

An Explanation of Psychic Phenomena

The More Excellent
Way

BY

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"Attitudes of Attainment"
Etc.

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FOREWORD.

IN the evolution of the individual or the race, we find the physical in the ascendancy in infancy; later, when the reasoning faculties are developed, we discover that all the while certain intelligent things had been occurring in our development of which we were unconscious, and battle is then waged for the control of the body by two seemingly opposing forces, reason and emotion, the objective and the subjective sides of mind.

The emotions usually win; they belong to the subconscious phase of mind, and all primitive races developed psychic powers before reasoning faculties. This accounts for the prevalence of so much psychic phenomena in all the early religious experiences of the race, as recorded in the Hebrew Bible and other sacred literatures, and for its comparative absence in the experience of the more highly developed races of to-day.

But as man advances in his evolution he finds still a higher force—the spiritual—bidding for the mastery.

As a race, we have passed the physical and

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psychic planes of development, and are nearing the end of the reasoning and just beginning to enter the spiritual plane.

If the present volume seems, like many of the cults of the day, to hark back to the psychical, so much in evidence in the infancy of the race, just know that there is a sufficient reason, which will become apparent before the last word is reached.

Years of earnest, sincere study and investigation of the phenomena attending upon psychic development, have convinced the writer of its possible usefulness to the race, but even a casual reading of the Western literature explanatory of Eastern philosophy will show that psychic development is being confounded with spiritual unfoldment. An intimate acquaintance with some of the most intelligent exponents of the Eastern philosophy has revealed the fact that they regarded their super-normal powers as proof of spiritual development. This being true, and it also being true that great numbers of men and women of all cults are to-day seeking the development, there seems to be nothing more urgently needed than a warning given by some unprejudiced student, who has taken the time and patience to experimentally acquaint himself with the truth. If the reader will kindly refrain

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from passing judgment upon the seeming egotism of the claim until the book has been read, the author sincerely believes its reading will be helpful to any Western mind interested in psychic matters. Conscientious motives alone have inspired the author in sending it forth. If a magnet had deflected the needle of your compass, and when upon the high seas you imagined your barque was sailing safely to port, and suddenly you get dangerously near to uncharted rocks, you not only attempt to discover your whereabouts, but if a lover of your kind you place a danger signal on the rocks and send out a warning against using magnets in too close proximity to the compass—the only instrument that insures your steering in the right direction.

Both the compass and the magnet may be useful, but the compass is no longer dependable when too near the magnet.

The discerning reader will have no difficulty in locating the rocks and distinguishing between the comparative usefulness of the compass and the magnet. This will be the justification, and from the above figurative language he may guess, if he chooses, the reason for the present volume.

TERMINOLOGY.

THAT there may be no misunderstanding of terms, it is important that at the start we give the exact value we place upon certain words, so common in the literature of to-day, but the meaning of which has not as yet been authoritatively fixed or agreed upon.

Our definitions are not arbitrary except as to this volume.

Man is a trinity: body, soul, and spirit; physical, mental, and spiritual.

His mental nature is duplex in its operations—objective and subjective, conscious and subconscious.

Conscious thinking occurs when mind is functioning through the brain; this manifestation of mind we call objective.

Subconscious or unconscious operations of the mind are carried on throughout the body, and are referred to as subjective or subconscious.

The objective mind normally operates through the brain and the motor nervous system; the sub-

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conscious has its seat in the solar plexus, and controls the sympathetic nervous system, but operates throughout the body.

We use the word *Soul* to designate the mind in all its aspects.

Spirit denotes the Ego—the *I am* or divine side of life—that may either make use of the mind or be dominated by it when used by outside influences.

We have, then, the physical plane, the mental or soul plane, and the spiritual plane.

The soul or mental plane is subdivided into the objective and subjective or subconscious, and psychic development, within the meaning of this book, always has to do with the subjective or subconscious side of mind.

INSPIRATION.

“ Now, concerning spiritual gifts, brethren, I would not have you ignorant. There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.

“ But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.

“ But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

“ And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

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“Are all apostles? are all prophets? are all teachers? are all workers of miracles?

“Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.”

Paul's first letter to the Corinthians, 12th chap.

The above quotation from Paul's letter to the Corinthians is given for the reason that what we shall have to say concerning soul-development and the phenomena flowing from it will be in harmony with, and from the viewpoint of the higher Biblical teaching. However, in this we do not wish to be understood as singling out the sacred books of the Hebrews and Christians and ignoring the sacred writings of other religions.

All the great systems of religion make the same claim to inspiration that is made for the Hebrew Bible; and a candid study of the literature of these religious systems will reveal the fact that their authors, their prophets, and their teachers have been men sent of God, and that there has always existed conversation between earth and the higher spheres among all peoples and in all ages from the earliest dawn of creation; so that Paul tells us that God has never been without witnesses.

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Throughout the ages, teachers have been sent to men who taught the truth along such lines and couched in such terms as the evolution of the people of the period made it possible for them to receive. The truth given by these teachers, although negatively given, is the truth to-day so far as it goes; and these truths, given by these various God-sent teachers, not only harmonise with each other, but, when laid side by side with the deeper and higher teaching of the Master Himself, are found to be in beautiful harmony.

When the Persians had evolved to the point where they could assimilate, to some extent, really great truths, Zoroaster appeared. In India we find the noble, generous-hearted, benevolent Prince Siddartha; and among the studious Chinese there appears that wise counsellor and great philosopher, Confucius. Among the Arabians we find a retarded moral evolution and a particularly sensuous and sensual race of people, to whom the teachings of the pure, loving Nazarene were too hard to be received: and so Mohammed is sent as a sort of primary teacher, making way, as we believe, for the higher truths.

All of these teachers, and others we have not space to mention, claimed to be inspired, claimed to

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have had conscious communication with the spirit-world about them. Confucius, in his writings, gave very explicit instructions concerning intercourse with the spirit-world. Socrates claimed to give out only what the "Daemon" whispered in his ear; showing conclusively that Socrates had what we call to-day psychic hearing or clair-audience.

SYSTEMS OF RELIGION.

FROM the teachings of these various Manifestations, there gradually grew up various systems of religion; for, mark you, Religion is one. It is the effort of man to get into touch and harmony with God—the finite struggling to understand and express the Infinite.

These different systems of religion have as their basis truths that are found to harmonise one with the other, and with the highest expression of truth as we find it in the philosophy of Jesus. They have been evolved, not only from the truths given out by their teachers and students, but have taken on different characteristics analogous to the character of their founders. So we find, growing out of the teachings of Buddha, that inactive, contemplative, inert forgetfulness that ends in Nirvana. From Mohammed we get the fierce, revengeful conception of justice personified in Allah; from Moses, the almighty, ever-present, jealous Jehovah; from Jesus, the tender, forgiving loving Father.

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To the reasoning thinker it is perfectly plain that many of these great leaders, and many of their followers, were in touch with a higher intelligence than obtained upon the earth in their day and generation; and, until some valid objection is offered, there is no reason to dispute their claim to communion with the spirit-world. As students, it therefore becomes our duty to take the doings of these men, the character of their messages, the complex nature of the human mechanism, the profound phenomena pertaining to psychic matters of to-day, and see if there is a scientific explanation to offer for their experiences—see if there are natural laws that will apply to their case—learn if there are natural faculties with which the two spheres, material and spirit, the two planes of life, earth and spirit, may be brought into communion; and to what extent and under what conditions it is wise to do so.

ONENESS OF THE UNIVERSE.

SOME great truths at once present themselves as bearing upon an intelligent investigation and solution of these problems. First, the ONENESS OF THE UNIVERSE. One set of laws seems to apply to all the physical universe. A fact in physics on this planet is a fact in physics on the sun, the moon, and all the constellations of the universe.

We have learned that the earth and the planets of the material universe are enshrouded or enveloped in gigantic, intelligent, active auras and peripheries, composed of substances that are invisible to the natural eye only on account of their higher rate of vibration. Through all the ages there have existed men and women who have had the psychic sight to peer into this invisible environment. Joel, in common with many of the Hebrew prophets, writes of wonders that shall be seen in the heavens.

Water, in its normal state, is visible to the eye; but apply sufficient heat, and a rate of vibration

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is set up that renders water not only invisible, but a thousandfold more powerful and forceful.

