out the light. Some were in favor of it, I was against it. Someone asked if he could lift the bench entirely from the floor if the lights were turned out, he answered, "I can, turn out the lights." I said "no!" He shook the bench violently. Asking if he would again follow me with the bench, he tipped "no". Rising and walking away from the bench, I asked him to follow me. Haha spelled 'Light'. Thinking he wished us to move the bench away from beneath the light, I pulled it away, but Haha jerked it back, spelling 'Light'. I told him we would not turn out the light, but my wife interrupted, asking: Haha, why don't you turn out the light? — He spelled 'I can and will'. — There was a snap and the house was in darkness. I quickly lit the gas, while Mr. B. and Mr. Y. ran down in the cellar to see if a fuse had burned out, but everything was all right and all the switches were turned on.

Laying our hands again on the bench, I asked Haha to turn on the light. He spelled 'I will not'. Someone asked

if he could blow out the gas, he answered 'I can and will do it'. Since we all felt that we did not need more of this kind of demonstrations, we told him that we are satisfied but would be pleased if he would turn on the light. He did and we felt better. Soon after this he asked us to sit with him in the dark, adding: 'I will appear then, fear not, no harm shall befall anyone.' None of us, however, had the heart to comply with his wish, but we promised to do so in a few days.

Several evenings later we were again together; only Mr. and Mrs. W. were not present. Talking about the eventualities we may be confronted with if we allowed him to appear, the majority finally decided to comply with his wish. I was not in favor to fool around with Haha.

Sitting around the pianola bench it took quite a while to start, then the bench moved very feebly. Mrs. B. asked if it is Haha, the bench tipped 'no', after she explained the code. Someone asked if it talked to us before, and then we heard footsteps upon the front porch and everyone involuntarily took their hands off the bench, saying 'Haha'.

Here perhaps an explanation is necessary. When Haha turned out the lights we were naturally scared, and after we found that the electric lights in the other half of the house were not out (it was a double house, Mr. Y. living in the other part), Mrs. Y. sitting in the parlor reading at that time (10:45 p. m.), the doubt which had come into my mind vanished, and since the tension of this experience created was still with us, our thoughts being still busy with Haha, must have been strongly controlled by his presence, hence the footsteps we heard must have been suggested to us by him, for we found nobody on the porch nor near it.

Placing our hands upon the bench, it tipped forcefully, spelling 'Haha.' Asking if he was on the front porch he tipped yes. Mr. B. called him a liar. Haha claimed he was

and with his usual force drove the bench against him, hitting B. in the abdomen. I had enough, but the others wanted to continue, so Haha spelled again 'Turn out the light, do not fear, no harm shall befall you. Let me appear and help me to rest.'

Having decided that they would allow him to appear, I said I would not remain in the room, and leaving the room, I turned out the lights. Standing near the door I could plainly hear them talk. This is what I heard: My wife said: "The bench is moving." Mr. Y. exclaimed: "It's off the floor." Then I heard Mrs. B. scream 'Stop it!' (or drop it!), a crash followed and my wife called me. Entering the room I turned on the lights and found them pale. What happened was this: Haha lifted the bench off the floor and over their heads, at that height Mrs. B. became scared and cried 'drop it!' The bench fell to the floor and all were badly scared. Asking Mrs. B. why she became nervous, she said that she was afraid Haha would appear beneath the bench and look at her.

Laying again our hands upon the bench, I asked Haha to place the bench gently upon the floor, which he agreed to do. Of course they were all eager to know just where in the room he would appear, so Haha spelled: N — E, meaning the north-east corner of the room. Across this corner stood the pianola, upon which lay a mandolin and a violin.

Leaving the room I turned out the lights. I listened but heard nothing. Suddenly the lights were turned on. Entering I found them facing the pianola, looking dumbfounded. This was what they told me: "After I had left the room Haha spelled 'rise', then the bench moved upward, stopping at the height of their chest, then it moved downward, touching the floor very gently. From that time on all looked toward the pianola, expecting the appearance of some form, but instead the mandolin played one chord."

(The foregoing takes in some of our experiences from the last week of December, 1916, to the end of the first week of January, 1917.)

One evening toward the end of January, 1917, we came again together in B.'s house. It took rather long until we had a result, but when it started it was pretty lively.

