

The Psychic Science Monthly

(NON-SECTARIAN)

Devoted to collecting and publishing Scientific Evidence of the
Continuity of Life after the change called Death.

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SCIENTIFIC BASIS.

("Boston Transcript.")

The claim that there is a scientific basis for Psychic manifestations will be an offense to many. Indeed, the mere announcement of this monthly has called forth adverse prejudgments because of its title. But constantly recurring facts, which have stood the test of more than seventy-five years of ridicule, denunciation, and antagonism, must be admitted as having within them some stubborn elements of vitality, if not of scientific verification.

What is science but a collection of truths, suggestive of an inference? According to John Stuart Mill, the language of science is, "This is, or This is not; This does, or does not happen. Science takes cognizance of a phenomenon, and endeavors to discover its law." Surely, under this ruling Psychic Manifestation has a scientific basis in its proven facts.

The man claiming to be scientific, who imagines that he knows all the laws of nature so thoroughly that occurrences like clairvoyance and direct writing cannot take place without transcending the boundaries of scientific recognition, is himself a hallucination more serious than any which he affects to deplore.

The neglect in all ages of the world to treat these and cognate facts with fearless, scientific scrutiny, has been productive of incalculable mischief. In ancient times, the assumption that all that comes from the unseen world, certified by seeming miracle or preterhuman power, must be from God or from Gods, led to all sorts of theosophic impositions, superstitions, spurious revelations, and wild delusions.

In medieval times, and during the witchcraft excitement, monstrous cruelties were practiced under the sanction of law through the failure to recognize that nothing occurring in the realm of nature can be supernatural, and that all phenomena whatever are subjects for cool scientific investigation and analysis. Certain remarkable psychic phenomena were construed as Satanic and unnatural, and an ancient Hebrew prohibition, founded in ignorance, was made the excuse for punishing with death innocent persons suspected of producing in others medially affected any inexplicable manifestations of abnormal power.

In our own day, though belief in spirits has been repudiated extensively, the credulity of unbelief threatens new dangers. By dismissing the phenomena as impossible, unnatural, or supernatural, specialists in science,—who, however eminent in their own departments are ignorant of the first rudiments of the psycho-physical science,

THE SUNSET GATES.

I have often thought when sunset
Burned on the mountain crest,
And its strange, unearthly glory
Kindled along the west,
In a vision of wonderful splendor,
That the gates of heaven were ajar,
And thro' them I caught faint glimpses
Of the land where our loved ones are.

Behold! but is it but fancy?
The sunset gates swing wide,
And I see through their parted portals
The hills of the heaven side—
The hills that are crowned with sunshine
Of a day that never ends,
In a country where no grave is
And no one mourns lost friends.

I fancy I catch thro' the gateway
A glimpse of the golden street,
And an echo of wonderful music,
Mystic, low and sweet,
Comes on the winds of twilight,
From the country far away,
Where the dear remembered voices
Sing in God's choir today.

And see!—but a shadow hides it!
I thought that I saw a hand
That beckoned me to come over
To the beautiful summer land.
Oh, loved of mine, whom I miss so,
Are you there at the sunset gate,
To watch for me down the pathway
That leads home, soon or late?

The angels of dusk are closing
The gates to my longing eyes,
And no longer I see the city
On the hills of Paradise,
But love, like the soul, is deathless,
And some day—God knows when!
I shall pass through the sunset gateway
And find my own again.

—Eben E. Rexford.

now inchoate,—instead of checking superstition by their scornful attitude, are really giving it its excuse for being. Persons experimentally sure of the phenomena, finding that they can get no guidance or light from men of science, qualified by laborious study and experiment to explain the occurrences, either by premature constructions on what they witness, or yield a too hasty credence to the assurances of some psychic or medial pretender claiming a divine or high spiritual inspiration. Even so it was in the old days of oracles, seers, and myths, and so it may be again, with variations, unless a science,

at once searching and liberal, reverent and intrepid, shall interpose to prevent such a revival, and protect the unwary from the frauds and delusions to which a little display of medial power may lead.

Rationally studied and interpreted, unmixed with delusions self-generated or imposed by others, psychic manifestation is the one safeguard against all superstitions. It shows that the unseen world is as much within the sphere of universal nature as our own; it is the solvent of many mysteries that have perplexed philosophers and stultified historians; it shows that no spirits but our own misconstructions and unchecked passions are what we have most to fear. That bad persons have entered its ranks, and that flighty persons have brought it into ill-repute,—that it has been used to deceive or mislead,—should make the obligation all the more to the generous mind to help to sift and co-ordinate its facts and arrest its abuses.