The old teachings in physics were to the effect that matter could not be annihilated; that its form only was changed; and that it came back to the earth in some changed condition; but scientific physicists to-day are beginning to understand that matter has life and energy; and that, when its life or energy is lost, matter evaporates or disintegrates, and the theory is that this life or energy is transferred into gases and passes into the ether surrounding us. But the real life and energy cannot be recalled; it passes out of our earth's atmosphere. To illustrate from the experience of man: man has a body composed of matter. This matter is energized by the mind, or what we prefer to call the soul operated upon by spirit. There comes a time when the soul leaves the body; the body disintegrates, and returns to the original elements from which the soul constructed its earthly tabernacle; but the soul, we are able to demonstrate to-day by means of delicate instruments, is yet a substance, and may leave the earth's atmosphere.

The soul has a place of abode, which the prophets of the olden times, and St. Paul in one

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of his flights, and many modern psychists, have visited and described as resembling beautiful landscapes, with palaces of pearls and roses, and streets of silver and gold, and wonderful rivers and lakes of what appear to be water. May we suggest that the real energy of the flowers, of the trees, of the silver and gold and the water, from various causes, has left the earth's atmosphere, and their grosser material forms have disintegrated and become part of the earth's surface again; but the real life and energy—their souls have arisen, along with the human soul, to form the substance of the home beyond the skies? These substances vibrate at a higher rate than when clothed upon by the grosser material dress seen about us on the earth-plane, and hence are invisible to physical sight.

VIBRATION AND LIFE.

WE are now coming to understand the phenomena produced by vibration. We can easily measure the rates of vibration that produce sounds and colours. For instance, we know that thirty-three vibrations per second give us the sound of low C on our chromatic scale; that sixty-six vibrations per second give us the C of the next octave; and at the beginning of the twelfth octave we have 67,584 vibrations per second, which is inaudible to most human ears. If we raise these vibrations to the forty-fourth octave, we get, at the tone of G on this octave, the red colour of heated metal, which vibrates at the rate of 435 trillions per second.

By following this octave through its various tones, we reach in the ultra-violet, the highest colour visible to the human eye, a vibration equal to 871 trillion times per second and transmitting magnetism through space at the rate of 186,000 miles per second.

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The range of human sight is thus shown to be confined to one octave of colour-tones, and the range of physical hearing in man is confined to twelve octaves; and between the last octave of hearing and the first octave of sight we have an interval of thirty-two octaves, in which all is darkness and silence to our objective senses.

The rate of vibration of Röntgen rays, which probably correspond to the rate of the projections of magnetism necessary to penetrate the skull and produce psychic sight, or what we sometimes call clairvoyance (a very distinct sensation to the developed psychic, yet a sensation that cannot be seen nor sensed by the average man), is computed to be expressed only in quintillions—absolutely incomprehensible numbers.

So long as the vibrations of the energy in matter and matter itself are in equilibrium, so long has matter life; but when the energy begins to vibrate at a higher rate than the matter, or *vice versa*, then are the molecules torn apart and disintegration sets in. So there comes a time to every living being when the life within the soul—the inner temple of spirit—vibrates at a different rate than the body, and ultimately leaves the chrysalis, we call the body, on the earth-plane, and goes out

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into the spheres of greater vibrations and higher potency.

Life is one great continuity, of which the experiences on the earth-plane constitute but a very infinitesimal part of the whole, yet a most important part; for, "as the twig is bent, so is the tree inclined"; and this life is a preparatory school, in which the bias of mind and progress of soul are started, and frequently become fixed for all eternity. "Ye must be born again." And here and now are the proper place and time to begin the new life of progress.

SUPER-NORMAL FACULTIES.

ANOTHER great truth that forces itself upon our attention in this connection is the fact that WE POSSESS FACULTIES FOR WHICH WE HAVE NO NORMAL USE. These faculties were useful and very much in evidence during the infancy of the race, and are common to primitive people to-day, but become dormant in most individuals as the reasoning faculties are cultivated. However, they are capable of development in any well-organized man or woman, some temperaments being more sensitive than others, and hence more easily developed. I refer to the psychic or subjective faculties.

There are well authenticated cases of blindness where the individual has perfect sight in some directions without the use of the physical eye. Some blind people do fancy beadwork, never making a mistake in the colour of the beads to be used; and when asked how they recognise the various colours, they will tell you that they seem to see from a region above the abdomen, in the neighbourhood of the solar plexus.

It is well known that a somnambulist will walk

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along the eaves of a roof, around the railing of a portico, and in various other places, while in a state of somnambulism or sleep, where, if he were awake, it would be impossible for him to maintain his equilibrium. An examination of the individual at such periods reveals the fact that the normal physical sense of sight is *nil*, and that he is in a perfect state of hypnosis, and therefore must see with other faculties than the physical eye.

In the case of a drowning man, usually about the third time he goes under, he sees his whole life stretched out before him as in a panorama; all the actions of his life and his entire history seem to come before him in a flash. Scientists know that a drowning man, undergoing this experience, goes into a thorough hypnotic or sleep state, with all the objective faculties rendered dormant—literally “scared to death”; and yet in that state he becomes acquainted with his memory for, probably, the first time in his life. And that suggests the question, what is memory and where is it located? This question we will undertake to answer in another chapter.

A boy in Connecticut, at six years of age, was a lightning calculator. There were no problems that could be placed upon the blackboard but what,

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the moment the last figure was in proper position, he would announce the correct answer. When asked to extract the cube root of a given number of any denomination, he would instantly give the correct answer. His friends imagined that, if he were given an education, he would become a wonderful mathematician; but when the objective sense of calculation was sought to be educated, his power of lightning calculation seemed to pass away, and at fourteen years of age he was not different from nor superior to other children of that age in his knowledge of mathematics.

England has produced a gentleman who would walk across a tract of land, and when he had taken the last step, he would instantly announce the number of acres, square rods, square feet or inches in the piece of ground.

These and many other facts, with which students of psychic phenomena are familiar, fully demonstrate that we have other faculties than those properly spoken of as objective. If, then, we have other faculties than the five senses ordinarily attributed to us, does it or does it not behoove us, as normal, intelligent beings, to seek for their development? If so, when and how?

The average sceptic, who has not taken the time

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to develop these faculties, looks with distrust upon those who have; and the fact of psychic sight, or clairvoyance, is regarded as some rare gift, or its possibility totally denied, while the truth is that everybody is possessed of these faculties, that they are quite active in many children, but that in the majority of individuals they are undeveloped or outgrown.

A baby in an incubator, with the optic nerve undeveloped, can stand the flash of the strongest light without seeming to notice it, and you could explode a ton of dynamite or a thirteen-inch gun in its presence without in any way startling it, for the reason that the sense of hearing has not yet been developed. So there are things in the immediate atmospheric environment that some people can see very clearly, while others cannot, simply because of lack of psychic development.

As stated above, there are thirty-two octaves of vibration between the last audible sound that we are capable of hearing, and the first colour that we are able to distinguish; thirty-two octaves of silence and darkness. Yet no one doubts for a moment that those thirty-two octaves are producing sensations; but we at present have no physical faculties with which to apprehend them.

MIRACLES EXPLAINABLE.

FIVE-SENSE materialists pooh-pooh as fables, twaddle, old wives' tales, and superstitions, all the so-called miraculous records of the Bible and other religious literatures. No intelligent student of to-day, however, presumes to deny the facts of psychic phenomena, since to do so reveals a stupendous ignorance and lack of investigation. The proven facts of psychic phenomena at our disposal to-day, taken in connection with other scientific facts, warrant the assertion that a scientific and satisfactory explanation can be given for every class of occurrences in the Bible denominated miraculous. The so-called "working of miracles" is simply making use of the higher natural laws with which the trained psychic may become perfectly familiar. All the various classes of miracles in the Bible are being duplicated to-day, even to the raising of the dead.

The Master said: "These things, and greater, shall ye do because I go to the Father"; and, to a casual observer, it would seem that the whole

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Christian church, by failing to develop the power of healing, of prophecy, of miracle-working, etc., is doing everything within its power to discredit the prophecy of its Founder. But until His teaching as to our oneness with God is accepted, it is certainly a beneficent Providence that has done away with psychic powers that were prevalent in the infancy of the race.

EVOLUTION OF THE SOUL.

BUT what are these psychic powers? How can they be developed? Or are they gifts to some favoured individuals? Can there be given a scientific explanation of the evolution of the soul and its faculties which we denominate psychic or subjective? Let us see.