"There is a strange Spirit on the line" someone suggested, and that stranger had some spunk! — In spelling words the bench moved so quickly that we hardly could follow. We tried to get a name from it, but did not succeed, so Mr. B. said let's call him Mike. The bench spelled at once 'Yes, I am Mike'. There was no movement for some time, then the Bench tipped very gently. The answer was in German but there was no sense in it, so I remarked: "This is not my uncle." The bench answered: 'It is Mike'. According to this Mike understood German, hence we begun asking questions in that language and found Mike, while liking fun, very truthful and gentle.

Mr. Y. asked Mike if he could lift the bench from the floor, Mike tipped 'yes, turn out the light'. Naturally I refused to sit in the dark, but finally agreed to remain in the room. The bench was lifted as high as we could reach and then was lowered in an easy manner.

Mr. B. was smoking a cigar, which prompted me to ask Mike if he would help me in my proposed research work. Mike tipped 'yes'. I gave our oldest son a cigar, asking him to hold it between his teeth, then I told Mike to take B.'s cigar and try to light the other cigar with it. Mike spelled he would try, but B. refused to take part in it, however after a while he agreed. Mr. Y.'s sister had charge of the electric light, my wife stood behind our oldest son, who sat opposite me, Mrs. B. sat to the left of him, Mr. Y. between her and me, while Mr. B. sat between my son and myself, opposite Mr. Y. The light was turned out, but the room

was not dark enough to be unable to see dimly those present, and B.'s burning cigar helped out some. Suddenly B. said: "There she goes." — His cigar circled plainly visible, toward my son, dropping upon the bench after it had reached his cigar. The lights were turned on, B. looked pale and claimed he felt as if someone pulled the cigar out of his mouth.

I must state that fraud was out of the question, because nobody moved an inch during all of our sittings and we had always our little fingers locked in the circle, so that if anyone of us had loosened the grip the next sitter would have at once spoken. Trying it again, I asked Mike to carry the cigar more straight, and also advised B. to bite on his cigar.

The light was turned out and all was very quiet. After a while we heard distinctly B.'s cigar crack, then it went in a straight line toward my son and dropped as before. Turning on the light we found B. pale with part of the cigar between the teeth. I wished to make the experiment once more, because I had seen something close to B.'s face but saw it only a second, and tried to verify it, but B. refused, stating he had enough; but when Mr. Y. volunteered, B. became again game. Turning out the light, there was a deep silence and we heard B. nervously chew on his cigar, I had my eyes fixed upon the glowing end of the cigar. Suddenly I saw a blueish-greenish hand appear before the glowing part of the cigar, lighting up B.'s face in the same tone of color. We all saw his face in that light, and then B. cried out: "O-oh!" — We felt him bent over the bench and in that instant his cigar went through the air, but Mr. Y.'s sister turning on the light spoiled the rest.

B. looked white. Rubbing his cheeks he said he felt two cold hands take a hold of his cheeks and pull him across

the bench, stating that he would not again be the victim of my foolish research work.

In the meanwhile we had moved into our new home and came together there with the same results.

Toward the end of February, 1917, Mr. Y. invited some people to his house. Being invited also, I went with the intention of seeing what the spirits would do there, but the nearer I came to his house the more I felt that I should not go in. Standing for a few minutes in front of the house, I decided to go home. Next morning B. told me they had no success.

A few evenings later I tried it alone at home. Mike responded, which surprised us because we thought that B.'s had to be present. Having later tried it again alone, but without success, I asked my wife and two sons to sit with me, but they soon became tired to sit for hours without result. I decided to keep on alone, for there was — as far as I could see — no reason why spirits could not talk to me without the help of others. Besides this I felt that to get at the truth properly I would have to try it alone, and since I had made up my mind to either prove or disprove the things claimed by mediums, I was willing to risk whatever there was to be risked to receive that truth. Many materialists may smile at my persistency, possibly it is easier to smile and to denounce a thing than to admit its possibility and to be willing to study the claims made, but it is not rational.

On the evening of February 25, 1917, B.'s called on us. B. told me that Mike at a sitting in Y.'s house claimed to be a woman. It seemed peculiar that this should be so, although Mike never referred to himself one way or another, the name being suggested by B. We either had to believe or disbelieve, for we did not know who was talking to us. We did not see spirits, nor did we know if it was true that

spirits could be seen, but sat for the purpose of finding out whatever could be found out. This was at least my purpose and, as far as I was concerned, names or persons did not — at this stage of inquiry — matter in the least. The main thing to me was that we did not deceive ourselves in regard to whatever manifestation we might be able to receive.