"A SCIENTIFIC BASIS OF BELIEF."

The Rev. John Page Hopps, an English liberal preacher, is the author of a little pamphlet entitled, "A Scientific Basis of Belief in a Future Life; or the Witness Borne by Modern Science to the Reality and Pre-eminence of the Unseen Universe." As he pursues a somewhat different method from my own, but arrives at similar results, an outline or abridgment of his excellent brochure may be here appropriate. It should be promised that he has satisfied himself of the fact of direct writing and other spiritual phenomena, though he does not refer to them here.

If faith in God or Immortality depends on the conviction of the infallibility of the Bible, faith is already doomed. The marvellous spread of scientific knowledge has led to a totally new demand for evidence and demonstration as the antecedent to all belief.

The inquiry into a future life or an unseen universe is a strictly scientific one. But all the science we can attain to is relative to our limited capacities. The first thing to do is to take the whole subject out of the realm of mystery, unreality, fantasy, and awe, and make it the object of cool thought and, if possible, of scientific experiment. We have too long been accustomed to speak of the dead in a vague, dreamy, unreal way. A future life can only mean the actual going on of the human being in spite of the incident called "death."

The science of the present day, in hypothecating atoms as the ultimate con-

stituents of matter, confesses that it does not know what an atom is. Even in relation to the world of **sense**, it is confessedly true that the ideal world, or world of consciousness, is immeasurably more vital than what is usually called the world of matter. Huxley himself affirms that the inner world of consciousness is the only one we know at first hand,—that the external world is only an inference from our sensations.

The illustration requires a little close thought. We hear the sound of a bell, but, in the exciting cause, there is nothing like the sound of a bell. Certain waves of air—in themselves only forms of motion—produce in us as sound, **something wholly different from what they themselves are**. We are not conscious of the waves of air, but only of the effect produced on us. This will show what science means when it says that we are more directly certain of states of consciousness than of states of matter.

In ordinary sleep, the fields through which you wander, the money you handle, the fruit you eat, the trees you see swayed by the wind, the people you meet, the ocean whose bright waves break on the shore, are all perfectly real to you in dreams; and you think they are real for the time: so true is it that consciousness, thought, and sensation are more immediately real to us than matter.

"Experience," says John Stuart Mill, "furnishes us with no example of any series of states of consciousness" without "a material brain; but it is as easy to imagine such a series of states without as with this accompaniment, and we know of no reason in the nature of things against the possibility of its being thus disjoined." He even said: "We may suppose that the same thoughts, emotions, volitions and even sensations which we have here, may persist or recommence somewhere else under other conditions." This is all we ask, and this is perfectly scientific. Sensation, thought, and consciousness, are all in ourselves, and are absolutely unlike matter in all their peculiarities. In our present state they may be excited by certain conditions of matter, but this is no argument against the possibility of their existing independently of matter.

There is talk of the conveyance of mental consciousness by "brain-waves." What does it matter how it is conveyed? **The Consciousness itself is not a wave**. Truly it begins to look as though an emancipation and not a destruction might come with the separation of our mental powers from fleshly control.

Our five senses do not measure the boundless reaches of being far, far beyond our ken. The greatest of all illusions is the common illusion that we see, hear and touch all that might be visible, audible and tangible. What we call the solid globe itself is an assemblage of atoms inconceivably small—so small that no eye can see, no instrument reveal them. What we call the vacant air is filled with light, and sound, and subtlest flashing forces, flooding every tiniest space with music and beauty, and ever flowing energy. It would only require a readjustment of our senses to make these a new heaven and a new earth to us.

Huxley says that "Astronomy demonstrates that what we call the peaceful heavens above us is but space, filled by an infinitely subtle matter whose particles are seething and surging, like the waves of an angry sea." And yet that "subtle matter" is so rare and delicate that the rarest known gas is as mud in comparison with it. The difference between a gas and a so-called solid substance is only the difference of atoms more or less close together, linked by some central unseen force.

Thus it is now a well-known fact of science that multitudes of so-called sounds,

and objects of sight, and tangible objects, utterly elude us, simply because our senses are not fine enough to be receptive or explanatory as to them.