All life begins with the primordial germ and ultimately reaches its climax in man. It begins with the unicellular organism, and culminates in our bodies with their millions and millions of cells. The lowest form of animal life known to the biologist to-day is the single cell, or protozoan—what Huxley calls “the physical basis of life”; but Hudson puts it more correctly as “the medium through which life manifests itself.” The lowest forms of protozoa contain a group known as the monera—organisms without organs, single cells of protoplasm, limpid, jelly-like cells in which the most powerful microscope reveals no organs. The moneron is the simplest conceivable form of life, yet it is endowed with a mind, and shows intelli-

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gence. It will choose from the materials, poisons, foods and other substances about it, that with which it builds tissue, and will reject that which would be injurious to it. When it has reached a state of opulence, it divides itself, showing that it has the power of reproduction. It moves about, showing that it has the power of locomotion. It responds to a stimulus, showing that it has sensory faculties. After reproduction, the offspring has the same faculties as the parent, showing that the law of heredity obtains. In fact, this little proto-plastic cell is essentially divine. The moneron exhibits the essential attributes of omniscience, differing only in degree, and yet it has no brain!

Another biological fact is of interest in this connection; when the cells multiply and colonization takes place, a division of labour is noticed, and intelligence is used again in choosing such foods as will best enable each part of the colony to carry on its own work, selecting from its environment that which is best for its use and purpose. Thus hair, bony substances, and muscular tissues are built up and maintained from very simple diet.

We trace this colonization in some of the lower forms of animal life such as the angle-worm, which is still without a brain; and yet you remember that

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when as a lad you rolled the old log over to catch the fish-worm, somehow or other he had intelligence enough to know that you were in his vicinity, and immediately tried to get out of your reach by scrambling back into the earth.

In the higher forms of life, the brain is evolved; and then we have the faculty of reason. But what is this intelligence, differing from and independent of the brain, or organ of the objective intellect, ever present and active, before the brain was evolved, and active in all animals after the brain is evolved? We call it instinct in animals, intuition in man. Some people have an idea that reason is superior to intuition. They speak of "God-like reasoning faculties." This is a contradiction in terms; for God is all-wise. He knows; He does not have to reason. Reasoning faculties have much less to do with the general scheme of intelligence than is supposed by some wiseacres.

SOUL FUNCTIONS.

THE real mind of man and all other animals functions in every cell of the body, but we ordinarily become conscious of its operations only when it functions through the brain. It grows with the body; in fact, it really grows the body—that is, it chooses the foods from its environment and builds the body, including the brain, cell by cell, and assumes the same shape as the body. This energizing, intelligent force makes use of the body just as a man makes use of a suit of clothes.

This intuitive mind has received different names from different cults. The theosophist and occultist call it the astral body; mental scientists call it the subconscious mind; the psychologists call it the subjective intellect; the theologians, the soul. We prefer the latter, but, by whatever name you call it, it is the seat of the Memory, of the Emotions, of Telepathic powers. It reasons deductively from a given point, with absolute logic, not inductively, like the objective intellect functioning through the brain.

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The soul has various faculties, which correspond to the sense of sight and other senses, and when developed so that they enter the field of consciousness we denominate them psychic sight, sometimes called clairvoyance, etc. These faculties belong to every human being; and yet there are but few to-day who are personally aware of this possession!

THE SOUL IS SUBSTANCE AND HAS FORM.

PHYSIOLOGISTS have discovered that in the central portion of the frontal lobes of the brain, directly in front of where the phrenologists locate veneration, there is frequently a peculiar enlargement and development of the brain-cells in people who have developed this psychic or seventh sense. Individuals who have developed this psychic sense are able to see the soul or astral body in the hour of dissolution. In fact, from recent experiments, it is not unreasonable to expect in the near future, a perfection of mechanical instruments that will photograph the soul or astral body of an animal, as it separates from the physical body in death, catching its shadow upon a sensitized plate.

A few years ago Prof. Berrich was arrested near Colorado Springs, Colorado, in an insane condition, brought on from viewing the soul of his young wife as she passed out of the body, after he had given her an over-dose of morphia, in order to see if the instrument that he had invented was

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delicate enough to catch the picture of the soul as it left the body. We know nothing about the instrument; but years of concentration had developed his psychic sight, and he saw the soul of his wife rise from the body, assume a sitting posture and float towards the open window. She opened her eyes and gave him one heart-breaking look, not of anger nor revenge, but of sorrowful disappointment that the man she loved and revered should thus treat her when she had trustingly asked him for a relief potion for her headache. The look produced a remorse that led to insanity.

THE PERFECT MAN.

THE perfect man, after arriving at a consciousness of his oneness with the Father, has the subjective and objective faculties of mind thoroughly coordinated and synchronized; he can see and to some extent understand the invisible universe about him, and has perfect use of his reasoning faculties for the objective world of matter. Such a man was Jesus of Nazareth.

Our reasoning faculties have most important work to do in classifying, and making proper use of the intelligence gained by the direct method—that is, through the subjective faculties. It was the use made of inspirational truth to which Jesus had reference when He said: “Cast not your pearls before swine.” The Master was in touch with the spirit-world about Him, and upon one occasion called the attention of His followers to the fact that, if necessary, He could command twelve legions of angels to assist Him. When in His wilderness experience He had overcome the temptation offered by a discarnate intelligence, and had depleted His physical vitality, messengers from the other side of life came and ministered to Him.

SCHOOLS OF THE PROPHETS.

THE prophet Elisha at Dothan, when his servant became alarmed at the Syrian army, prayed, "Lord, I pray Thee, open his eyes, that he may see"; and the young man saw the mountains filled with horses and chariots of fire. That prayer of the ancient prophet for his servant should be the earnest desire and aspiration of every normal man at the proper time or stage of his development.

In Bible times schools of prophets were quite numerous among the Hebrews; and they were very well attended, one of them having some four hundred students. Some commentators have regarded these schools of prophets as the forerunners of the modern universities. There could be no greater mistake. The modern university seeks to impart knowledge by the indirect method, through books, lectures, object-lessons, travel, etc. The ancient schools of prophets were simply developing schools, where men sat in quietness and concentration for the development of their psychic or soul faculties, gaining their knowledge,

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while in the silence, direct from the great Source of all knowledge. They sat in the silence, and to some extent comprehended the meaning of the words, "Be still, and know that I am God."

The average Christian of to-day knows little of the silence. His idea of prayer is to go alone or with others to God and tell the Lord a great many things about himself with which the Lord is thoroughly familiar; but he often fails to stop talking long enough to gain any wisdom or information from the Father.

PSYCHISM IN THE RUSSO-JAPANESE WAR.

THE only schools of modern times that are at all analogous to the old Jewish school of prophets are those carried on in the Shinto temples in Japan and in the Buddhist temples in India. Among others, the Japanese generals sometime sit in these Shinto temples for psychic development.

Preceding the late Russo-Japanese war, some of the Japanese generals are reported to have been in training for this development for a period of two years. They developed psychic sight; and it is claimed that one of the secrets of their great success lay in the fact that by their psychic sight they were enabled to know when the "powers of the air," as St. Paul puts it, were with them. When their spirit friends, who were opposed to the spirit friends of the Russians, were in the ascendancy, the Japanese struck a blow; and when the opposite condition prevailed, they were quiet. In the words of Elisha, when they saw "that they that be with us are more than they that be with

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them," they feared not, but co-operated with their guardian angels. After peace was declared quite an elaborate feast was made in honour of, and grateful speeches made to, the spirits of those who fell in battle and the spirit friends of the nation.

During this period of war, occultists state that Nicholas of Russia had some very peculiar psychic experiences. Messengers from the other side of life materialized and appeared to him in his private room and clearly foretold the outcome of the war, and threatened that it would be much worse unless a constitutional government was granted to his people. It is reported that so great was the impression made upon the Czar that he has practically abandoned his former religious advisors, and has attracted to his court those who are adepts in psychic science. He sent to America for one of their leading telepathists, presumably for instruction in psychic development.

CHINESE ANCESTOR-WORSHIP AND INDIAN "MEDICINE-MEN."

CONFUCIUS gave explicit directions and warnings, as remarked above, with reference to intercourse with the spirit world, and many of the Chinese have the psychic sight that enables them to distinguish their friends on the other side of life. Centuries ago this was true of practically the entire race. This fact has led to the great system of ancestor-worship of the Chinese nation.