On Friday morning (March 2) Mr. V. asked me to come to his apartment Saturday evening, having invited a few members of his church whom he wished to see some of the demonstrations. I promised, stating that B. would have to be present because nothing could be done without him. Speaking to him about it, he said it would be necessary to sit on Friday evening for the purpose of arranging things with the spirits as they may not be willing to go to Mr. V.'s. On this particular evening we were but four, Mr. and Mrs. B., myself and wife.

Mike responded almost at once, spelling. "I do not wish to go to V. because I do not like shows." However, since we promised to be there, Mike agreed. We asked if Mike could tell us something about a certain business matter, the answer was: "perhaps, wait, I shall investigate." About a half hour later we tried again. No sooner had we put our hands on the pianola bench when it begun to move violently and we had to press down hard to keep it on the floor. Mr. B. said: "I bet this is a new one." — Asking who is moving the bench, I received a kick on my left knee with the bench. The bench was acting furiously, reminding me of Haha, only this one developed a great deal more strength.

I left the bench, rubbing my knee, when all of a sudden the bench went off the floor (my wife and B. having their hands upon it), rising so high that their hands slipped down on the benchlegs, the bench swaying in this position to and fro, much like a prizefighter's fists before delivering

a blow, aiming at my head. Finally they took their hands off and the bench dropped. This was the first time the pianola bench was lifted from the floor while the lights were on. Laying my hands upon the bench I said: Since you are so strong you can perhaps help tomorrow evening? The bench tipped yes.

Returning from my office on Saturday afternoon at about five o'clock I felt as if someone was near me and this especially after I was in my room. To be sure of this I said: If anyone is here, please knock at my desk. The knock came almost instantly. To convince myself more I said: I wish you would stay with me and see to it that they cannot begin before I arrive.

My wife and I arrived at V.'s apartment about a quarter to eight, B. had been there since about seven o'clock and had no results, but as soon as I had one hand upon the taborette it moved forcefully.

Mike responded first. We asked: How many are sitting around the taborette? — Mike tipped four times. We were five. I asked to tip the taborette toward each of us, which was done, but Mr. V. was ignored. Leaving the taborette, Mr. V. said: "Mike I will now give you a mental command, and I want you to do as I say. We waited, but the taborette did not move. Asking if Mike would do something for me, the answer was: perhaps.

Thinking about the thing I wished Mike to do (I was not sitting with the others, and Mr. V. stood between the parlor and the dining room), the taborette marched toward Mr. V. and gently knocked him on the shinbones. Mr. V. seeing that my wish was carried out, remarked: "It's peculiar that Mike refused to obey me and obeyed S., having always obeyed me in S.'s house." Mike, however, tipped 'no' very emphatically.

As a matter of explanation I wish to state that Mr. V. was a frequent visitor in my home and as a friend of mine often sat with us, that having dabbled in Occultism and attended many "seances", he had a great number of fixed ideas, none of which agreed with my reasoning, but which he nevertheless tried to apply whenever he was with us. One of his pet ideas was that "he can command spirits," hence the above practical demonstration.

There came a violent rocking of the taborette and I knew at once its meaning. The taborette spelled: "Call me Strength." Mr. V. asked: "In which sphere are you?" — (Another pet idea of his.) The answer was. "In the first sphere." (Analogous with our own, the earthsphere). To which he remarked: "I know now what kind of a spirit you are, you are in hell."

Strength drummed a popular march with the taborette.

Having a dinnerbell tied to the chandelier, we asked Strength if he could lift the taborette high enough to ring this bell. He spelled: "Turn out the light." This was done and the feat was accomplished.

We placed then a crackerbox upon the taborette, asking him to carry it to one of the ladies present, mentioning her name. Turning out the light, this was done a number of times, the box ringing the bell every time the transfer was made. During one of these experiments I placed the box across my right hand and felt a distinct lifting of the box and with it a slight breeze.