There is nothing corresponding to sound in what produces it. Tyndall tells us that though a whole park of artillery were discharged, the only result would be a disturbance of the atmosphere, and not sound at all unless an ear and a mind were present to catch the waves of motion and translate them into sound.

The microphone proves the presence about us of "innumerable waves of sound, so slight as to be inaudible to us. It reveals to the ear a new world, even as the microscope has opened a new world to the eye. Thus our external senses are constructed to perceive only as infinitesimal portion of the sights and sounds about us. So it is mere folly and presumption, to pronounce of anything that it cannot be."

What Tyndall calls the "luminiferous ether" may be only what we know as atmosphere in a more subtle state, but it is so attenuated and elastic that it can convey the vibrations answering to light at a rate of about 200,000 miles a second. Compared with that, we, in our ordinary atmosphere, may be said to be living in thick mud. What a suggestion have we here as to an unseen universe, aye, and as to beautiful subtle beings living in it their refined and happy lives. Thus it is the admission of the most advanced science that objects and even organized beings may exist in an unseen universe.

The other senses lead, in like manner, into the Unseen. The gases are as truly matter as the solid metals; and hydrogen is as much a substance as iron; and yet the one is solid to our touch, and the other is as nothing to that sense: and the gas can readily pass through the metal (just as a spirit may pass through a solid wall). It is only habit and the limitation of our sense of touch that lead us to think of matter in a certain subtle condition as less real than denser substances. A hand that could pass through granite is scientifically conceivable. Thus there is nothing in a spirit-hand that violates a purely scientific conception.

So again with the sense of odor. Odor does not exist, as such, till the vibrating particles that produce it reach and affect the nerves and brain. "Sensations," says Huxley, "are, in the strictest sense, **immaterial entities**." Thus even now and here we belong to the Unseen.

"We must resort to the unseen," say Stewart and Tait, "not only for the origin of the **molecules** of the visible universe, but also for an explanation of the **forces** which animate these molecules. So that we are compelled to conclude that every motion of the visible universe is caused by the unseen, and that its energy is ultimately carried again into the unseen." Is not this wonderfully suggestive? What if the intelligence, the personality, that are here grown and developed, pass into the unseen with their glorious gains?

Everywhere is the visible produced by the invisible. All the glory of leaf and flower, whence comes it? Every tint of color and essence of odor existed first in the Unseen. And what is true for us and our tiny globe we may reasonably conclude is true in the vast universe beyond.

Thus we arrive by the steps of admitted science at the stupendous conclusion that the unseen is at once the source, receptacle, and laboratory of energy and vitality immeasurably surpassing anything within the present experience of man.

But thought itself is a greater mystery than the existence of all these finer forms. The materialist has here a harder problem to solve than any other connected with an unseen universe. "We are absolutely

driven," say Stewart and Tait, "by scientific principles to acknowledge the existence of an unseen universe, and to conclude that it is full of life and intelligence—that it is in fact a spiritual universe and not a dead one."

With every advance in organization there is a corresponding advance in mind. The inference, the longer we ponder it, becomes the more strange, that Life and Thought, no less than Matter, though they may know vast changes and pass into higher or more subtle forms of being, are destined to find their home in the vast Unseen. Thus taking the universe as it is, and adopting the principle of continuity, the process leads us at once to the conception of an invisible universe, and to see that immortality is possible without a break of continuity.

We have then strictly scientific grounds (apart from the insufficient proofs given in Spiritualism) that even now the psychical part of man is developing powers that will enable it to survive the dissolution of the merely physical structure.

The great laws of evolution, continuity, and the conservation of force combine to justify the inference that if matter persist after its dissolution in one form, reappearing in another, so too will mind, which, though ending its connection with matter as we know it, may reappear under conditions immeasurably more favorable to its development and delight.

"We have to follow matter into the ethereal regions of its more subtle modes of existence; and shall we not follow mind also into those unseen regions, especially when we see that matter everywhere seems to be manipulated and directed by mind?"

Imagine the life-principle united to a spiritual body as subtle and exquisite as itself, and having its sphere of activity in a world perfectly adapted to its own sensitive, ethereal form of existence;—surely you would have everything that could give the most thrilling realization of life, with all its possibilities of progress and of joy.