The North American Indian "Medicine-man" is distinguished from the rank and file of the tribe only by his psychic development. Among many of the tribes, it is the chief ambition of each mother that her first-born shall be a prophet, or what is termed a "medicine-man." When she becomes pregnant, she goes alone into some mountain retreat, gives herself up to silent meditation and prayer, possessed by the overwhelming desire that the Great Spirit will consecrate the soul being evolved within her womb and give him psychic sight and hearing—the ability to see, hear, and

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heal. When this first-born is old enough to begin his education, he is taken to the medicine-man and trained; and if, after a reasonable time, he develops psychic sight, he is then led into the mysteries of the higher development, as the simple man of the forest understands it. He becomes an adept in hypnotic control, and by his incantations and suggestions, coupled with his natural healing power, he does the same work, with the same underlying principles, that is done to-day by many modern healers of various cults.

These medicine-men, being gifted with occult powers and able to distinguish their friends on the other side of life, seem to see them riding on their favourite ponies, with the accoutrements of the chase strung over their shoulders, and followed by their favourite dogs. So it came to be believed by the simple-minded Indians that these accoutrements, the ponies and the dogs, were necessary to happiness over in the "happy hunting grounds"; and consequently when they passed out and their friends laid them to rest upon some boughs several feet above the earth, they put with them their ponies, their dogs, and their bows and arrows.

SOME METHODS OF DEVELOPMENT.

It is, therefore, a fact that we possess psychic or soul faculties with which we are not ordinarily acquainted—of which we are not ordinarily conscious. The question then arises: Can these faculties be cultivated so that we may make conscious use of them? To this question we unhesitatingly reply that every normal human being can develop these psychic faculties and powers. As to the wisdom of doing so, we shall have more to say in another chapter.

One of the methods frequently used is that of auto-hypnosis. The student, in the quiet of his own room, fixes his eyes upon some object, and allowing his mind to become blank, remains in this attitude until the optic nerve is fatigued and causes the dilatation of the pupil of the eye, and he becomes temporarily unconscious of his surroundings. This condition can be brought about or dispelled at will. In time, there will appear to the sitter while in this condition visions that he will not remember at first on emerging, for the

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reason that his brain has been in a perfect state of hypnosis. After repeated sittings, however, the things that come to him will be perfectly remembered; and in the final development there will be no loss of physical or mental consciousness while experiencing the psychic sight and hearing. A crystal is sometimes used for the purpose of bringing about this condition. The principal objection to this method is that it draws mind to the surface, and thus interferes with the ability to concentrate upon the higher powers in the Great Within. A persistent use of this method destroys all power of mental concentration, the ability to fix one's mind upon and reason about a given subject.

Another method is that employed by many of the spiritualists in their development of trance mediumship, etc. They gather about a table, placing their hands thereon, or sit around in a circle, sometimes clasping hands, to get themselves as nearly as possible into an absolutely negative state. While in this condition of mind they are put under control by intelligences from the other side of life. This is a phase of hypnotism that should be avoided, for the reason that all the phases shown by the honest spiritualistic medium to-day can be secured with the senses in their

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normal state if patience and perseverance are used. However, some trance mediums who give out very beautiful things while in the hypnotic state, in time develop to a point where they have perfect psychic sight and hearing without becoming sensibly hypnotized. One truth in this connection should never be lost sight of, namely, that no really great mind, either in or out of the body, ever seeks to hypnotize or domineer another mentality. This accounts for the very ordinary character of the information thus given out.

The Hindu method of concentration and breathing is probably the best method in use to-day; and is employed by the so-called Christian occultist. In the course of this development the student sits in the quietness of his room and concentrates his thoughts upon some virtue to be desired, such as wisdom, knowledge, patience, calmness, peace, love, faith, healing, etc. A system of yogi breathing may be used with advantage by some, but is sometimes dangerous to the active temperament of our Western civilization. This should always be done in a spirit of reverence and devotion. A very helpful prayer for concentration is: "O God, give us wisdom, knowledge, faith, and love." Anyone who will sit

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for fifteen minutes in the mornings or evenings, reverently and devoutly repeating to himself some such prayer, and concentrating his mind upon such desires, will, within a short time, realise a wonderful change in his life for the better.

Another method that has been used by successful psychics is the dream-state, or continued consciousness. "He that keepeth Israel neither slumbereth nor sleepeth." Our objective intellects are asleep ordinarily about one-third of the time, but our souls, our subjective intellects, never sleep. It is the subjective mind that keeps the heart beating while we are asleep, not involuntary muscles, as was formerly taught by the old physiologists. It is this mind to which you can say on retiring, "I wish to be awakened at four o'clock in the morning," and go to sleep with the absolute certainty that your soul will awaken you at the hour suggested. While the brain is in deep sleep the soul is awake, and may be in telepathic communion with intelligences both on this and the other side of life; and it is possible for us, upon lying down at night, to give ourselves the suggestion of "continued consciousness." We may say to our soul, "To-night I wish to know where you go,

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what you see, and what you do. I wish to remember it in the morning." And to the Father we can say, "O God, give me to-night continued consciousness, and awaken me in case of any danger, and bring to my outer consciousness, upon awaking in the morning, the things that I have been interested in during the night."

In this development a blank book should be kept; and the first duty upon arising in the morning, before making the toilet, should be to write in it an outline of the dreams of the night. Unless recorded at once, the details will gradually fade from the objective mind and the transactions of the dream be entirely lost; but if the habit is formed of entering the general outlines of the dream in a book, after a while a point will be attained where it is no trouble to see and to know exactly what is going on about us, both day and night. This development should never be undertaken by any but those in good health. To nervous people insomnia is likely to result.

Swedenborg was one of the most highly developed psychics of modern times. His psychic sight was so perfect that distance on the earth-plane was no barrier. One day, while visiting in Holland, he became excited, and declared that he

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saw a fire raging in Stockholm, hundreds of miles away. He gave the origin of the fire; and after several hours he was heard to thank the Lord that it had ceased, and said that it had stopped just three doors from his home, where his manuscripts were stored, the saving of which constituted a great relief to him. Investigation by the town authorities revealed the fact that the fire began, progressed and ended just as Swedenborg had described, lasting through a period of several hours that day. Swedenborg's development was the result almost entirely of the dream-state or continued consciousness; and his dream-books, in which he records his visions, astral flights, etc., are among the most interesting of his writings.

EARLY CHRISTIAN METHOD OF DEVELOPMENT.

WE have no certain record of the methods employed by Jesus in His psychic development, nor of those taught by His disciples; but from the facts at hand we have no doubt that the early church gatherings were chiefly circles of earnest, honest men and women, who established meeting-places or churches in various homes, and there sat, as did the prophets of old, for spiritual and psychic development.

Sometimes, in this development, discarnate intelligences would take control of the more sensitive members of the group and speak through their organisms, in other tongues than those familiar to the speakers, or give inspirational messages. St. Paul claims to have been the instrument through whom many different tongues were spoken; and the twelfth chapter of his first letter to the Corinthians, above quoted, he devotes to the explanation of the various gifts or manifestations.

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The Master's instruction to His disciples was, "Tarry in Jerusalem until ye be endued with power from on high." In compliance with this commandment, one hundred and twenty of them sat in earnest prayer for ten days in an upper room in Jerusalem, awaiting development; and the record tells us that they were of one mind or accord, in one place. There is little doubt that they used a method of devotional concentration, the key-note of which was, "O Father, give us the power manifested in and promised by the Master." After ten days of prayerful waiting, they were conscious of a rushing, mighty wind in the room where they were sitting; and they beheld little magnetic flames, resembling fire, above the heads of the developed psychics. Some of them were controlled so that they spoke in other tongues than their own, and on that occasion citizens of seventeen different nations heard the gospel preached in their own tongues by these Galilean fishermen, who, preceding this date, were probably not masters of more than one or two languages.

The Church seems to have gotten away from the old Pentecostal development of power; and the caricature that passes for a Pentecostal service to-day in the average orthodox church is indeed a

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travesty upon this most wonderful of all wonderful manifestations. The writer has personally sat in a room with a few chosen, earnest souls, and, with all the doors and windows closed, has felt a strong blowing of air, as if produced by a great electric fan, and has seen the magnetic flames or sparks over the heads of various members of the circle who were more or less developed, and has heard members of the circle speak in several different languages with which they were totally unfamiliar; and has in his possession manuscripts written in ancient Hindu, produced automatically through the hand of one of the members of the circle who does not know ancient Hindu from Sanscrit. The information gained through automatic writing, however, is seldom reliable, though usually an artful mixture of fact and fiction. Several disastrous experiences have come under the writer's notice to those who had attempted to act upon information automatically received.