We tried a felt hat and had much fun, for several times the hat was placed upon one or the other's head, and once it was pushed over my head so that the rim was below my nose. Laying a book upon the taborette, it was opened. Strength also untied a knot made in a napkin. One of the sitters asked if Strength could upset the taborette with

him sitting on it. He never had a chance to sit upon it, for every time he tried the taborette was turned over.*

On March 28 I called on B. and this meeting was one of the most remarkable. Mrs. B. who seemed to have become afraid, went to bed, so B. and I were alone. We had received various names from our invisible callers, and we were able to discern between Haha, Uncle, Mike, Truth, Hope and Strength, but I felt that some of them were one and the same. On this particular evening we talked for a while with Hope, wishing to talk also with Mike. Our conversation suddenly stopped, Hope leaving without finishing the sentence started. While B. and I were talking about this we heard a number of people enter Mr. Y.'s home (as stated both lived in the same double house), and soon afterwards we heard distinctly the questions and answers through the thin wall. I had to laugh about the joke the spirits played on us, for they seemed to be next door. Mr. B. was badly upset over it. Yet the humor of the affair made me laugh in spite of B.'s seriousness. We heard Y. say: "Mike, I want you to lift the taborette."—B. remarked disgustingly: "They will never come back to us." Seeing his mental condition I asked him to lay his hands upon the pianola bench and wait. I called for Strength mentally and then said to B. I am sure Strength will answer my call. To B.'s surprise the bench moved, spelling S-t-r-e-n-g--t-h.

B. looked at me perplexed but said nothing. Asking Strength who is moving Y.'s table, he spelled 'Mike', then I asked him to call Mike and the rest. The next answer was 'Mike here'. While Mike answered us the table in Y.'s had stopped, and about fifteen minutes later we heard Y. say: "I guess they are gone." Telling Y. later about this,

* (There were about fifteen people present and, since the fire was burning in the grate, the room was not in absolute darkness.)

he laughed as much over it as did I and we both took it as a good test.

While talking with Mike and Strength we became aware of a change or irregularity in the tipping, and finally it ceased altogether.

I felt somewhat disturbed and B. looked very pale. There came a sudden violent jerk, and the bench (B. having his hands upon it) went up in the air with a swish, remaining, about five feet from the floor, swaying. Laying my hand upon it, it returned to the floor. I seated myself. The bench (B. had still his hands upon it) walked toward me and then jumped upon my knees. B. made some remarks and the bench hit him. Asking who it is, the bench tipped: 'E-g-o.'

The foregoing experiences are but short cuts from my diary, and should be sufficient for the purpose of private study, and while most of the happenings were entertaining, they served me as a whole for a better purpose, proving to me beyond a doubt not only the existence of a Life after Death, but also that Spirit-Communication is not only possible but true. This proof changed my entire mode of thinking, yet while I was convinced of all this, I felt that there was still something lacking, that I must make other experiences without the help of others.

On April 2. I sat alone. After perhaps one-half hour of sitting with both hands upon the taborette, it moved slowly up and down. It was Ego who responded. Ego tipping the taborette, recalled to my mind many seemingly forgotten things and often lied to me, impersonating some of my own people, but there seemed to be someone else talking to me at intervals, for I could feel a difference at times and was then usually told not to believe Ego.

One day I had my hands resting upon the back of a chair while speaking to my wife, the chair began to tip and kept on tipping until I took my hands off. Talking to Mr. V. about it, he said: "Hold a pencil in writing position, I am sure you will receive a message." I did. My hand wrote "Fool". From that time on many things were thus written by my hand without my will, but most of the writing I received at that time was of little value and some of it was not only silly, but also bad. It seemed to me, however, that I was being tried out and I noticed that whenever I felt sore about anything, that this feeling was enlarged, was reinforced by those who worked with me. One day my hand wrote: "I am going to destroy you." — Whoever wrote this meant it, for this force began in all earnestness to tear up things with which I was dissatisfied and frequently, while writing (expressing my dissatisfaction) my hand would be lifted from the paper and my pen smashed.

Having received once a few pages concerning the Soul's Rebirth, which contained more spiritual knowledge than I could understand, I asked who is writing the silly things, the answer was 'Ego'. Asking why someone wanted to destroy me, my hand wrote: "You must be destroyed to receive Life."

Making these experiences I knew positively that there are forces outside the human mind, Intellectualities which seem to be very much like us. Some of my friends urged me to quit my Research work, believing that these things are of the Devil, quoting Bible verses, but I could quote more Bible verses to the contrary and, besides this, I was more than willing to make the acquaintance of Satan to prove his existence, thereby doing a favor to the world at large and to the clergy in particular.