Ulrici describes the soul of man from a scientific point of view as a refined, continuous, subtle substance, permeating the whole material structure of the body, and attaining to the grade of spiritual existence. It is then this spirit-body which goes out from the physical body at death; for death is an orderly stage in a natural process, and only dissolves that which is outermost, in order that the real man may take the next great step in the ceaseless march of progressive being.

The view here taken of the Future Life makes us largely the determiners of what that life shall be to us. It leaves us alone with personal character, and with that great law of all life, "Whatsoever a man soweth, that shall he also reap."

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SCIENTIFIC EVIDENCE OF THE CONTENTS OF LIFE.

Phantom Forms.—See page 115, Scientific Basis of Spiritualism.

William Crookes, F. R. S., testifies that on one occasion. Mr. Hume being the medium, "a phantom form came from the corner of the room, took an accordion in its hand, and then glided about the room, playing the instrument. The form was visible to all present for many minutes, Mr. Hume also being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished."

Testimony of Professional Conjurers.—See page 130, Scientific Basis of Spiritualism.

Dr. W. B. Carpenter has often referred to professional conjurers as "trained experts," but when they go against his prepossessions their testimony is worthless in his estimation. I have instanced the names of several of these. Mr. T. A. Trollope informs us that another celebrated conjurer, Bosco, "utterly scouted the idea of such phenomena as were produced by Mr. Hume being performed by any of the resources of the juggling art;" and, lastly, Lord Rayleigh informed Mr. Wallace that he took a professional conjurer to Dr. Slade's, and that the phenomena happened with considerable perfection, while "the conjurer could not form the remotest idea as to how the effects were produced."

Jacobs, from whom I have quoted (p. 130), has written a letter to the Scientific Society for Psychological Studies at Paris, announcing his adhesion to the spiritual theory of the manifestations.

Clairvoyance.—(See Page 133.)

"If ordinary vision were as rare as clairvoyance," says A. R. Wallace, "it would be just as difficult to prove its reality as it is now to establish the reality of this wonderful power. The evidence in its favor is absolutely conclusive to any one who will examine it, and who is not deluded by that most unphilosophical dogma that he knows *a priori* what is possible and what is impossible."

Wallace and Darwin.—(See page 143.)

Alfred R. Wallace, the distinguished naturalist, who shares with Darwin the honor of originating the theory of natural selection, gives this brief definition of Darwinism: "It is the theory of the origin of the countless species of plants and animals from ancestral forms by means of natural selection." In a communication to that indefatigable and eloquent proclaimer of the truths of Spiritualism, James M. Peebles, Mr. Wallace writes: "Darwinism may be true as far as it goes, but not the whole truth. Darwin's laws of natural selection and variation are true laws, which will account for much—perhaps for all—the material organizations of plants and animals. He admits an influx of life from the Creator at first. I think an influx of a higher life occurred when man appeared. He does not think this necessary. This is the real difference between us." The words emphasized in bold are those of Mr. Wallace himself.

Identity of Spirits.—(See page 184.)

My friend, Professor Wm. Stainton-Moses, of London, who to medial sensitiveness both as regards mental and physical phenomena unites high intellectual gifts and thorough collegiate culture, has studied carefully the subject of "Spirit Identity," and written an excellent little work on the subject, which I commend to those who

still doubt where there have been evidences of spirit-identity. On page 50 he says: "For a long time I failed in getting the evidence I wanted; and if I had done as most investigators do, I should have abandoned the quest in despair or disgust. My state of mind was too positive; and I was forced moreover to take some personal pains before I obtained what I desired. Bit by bit, here a little and there a little, by steps which I do not detail here, that evidence came, and as my mind opened to receive it, some six months were spent in persistent daily efforts to bring home to me proof of the perpetuated existence of human spirits, and of their power to communicate with me and give evidence of their unimpaired individuality, and of the unbroken continuity of their existence."

Formation of the Spirit-Hand.—(See page 197.)

Dr. J. Garth Wilkinson, of London, well known as an eminent physician and the erudite translator of some of Swedenborg's writings, once saw a spirit-hand at a circle of inquirers, and requested that it might be laid on his forehead. He thus describes the result: "This was deliberately done, and I felt the thrilling impression as the palm was laid flat upon my brow, where it remained for several seconds. During the interval in which I felt it, I had abundant opportunity of examining most closely the arm and fore-arm. . . . Bending over as I did to the vacant rim of the table, I saw how the arm terminated,—apparently in a graceful cascade of drapery; much as though an arm was put through the peak of a snowy tent, the apex of which thus fell around the shoulder on every side. On leaving my forehead, the arm at once disappeared, and I watched it go. It was drawn into the same drapery, but so naively that I can only liken it to a fountain falling down again, and ceasing into the bosom of the water from which it rose."