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It is not the purpose of the writer to give detailed methods of unfoldment. We will suppose that the development is progressing satisfactorily by one or the other of the numerous methods employed and that co-ordination of the objective and subjective faculties is being accomplished; that the student, in his normal condition of mind, has at the same time the faculties of psychic sight and hearing, or clairvoyance and clair-audience. He has at last gained the power consciously to put himself into the subjective state, and to get into telepathic communion, not only with intelligences on the other side of life, but with those on this side. He has been devout and reverent in his mental attitude, and naturally believes that he contacts only with pure, sublimated intelligences on the other side of life; but he must learn that there has opened to his vision worlds of illusion such as he never dreamed of, and it will require great patience and judgment until the wisdom

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within his own soul teaches him to differentiate between the real and the illusion.

The student may have attained the development without the devotional thought, without reverence in his soul, without calling to his assistance the higher intelligences. In such a case he has come into rapport with earth-bound spirits. Here all is illusion; fraud and truth are so intermingled that nothing of value is ever experienced.

But the development is at last completed by whatever method chosen by the student and for whatever purpose. The subjective faculties are being more or less consciously employed; and here we have a common scientific ground and explanation of the phenomena attending the spiritualistic medium; the occult adept; the theosophist mahatma; the yogi of East India; the North American Indian medicine-man; some phases of healing by metaphysicians; the phenomena that sometimes attend camp meetings, and inspirational speaking.

TWO PROMINENT EXAMPLES.

SOME who make use of this power are conscious of it, but do not understand its scientific basis. Others use the power unconsciously, and imagine it a mark of superior Divine approval. Without intending to be personal, in this latter class we would place the late John Alexander Dowie. If some trained psychic had been kind enough years ago to give him the scientific basis for his wonderful manifestation of healing power, and to caution him against allowing impersonating spirits to have access to him, and to mislead him with the claim that they were John the Baptist, Elijah, and other patriarchal prophets acting through him, we believe that Dowie's work would have developed into much more permanent good for humanity, and his last days would have been crowned with success and honour, and he would have escaped the sad ending that overtook him.

A marked example of this phenomenon is found in the Welsh evangelist who had visions at night of what he believed to be the Angel of the Lord.

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The spirit that appeared to him filled him with great longing to do good and sent him out to preach the gospel. Wales was revolutionized by the teaching and power that emanated from this wonderful psychic. It is to be hoped that some day he will understand the scientific basis for this development, and be able to keep out from his sensitive mental make-up impersonating spirits who may perchance lead him astray and cause him to say and do foolish things.

ORIGIN OF CREEDS AND CULTS.

RELIGIOUS, spiritual, and psychic phenomena have been the same in all ages ; they have been governed by the same laws at all times, but the impressions these phenomena have made upon the human mind have been various, and therefore we have, as a result, the different philosophies, sects, and cults. One observer studies the phenomena and sees therein a basis for the tenets of Theosophy. Others, more inclined to be metaphysical, will construct the different philosophies of Occultism. Another is struck by the healing force exhibited in the phenomena, and Christian Science is given birth by a woman formerly a spiritist medium. Another student, who fails to comprehend the wonderful powers of the human soul, ascribes all the phenomena to discarnate spirit power, and we have what is developing at the present time into the philosophy known as modern Spiritualism ; and so on *ad infinitum*. All these cults, teachings, and philosophies have a basis of truth and hold much in common ; but the truth worth while

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is not found by following any of the tangents at which all these philosophies diverge.

The Master was thoroughly conscious of His psychic development, but ascribed all His power to do wonderful things to the spirit of the Father within—"The Father that dwelleth in Me, He doeth the works."

OCCULTISM, MEDIUMSHIP, AND OBSESSION.

THE Occultist of to-day has learned how to use this power intelligently, though egotistically and often selfishly. He asserts the ego, and resolutely closes all the avenues of hypnotic approach against the psychic and spirit world, whereas the spiritualist medium of to-day opens wide the gates, submits to all sorts of hypnotic control and trance conditions, allows all sorts of earth-bound and other spirits to control her and manifest through her mechanism, and in time frequently becomes a mental or nervous wreck, permanently obsessed or spirit-possessed, and brings up at the asylum for the insane.

A visit to the average insane asylum by a very casual observer acquainted with the psychic facts of to-day will disclose on every hand the same sort of people out of whom the Master used to cast "demons" or earth-bound spirits. Our advice, therefore, to our friends the spiritualist mediums would be to seek that sort of psychic development

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that will give them psychic sight and hearing, and put them into telepathic communion with the inhabitants of the other side of life without permitting the latter to use hypnotic control; for, as stated above, all phases of modern spiritualistic phenomena may be developed by the sensitive without surrendering the normal control of the objective faculties.

We have alluded to the developed psychic as a "sensitive." He is a sensitive in more ways than one. He becomes a hundred-fold more sensitive to his surroundings. The melodious or discordant tones of a musical instrument, the odours of a flower, the stench of a sewer, are very much more apparent to the trained psychic than to one without the development. In fact, a thorough psychic training will make one sensitive to a majority of the vibrations of the thirty-two octaves of silence and darkness between the twelfth octave of sound and the forty-fourth octave of sight.

CHARACTER AND PSYCHIC DEVELOPMENT.

CHARACTER, like chemicals and birds, attracts its affinity. The spiritual man of high aspirations, clean life, and pure thoughts, attracts the higher and truer intelligences, and is constantly surrounded by the "guardian angels" spoken of by the Master, and referred to frequently in the Hebrew and Christian Scriptures. Men of sensual, low moral and mental tendencies attract earth-bound spirits. If persons of this class receive the development that makes of them sensitives, or, as the spiritualists put it, mediumistic, in the vast majority of cases they will become obsessed, and in some cases demon-possessed.

Progressive alienists are coming to recognise the truth that a large majority of the so-called insane patients in our asylums to-day are simply cases of obsession, or, as the Bible puts it, "demon-possession"; and, if Christians were cultivating and using the power that the Master and His immediate followers possessed "to cast out devils,"

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we might dispense with at least half the asylums.

Therefore, the all-absorbing question which the student should ask himself before deciding on psychic development is, "Am I willing to bring a pure character and high moral aspirations to bear upon my psychic training?"

If he decided to develop his psychic or soul-faculties, and has not at the same time decided to put them to the best possible use in the building up of his own and others' moral and spiritual characters, then it is much better never to experiment with the development. Rather let him buy a cargo of dynamite and sufficient matches to do business therewith, and after getting into mid-ocean, put in his time experimenting with the combination; for, as stated above, low moral character and psychic development will in the vast majority of cases lead to obsession, insanity, or black magic.

PROPHETS AND FALSE PROPHETS.

HERE we have the key-note to the distinction between the false and the good prophets. In Bible times there were false prophets who prophesied lies, and there were other prophets who prophesied the truth. The same thing is much in evidence to-day, and is very easily understood in the light of this teaching.

The highly developed spiritual man, whose great aspiration is to seek and know the truth, will attract to himself such intelligences as are truthful, and the communications he receives from the spirit world are generally trustworthy.

On the other hand, it is hard to conceive of great intelligences, who have progressed into the higher spheres, being attracted to the earth's plane and giving truthful prophecies or information of any character through men or women whose whole lives and souls are wrapped up in filthy lucre; who continually prostitute these potentially high gifts to personal or financial gain.

Elisha and the other prophets of his day never

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accepted money in payment for their work of healing, as in the case of Naaman, or for giving out of truth along other lines.

In the Hindu teachings we find three occupations regarded as the lowest of the low, one of which is that of selling the flesh of animals for food, and another the selling of information received from the spirit-world for money.

But some one at this juncture will claim that high moral and spiritual character and aspirations are not only not common to all men, but that, because of heredity, environment, and education, such aspirations and high character are impossible to some. To this we answer, in the language of the Scriptures, that "with God all things are possible"; that *God is within every man*, and that every man is susceptible to spiritual birth; and that, when this new birth is once experienced, by being much alone with God and giving to one's soul the proper auto-suggestion in the silence, rapid growth in the Christ life will be possible, and psychic development should never be entered upon until this is realised.

TELEPATHY.

HERE are some of the "gifts of the spirit" or the possibilities of the highly developed psychic, providing he is a spiritually developed man.

The faculty of telepathy may be used in communing with intelligences on the other side of life. What we call death does not change character nor intelligence, nor remove the soul from the possibility of communication with those of this and the other spheres.