Finally I received ony good things, but it seemed as if these writings were only fragments of Essays on Spiritual

Subjects, and it appeared to me that they were written for my own education, explaining to me the things which had destroyed my Belief, giving me an entirely new light on these subjects. I also received two good stories, one relating to a doctor, who doing Research Work, died under trancecondition, and who — as it were — writes his experiences, before and after death, through me. The second story was one in which an Artist in a foolish way became interested in the Occultism of the time and, becoming possessed, was taken to a Private Sanitarium, where he is cured and meets his former sweetheart, whom he married.

One morning, quite early, I heard my name called. Thinking I dreamed I turned around, but again I heard the voice. This time it appeared to come from within me. I listened and to my surprise I noticed that my tongue moved, forming words silently, without me willing it. Thus for several days I was spoken to. Most of the time I was told some funny stories. One afternoon my wife and I sat in the porch swing, when my unseen visitor told me a funny story. I had to laugh and related the story to my wife. She too had to laugh and remarked that if spirits are so full of fun the Hereafter could not be such a bad place after all. Using my own voice, the spirit sad: "Here like there, our condition depends upon the frame of mind we are in, hence we must try to keep our mind in good condition while living upon earth."

Using my vocal cords was a new experience, which I could not understand.

Thus for some time everything was agreeable, until one night my tongue kept on forming words silently, keeping me awake almost all night. This kind of talk consisted mostly of some foolish gibberish, but gradually it became a distinct punitive force, holding before me anything I ever did, reaching even into my childhood days. The day of

judgment could not be described more vividly than in trying to explain the feeling which came over me during this period.

Early in the morning I felt again fairly well, only at times my head ached from between the eyes to the middle of the top of the head, and I felt again the presence of the spirit who so often consoled me, and who seemed to be disturbed over my condition, telling me to hold out. A few days later I became greatly disturbed, becoming aware that I could not think any longer for myself, that wishing to write a letter I could not do so. Several days after I became suddenly sick, but since I remained most of the time in my room, my wife knew nothing of my condition.

Six weeks of severe torture begun. Sleep was out of the question, and then I severed my business connections, feeling that I would have to fight out these things in the privacy of my home; but I had become a stranger in my own house, my whole family thought me to be "beside myself" and of course all who knew about it declared me insane.

At times I felt like myself and then I usually argued with the spirit who produced the mental torture and who at times seemed to feel sorry for me, but who always claimed that the final outcome would depend entirely upon myself and thus I gradually learned to understand that I will have to allow them to change my ways, to remodel me as it were, if I wanted peace.

During the period of understanding and mental recovery (which took in another six months of hard study and many self denials) I learned to hear voices, to see lights and to discern between vibrations, and I became greatly changed in my way of thinking, having lost my materialistic ideas. The teaching I received from the Other World is spirituelle, but quite different from the theological view,

hence the only thing about my experiences an orthodox clergy can claim is that "Devils believe and tremble"; but my Guidances neither 'believe nor tremble' because they "KNOW" and knowing they preach Christ, not the Christ of Creeds, but "THE LIVING CHRIST TAUGHT BY ST. PAUL."

The rest of my developments and experiences, while interesting to Research Workers, are of no moment here, their results are contained in my book on the Psychology of Mediumship to which the foregoing personal experiences were added on request of some of my friends.

Studying the contents of my diary, of which the foregoing experiences are but a small part, and which do not take in my personal studies of mediums I came in contact with, nor my personal experiences with 'Elementary Forces' and their tactics in making a contact as well as the (in most all cases) disastrous consequences experienced by some foolish people, I can say honestly that — while my own development was not free from foolish and sensual suggestions — I soon found that the various temptations and tribulations are chiefly the result of our own mental condition, which is but that of the soul made of the dust of the ground. Knowing this, I learned to appreciate St. Paul, who said: "There hath no temptation taken you but such as is common to man . . ." (I Cor., ch. x, v. 13.) I can say honestly also that while I have come often in contact with sinister forces during my investigations, both in regard to mediums as well as in regard to people who were in the stages of development, I have never found these forces to be the kind of "Devils" our dogmatic clergy claims to exist, in fact I have positive direct proof such "Fallen Angels" do not exist anywhere else but in the dogmatically despoiled mind.

The book as published in its present form is a Manual, a Key to the better understanding of Spiritualism, the contents of which will prove themselves true to all honest investigators, hence it is at the same time a challenge to all who discredit the true phenomenon and to the dogmatic-materialistic theologians, who should study the phenomenon to learn the truth that they may understand St. Paul, who said: "Follow after Charity and desire Spiritual Gifts, but rather that ye may 'Prophesy'." (I Cor., ch. 14, v. 1.)

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