As previously remarked, the soul, the subjective intellect, is the seat of memory. Everything of note in our lives is photographed upon this subconscious mind, and there are periods in our lives, brought on by great excitement, or fear, such as in drowning and other experiences, when the subconscious is raised into the sphere of the conscious; and then we have brought to our attention many things in our lives that we had seemingly forgotten.

When, however, the telepathic powers are developed, we are enabled to look into the souls

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or the subconscious memories of those about us and read their lives. You have doubtless seen advertisements in the papers of fortune-tellers who claimed they would tell your name, your occupation, and the business about which you came to consult them, or demand no fee. Many honest people think that this is either an impossible feat, or that the clairvoyantes employ detectives to look up one's history, and keep it in stock to give out when called upon for proof; but the simple truth is that they have some psychic development. The moment you come into their presence, and they get into rapport with you, they can describe accurately the little cottage over in the village where you were born; they can tell you about the creek where you went fishing and swimming, and describe the boy that came near drowning there; tell you about the church where you went to Sunday school, and describe various people of your boyhood days who made impressions upon your childhood memory; and, although these so-called fortune-tellers may be the veriest charlatans and unable to foretell truthfully a single event of your future, yet they have developed the telepathic phase of their psychic powers, and can read your past life as if from a book.

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Any normal man or woman may develop this power. When we reach the other side of life, we shall have these powers naturally, and the time is coming when that sort of development will constitute a part of every man's and woman's education. Then will be fulfilled that prophecy of Paul's that "we shall know as even also we are known." A developed telepathist knows your thoughts and your life, and can read them as he would an open book; and when all shall have that sort of development, deceit and fraud will be useless. When we can no longer cover up our secret faults, we shall be stimulated to cultivate more assiduously the higher virtues.

HELPFUL THOUGHT VIBRATIONS.

WE may help others by sending out good thought vibrations. Thoughts are not things, as we often hear remarked; they are entities, and the trained psychic can send his thoughts telepathically to people in a passive condition of mind anywhere on this earth, or, for that matter, anywhere in the universe, much more unerringly than any wireless telegraph yet invented.

At will he can send a phantasm of himself into the presence of friends at any distance, and those friends will think that the person must be there in body, until a close inspection is made.

Many a mother's intensely earnest prayer has saved a wayward boy at a critical period in his life when leagues away, and possibly at the other side of the earth he dreamed he saw her kneeling and heard her praying for him. A suggestion of purity and truth can be sent to a wayward girl while she sleeps at night. When she awakes in the morning she will unconsciously have longings to emulate the example of the mother's pure life.

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Great, strong, helpful suggestions, generated in faith and sent out in deep longing and intense prayerfulness, will telepathically suggest to the subconscious intellect of the wayward son or daughter or sick friend ideas of goodness or health; and those suggestions, received by that subconscious intellect, will work themselves out in a most logical manner in the lives of the wayward or sick, and reformation or health will result.

ABSENT HEALING.

As remarked in the preceding paragraph, the soul of the trained psychic can send out suggestions of health to the soul of the sick while the latter is asleep or in a passive state; and, just as Christ healed the absent servant of the Centurion, so will the sick be healed, though absent from the Healer.

No well-informed person to-day undertakes to deny the fact of healing as demonstrated by Metaphysicians and Christian Scientists. While we do not agree with all the teachings of the Christian Scientists, and would not think of saying to a patient, "All is mind; there is no matter; you have no body, and, consequently, you can have no disease; you are well"; yet, notwithstanding these "affirmations," the healers, when they have the necessary psychic development, never fail to get results from the suggestions of health given or sent to their patients who put themselves into a passive or receptive state of mind and body. We believe that the material universe is a material manifestation of

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God; that "in Him we live and move and have our being"; but that mind (intelligence), God, permeates everything.

There is no question about the action of matter upon matter; that drugs may affect the body for good or ill. The wrong chemical combination of foods put into our chemically constituted, material bodies, lack of proper exercise, and various other sins against the body, will produce disease; but our soul or mind is not diseased. Our soul is made in the image of God, and we can suggest to the *soul* inhabiting and permeating the sick body: "You are not sick; you are made in the image of God; it was you that built the body, and you can make that body well. You are constantly renewing the cells of the body, and are now renewing the body in the similitude of absolute health. The body is now getting well." Perfect health must result, and healing by this method is an absolute experience with a great number of trained psychics of to-day.

The parent can go to the bedside of the sleeping child; and, while the little one's brain is wrapped in slumber, his soul is awake, and will hear when it is told that "in the morning the cough and croup, which are not good, must be gone, is now

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healed, the bad habit which interferes with its best development must cease to be," etc. By this method the growing child can be cured of wrong tendencies or disease, or given a bent towards right character-building that no other method of education devised by man will ever give him.

RAISING THE DEAD.

“THESE things and greater shall ye do, because I go to the Father.” It is well known that no considerable number of the professed followers of Jesus to-day are doing “these things and greater.” It would appear as though the Christian churches had combined to nullify this prophecy of the Master; if anybody to-day were even to attempt to do the things that Jesus said His followers should positively do, he would be regarded as either insane or sacrilegious! Some poor simple minds seem to think the Master would be robbed of His divinity if His works were duplicated.

When we think of performing phenomenal things, we somehow or other imagine that raising the dead is the greatest of all so-called miracles; but Jesus was not the first to raise the dead, neither has He been the last. Among the Hebrews, there are several instances recorded in which the old prophets raised the dead; and certainly the disciples performed the same act after the Crucifixion, while the feat is a very common one among

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the East Indian adepts to-day. One of their accomplishments during the course of their psychic development, as witnessed by a prominent college professor, is as follows :—The adept, after a period of fasting, will voluntarily cause his soul to leave his body. A thorough examination of medical experts will fail to discover any heart action, any breathing, or any of the ordinary indications of life. When this condition is reached, the nostrils, ears, eyes, mouth and other openings are carefully closed and filled with wax, to prevent the entrance of insects, etc., and then the body is carefully wrapped over and over again with spiced cloths, after the manner of the ancient embalmers. The preparation for the burial being completed, the body is put into the grave or tomb, as the case may be, and allowed to remain for eight days, at the end of which time it is exhumed, the cloths are unwrapped, and the wax removed from the openings, and the positive word from one of the order commands the soul to re-enter the body. A convulsive shudder is seen to run through his frame, the man opens his eyes, raises himself up, and asks for food. Incidents of this kind are not fairy tales; they are actual realities, they have been carefully observed and studiously investigated by scientific men.

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We have authentic accounts of men dying from suggestion, one of the most striking of which is the case so often cited of the patient to whom was given the suggestion of bleeding to death. The subject was laid upon an operating table, a slight incision made in the groin, and warm water allowed to trickle down over the wound and drip with an audible splash into a basin on the floor. The patient was given the suggestion that an artery had been accidentally severed, that the ends could not be gathered, that he was bleeding profusely, that there did not seem to be any means at hand of stanching the flow, and that, if it did not stop, he would bleed to death. In a few moments it was noticed that the finger-tips, the toes and lips, were pale; an examination of the heart showed great weakness; pricking the capillaries in the extremities failed to produce blood; and every physical symptom of a man bleeding to death was present, even to the absence of blood. Yet not a drop of blood had left the body; but so perfect was the suggestion to that man's soul that, unexpectedly to the operators who were making the experiment, it suddenly passed out of the body.

They were not as familiar with suggestion in those days as we are to-day, or they would have realised that, although the soul had left the body,

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it was as conscious as while in the body; that it was within reach of their suggestion. Had the operators had the presence of mind, the faith, and the intelligence to have said in positive tones of command, "Here! you are not dead! We were only experimenting with you. Your body is all right! You have not lost any blood! Come back to your body and finish your work in life!" that soul would have obeyed the positive suggestion to return to the body, just as it did the suggestion that he was bleeding to death and that it would have to leave.

While, as we have said, Jesus was not the first nor the last to raise the dead, yet He was the first to announce the great law governing all such phenomena; and that law is announced in one little word: *Faith!*

You will remember, in the incident of His raising the daughter of Jairus, when He arrived at the house, He found the professional mourners were noisy with their suggestions justified by their belief in death. The first act of the Master was to reassure the parents by telling them to "fear not, only believe"; and then to put those giving wrong suggestions out of His sight. This done He entered the room, accompanied by the believing parents and those of His disciples who had supreme

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faith in Him and who were therefore calculated to assist in giving the proper suggestion. Then, calmly, with faith and assurance that convinced the soul of the girl that He was honest and meant what He said, He commanded the spirit to re-enter the body; and the girl arose, and He requested that she be given food.

The soul is never beyond recall, and can be communicated with telepathically at all times by anyone in rapport with it. In the event of a soul leaving the body suddenly from suggestion given it by fright or sudden accident or shock, or in infancy, because of the suggestion of death made by fearful parents; if the body is intact and not wasted or greatly emaciated by disease, the soul may be called back into the body and the so-called miracle of raising the dead may be performed by anybody who has the trained psychic power of suggestion and FAITH!

Remarks by the writer along this line some years ago elicited laughter and derision. Since then, however, the famous case of "Adele," in Boston, brought back to life by Dr. Quackenbos, has been the subject of much newspaper notoriety, so that raising the dead is now coming to be looked upon as putting natural laws into operation, and as not so miraculous as formerly supposed.

PREACHING TO SPIRITS IN THE UNDERWORLD.

It is the common theological teaching and belief that during the three days that the Master's body was supposed to be in the tomb, He Himself was preaching, as Peter tells us, "to the spirits in prison," or in the "underworld," *i.e.*, to earth-bound spirits who have not sufficient spiritual development to rise above the earth's atmosphere.

The fact of the matter is that Christ was associating with and talking to the same earth-bound spirits, called "devils" or "demons," who were attracted to Him by reason of His commanding them to leave the bodies of those with whom He came into contact in His ministry; and He took this occasion to point out to them the way of escape, the possibility of the new birth, and the opportunity for them to progress in spiritual life after the death of the body.

The Bible commands us to "pray for the dead." The Roman Catholic Church has, in a more or

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less perfunctory manner, heeded this command; but the average Evangelical Christian has believed that all opportunity for salvation ceased at the grave.

There is no doubt that, "as the twig is inclined, so the tree will be bent"; that the habits of thought and action during our earth-career will in the vast majority of cases influence our progress or retrogression on the other side of life.

But we know to-day that the other side of life is made up of progressive spheres. Paul, you will remember, in one of his astral flights, visited the third sphere; but in his day it was unlawful to repeat what he saw and heard there. In our time, however, many highly-favoured souls have been given glimpses of the first, second, and third spheres on the other side of life; and, since there is no law against telling what they have seen, we have many accounts of the conditions obtaining there which harmonise so perfectly with each other as to stamp them as reliable and authentic.

We find that souls who pass out of the body addicted to opium, morphine, or nicotine; souls with murder in their hearts; libertines, attached to the flesh by lust, remain in the earth's atmosphere, or what is commonly known as the first

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sphere. Having no physical eyes, they are unable to see the sunlight, and they grope about in darkness, haunting the places of their old rendezvous. They slake their thirst or craving for liquor through the palates of men that they find standing at the saloon bar, whose mentality and will-power have been weakened through drink, and who are, therefore, easily subject to hypnotic control and obsession.

These obsessing spirits satisfy all manner of evil desires and fleshy appetites by attaching themselves to the bodies of their own class of debauches.

The murderer who has been hanged, with revenge, malice, and hatred in his heart, is attracted to those of his acquaintances or kind who have the unfortunate habit of losing their temper and getting angry; and this spirit takes possession of the person who is thus weakened by passion, and greatly augment such an one's hateful, murderous instincts. Yet we have not learned the lesson that love teaches us and wisdom points out for self-protection, or we would keep the poor murderer in life and surround him with loving influences until we have changed his hatred and malice into love, before allowing him to pass out into the earth's psychic atmosphere to become an

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obsessing, demoniac spirit, bent on making the conditions of society much worse by his evil influence.

But, since we fail to do this work in life, it may become the great privilege and pleasure of the devout, trained psychic to meet these spirits in the lower sphere and talk with them and point out the way of life to them, and assist them to progress in the higher spheres of truth and usefulness, and persuade them not to seek by obsessing influences to make use of others' bodies.

THE GIFT OF PROPHECY.

CAMILLE FLAMMARION, the great French astronomer and psychic, says that prophecy is a perfectly natural and reasonable accomplishment, if the development is such that conditions on both sides of life can be seen. When these conditions are seen and their trend noted, with our present-day knowledge of the laws underlying cause and effect, logical prognostications of the results may be made.

Space will not permit further discussion of the reasonableness and fact of modern prophecy. But we will ask the reader what explanation is there for the actions of the woman who, some few weeks before the great disaster in San Francisco, appeared for days upon the street-corners in front of various prominent buildings, warning the people that the city was to be overthrown by earthquake and fire? She was seen, heard, and laughed at by thousands of people. Had she not the gift of prophecy?

THE DIRECT METHOD OF GAINING KNOWLEDGE.

REVERENT, devout souls with psychic development may come into touch with the infinite source of all wisdom and knowledge. The Master said, "Blessed are the pure in heart, for they shall see God." He also told us that God is within, and that the Father will come and take up His abode with us.

If all our thought-processes are pure, and we have great longing to come into touch with absolute truth and knowledge, and are not restrained by prejudice, we may enter the great within and come into contact with the Source of all Truth, as have all the great teachers.

None of the great teachers of the world have been scholastic men, from Confucius, Zoroaster, and Socrates down to the great modern harmonizer of religions, the Persian Messiah at Acre; and yet they have all had wisdom such as the schools are unable to impart.

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The Bible method of getting wisdom is peculiarly different from our present interpretation of it. There we read: "If any of you lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting." We get upon our knees, ask God for wisdom, and then start for the nearest university and put in six years trying to absorb the wisdom given out by some pedagogue who learned from some other pedagogue, who received at some time or another, back through the generations, his knowledge and wisdom by the direct method.

And the direct method of obtaining knowledge is possible to any man who is willing to develop his soul-faculties, who will daily go alone into the silence with the honest desire: "O God, give me wisdom, knowledge, faith, and love."

A proper scholastic method of objective development of the reasoning faculties is useful and beneficial, and should not be neglected, except in so far as it infringes upon the time required to gain our daily wisdom direct.

In time, the silence will teach us the meaning of the saying: "Be still and know that I am God." Then we shall be able to delve into the depths of

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our own being and bring up from its hidden treasures the nuggets of wisdom needful in life, and to realise in our inner souls and manifest in our outer consciousness the fullness of the Life more abundant.

When we have finally received that highest of all psychic and spiritual development, we may, like Daniel at the river's brink, commune with angels and arch-angels; like John on the Isle, we may come into conscious rapport and hold communion with the spirits of the great teachers and prophets who have gone on before.

YEA, WE MAY HOLD COMMUNION WITH THE ARCH-ANGELS AND MINISTERING SPIRITS WHO COME FROM AROUND THE GREAT WHITE THRONE OF THE MOST HIGH!

SIDE-TRACKED.

WE have not overdrawn the possibilities of psychic development in the preceding pages; to many devout souls this seems to be the highest unfolding of which we are capable.

Phenomena appeal strongly to untrained minds, but there is nothing in all the universe more dangerous to the average mind than the development of its psychic powers, and every seeker after truth who believes this development to be the highest obtainable is most certainly side-tracked, and the further he progresses in the development, the further he will be away from the main line; only a catastrophe in his career will bring him back. He may, like Pharaoh's magicians, be able to duplicate the miracles of Moses, but unless he has had the wilderness experience and heard the voice of the "I AM" telling him to go forward, he will miserably perish like Pharaoh and his hosts, when he might have become a saviour, leading numbers of his kind out of slavery, through the sea and wilderness into the Promised Land.

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If any of our readers, with psychic development, trained in all the knowledge of the Egyptians, have met with some cataclysmic experiences that have disorganised their work, forced them to flee into the wilderness where all their training at court seems of no value while tending sheep; made them doubt both man and God, and placed them, as it were, in the uncertain attitude of the man in mid-air—unable to go up and afraid to drop, just thank God and take courage! You have just escaped an abyss! The Father within has a work for you to do and is getting you back on to the main line. Listen! “I AM” is about to speak!

Just a little further on you might have met beings who would have appeared to you as glorified Intelligences. These beings would have convinced you of their greatness and power in controlling the affairs of men, and would have offered you all and more than you had ever dreamed of, but on one condition only—absolute surrender of your individuality; all initiative to give way to most perfect obedience, and that to other than the God within. One of these beings met the Christ at a critical period in His life and offered Him all the kingdoms of the earth on the condition of absolute obedience. But Jesus had

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found *the more excellent way*. He had come to a realisation of His oneness with the Father, to know that “*I am* the way, the truth, the life.” If God is within us, it is of the greatest possible importance to the individual to come into a realisation of this truth as the Master did, and when once realised there is no occasion for following any other master in the flesh or out of it. “*I am* the door,” he “that entereth by some other way, the same is a thief and a robber.”

Only those who have met with and overcome this temptation can have any conception of its danger.

Psychic development is good on its plane, but nothing in all the range of human experience could be further from spiritual unfoldment or consciousness than psychic or occult development! They are the opposite ends of the pole, as it were.

If any reliance can be placed in occult historians, whole nations, yea, races of men, have been destroyed and continents submerged through psychic development. The danger lies in the fact that psychic development, before we attain spiritual consciousness—the realisation of our oneness with the Father—leads us either into the abject slavery above described, or makes of us black magicians,

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unless we are weaklings, in which case we either become obsessed, hypnotic subjects or insane. The Christ-consciousness is the all-important thing, and when we have that, or are well on the way, then development on the lower planes will come without effort and be of service. But when once sidetracked, it may require numerous incarnations for us to evolve into the Christ-consciousness which ultimately must come to everyone.

The perfected man will make use of all the knowledge gained in the onward march from infancy to manhood, giving everything its proper use and consideration, but he will not mistake psychic development for spiritual unfoldment. He has come to know that the Father within is supreme, and he obeys the dictates of no other authority. He may find occasion to make use of the supernatural powers of the soul which will then be at his command, but always for wise and beneficent purposes, and is never dominated by these powers.

Paul explained in his first letter to the Corinthians, twelfth chapter, the various phases of psychic development, and recommended them to "covet earnestly the best gifts"; and concluded the chapter with these words: "And yet show I unto you A MORE EXCELLENT WAY."

THE MORE EXCELLENT WAY.

“ THOUGH I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

“ Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

“ Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part,

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and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

“When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

“And now abideth faith, hope, love, these three; but the greatest of these is love.”

1 Corinthians, 13.

THE MORE EXCELLENT WAY is summed up in just one word—LOVE.

We may have the occult and psychic development of an adept, so that we may perform all sorts of phenomena or miracles, but if we have not love we are as nothing. We may have the philanthropic spirit that would beggar ourselves for others, but if not done in love it is of no ultimate benefit.

We may be religious fanatics and sing psalms while our bodies are burning at the stakes, but without love it profiteth us nothing. What is this one thing needful—LOVE? Love is God. God is LOVE, and when we have the God-consciousness

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we have ALL, we enter into a realisation of every experience worth while in life. The greater includes the lesser. It was the chief mission of the Master to teach men that God lives within them. He taught that "of mine own self I can do nothing; the Father that dwelleth in Me, He doeth the works."

It was the Christ-consciousness which made of Jesus what He was.

God has created us in His own image and likeness, and "he that hath seen Me hath seen the Father." How Jesus came into this realisation we have no way of certainly knowing, but with the consciousness He was no longer merely the carpenter's son, He at once became the greatest character of His day. He taught that the things He did and greater would be done by His disciples after they became conscious of the Holy Spirit within.

God is within each of us. He has incarnated Himself in each of us for Divine purposes. Being infinite in the variety of His creation, no two beings are created for the same purpose, hence we should never strive to emulate or imitate others, but try to express the Divine life within.

With God all things are possible, and God is in

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us, and therefore to each of us all things are possible. When we have learned to "commune with ourselves on our beds," to "talk with God face to face," and let Him fill our entire being and consciousness, we will have a power, the very essence of which is love, that will cause all people with whom we come into contact "to glorify the Father in Heaven."

The Father within "supplieth all our needs according to his riches in glory." We can take Him for anything we desire—Health, Wisdom, Achievement, Abundance, and go forward in the full assurance that with God nothing is impossible.

When we "seek first the Kingdom of God and His righteousness, all these things shall be added." All things mean the fulfilling of all the desires of our hearts. For the desires of our hearts are simply the desires of God within pressing out into our outer consciousness; and has He not the power to fulfil His own desires?

If, then, the Christ-consciousness places within our hands the power and ability to achieve "all things whatsoever we desire," it must be the one "development" we are seeking for.

So much is written these days about the desirability of the consciousness of our oneness with the

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Father that it is not our purpose to enlarge upon the subject in this little book. Our chief object has been to give due credit to the wonders of psychic powers; explain their scientific basis and possibilities; point out their dangers; and try in a few simple sentences in closing to show the earnest seeker "the more excellent way"; to help in the finding of "the secret place of the Most High."

HOW TO GAIN THE CHRIST CONSCIOUSNESS.

1. Form the habit of mentally—and vocally when alone—affirming very frequently every day, “I and the Father are one.” “God dwells within me.” “God has full control of all my members, and is now doing His pleasure in my life.” “I am a co-worker with God, and He is pleased with me this day,” etc.

2. Have a regular time or times daily when you go to a place where you will be free from interruptions and enter the Silence.

Get into a comfortable position, preferably reclining, and be still. Place your hands over your solar plexus and concentrate your mind there for a few moments, while desiring the Father to meet you face to face.

Mentally conceive of or imagine a Divine being within your body, of whose presence heretofore you have been unconscious. Concentrate all your thought on the inner depths of your own being, and then talk with this being—God within. Tell

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Him you are thankful to have found that He is there, that He has made you in His image and has incarnated Himself within you. Conceive of Him pervading and permeating your entire being. He fills your arms and hands, and you realise your hands are God's hands and therefore filled with blessings and help for any with whom you come into contact. His spirit is manifesting through your brain and thinking thoughts of wisdom and love and keeping you from making any further mistakes. He speaks through your mouth words of wisdom and power, and His "words shall not return unto Him void, but shall accomplish that whereunto He sends them."

Tell Him that you are thankful that He is more and more coming into and filling your outer consciousness, and that He is doing the Divine thing, the Christ-like thing, through your personality now.

3. When in the silence, after getting into a passive state, you may find yourself floating out into space, or becoming conscious of the presence of spirit-friends who wish to manifest to you. This is because the psychic part of your mind is gaining the ascendancy, and you must arouse yourself at once and positively say that you do not

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desire this. It will be a great temptation, and as previously remarked, is all well and good on its plane, but you are not now seeking to go out into the psychic or spirit realm; you are seeking to unfold your own great interior powers; you desire to get acquainted with the spirit of the Father within.

If the experience will not cease at your command, stop the sitting, and if at another time it returns, change the hour, and ask of the Father within to so fill your consciousness that there will be no opportunity for intrusion.

4. After a period of speaking to the Father within, try and "be still and know that I am God." Stop all affirmation, and get into a perfectly receptive state. Gradually (in some cases immediately) there will come over you a realisation of the reality of this great Interior Divine Presence. When it does you will have found the Kingdom of God, and you will soon know what it is to speak with God face to face. From the beginning thank Him for, and affirm, His presence. "Practise the presence of God." Gently and confidently woo Him.

5. From the moment you read this sentence, never utter a prayer that you do not utter to this

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Being within your own soul. Turn your eyes and your consciousness within, and *never without* your own being. "The Kingdom of Heaven is within." "God dwells within," and must be sought there, not in the skies. Your Lord and your God is within you. My Lord and my God is within me.

6. When you meet or speak with anyone, try and realise that the spirit of the Father within you is speaking to the spirit of the Father within the other.

While God is within you and you are an individualized expression of Him, so is He in everybody and everything else. You will soon learn that "His word will not return unto Him void, but will accomplish that whereunto it is sent." He is *All*. In Him you live and move and have your being, and therefore you are not only one with the Father within, but you are also one with everybody and everything.

7. Know that the God within is omnipresent, omniscient, omnipotent, and all things are working for your good, and you have and are using the power daily to fulfil the purposes of your Divine creation and glorifying God. That He is your wisdom, your substance or abundance of everything your heart desires, that you are the master

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of your fate, that it is His will and pleasure to give you the Kingdom.

If you can imagine what God would do in human form, you will have a picture of yourself and your life, and will come into a consciousness of what the Master meant when He said, "Be ye perfect, as the Father in Heaven is perfect."

IN CONCLUSION.

PAUL says, in the first verse of the fourteenth chapter of 1 Corinthians, just following the wonderful love chapter, "Follow after love and desire spiritual gifts." When you have come into the realisation of your oneness with God, you will probably find yourself in possession of occult powers, and will have all the added powers needed for accomplishing the purpose of your life. Until that time leave psychic development alone, but "Seek ye first the Kingdom of God (within) and His righteousness, and ALL these things shall be added."

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