Eugen Nus, author of "Choses de 18-autre Monde" (Paris, 1880), testifies to having seen a luminous hand lift a musical box from a table, carry it about the room and up to the ceiling, and then place it under a bed. The same thing happened with a bell, which was agitated in the air, carried rapidly to the extremities of the room, and then at his request brought and deposited in his own hand. The light was so subdued as to make the luminosity of the phantom-hand apparent.

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Sir Wm. Crooks, Frederick Myers, Alfred Russell Wallace, A. L. Balfour, and Sir Oliver Lodge, Sir Conan Doyle, of England, and Charles Richet, Camille Flammarion, Maurice Meaterlink of Italy, and Theodore Flourney of Switzerland, Sig-

mund Freud of Austria, and Wm. James and James Hyslop of the United States, and thousands of others. Dr. Charles E. Watkins, the spiritual scientist, known for years as the psychographist or independent slate writer who convinced Rev. Joseph Cook of Boston in the spring of 1880 that slate writing was a truth made.

This device, the Psycho, was invented by Watkins, who has spent forty years of his life in study of the Psycho-Physical laws that are said to control all bona fide Psychic phenomena, that has the endorsement of the Psychic Research Society. If you are interested, get one of the family size; only costs \$2.00, the price you would have to pay to hear a good lecture, or to go and have a seance with some good Psychic. Own a Psycho and investigate at your own home. Order at once if you wish one soon. Buy direct of the

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A WORD FROM DR. WATKINS.

Owing to the fact that the laws of our country do not recognize spirit power or Psychic power or Psychic phenomena, we are forced to apply for a Patent and trade mark under the name of a "Toy device." And we present it as such to the world; believing, however, that it will be of the greatest help to those who wish to investigate in their own homes the Phenomena of so-called Automatic writing. There is no law against honest investigation of Psychic Phenomena of any kind. But owing to so much fraud and humbug practiced under the name of Psychic manifestations, leads us to invent this device so as to help you to investigate in your own home with only members of your own family present.

How is the Psycho moved to write? Sometimes the intelligent force controls the hand and muscles of the arm to move the Psycho, same as with the Ouija Board. Sometimes it acts on the wheels of the Psycho direct without controlling the muscles of the hand and arms of the Psychic and the device was made for this purpose to have the Psycho moved and cause it to write by concentrating the Human Electricity with the help of the copper plate and zinc plate and copper wire direct to the wheels, for if automatic writing is true, it is produced by using the Human Electricity, through the zinc and copper conductors, and because of this fact we have tried to make the Psycho according to the Psycho-Physical laws through which all bona fide Psychic Phenomena is produced, and it is the only device made in the entire world with this idea in view. Yet we know that the Psycho may be moved at times by this unknown force (we will call it) through control of the Psychic's hand. Yet the proper way, in our opinion, is that it should act upon the wheels of the Psycho. Many Psychics claim that this is the way it does move with them, others that their hands are controlled to move the entire board. But which ever way the writing is produced, it does not matter as long as the message received proves that it is done by some intelligence that knows more than those present in the body. All those who have investigated automatic writing know that where ones hands are controlled even to write, that it causes the hand to cramp and become stiff like a piece of wood, and therefore that was the reason the Planchet was first invented, so that the wheels would help and let the hand guide the Planchet, but the old caster wheel, often caught and bothered. So the Ouija Board was invented

to move along with pegs for legs along a smooth board. But pointing to the alphabet is a slow way of getting messages.

So we invented the Psycho with its wonderful ball bearing wheels and the zinc and copper conductors, which we call the concentrating conductor of the Human Electricity. With the Ouija Board you are asked to concentrate your mind on what you are trying to get; we claim that this is wrong. You must not concentrate your mind on anything you wish to get; as if you do you are apt to get only mind reading and telepathy. With the Psycho you can ask your questions out loud or mentally or write questions on slip of paper, hiding same from the rest in the room so no one will know what you ask. If you want proof of the certainty of life, let the force operating write what it wishes to, at first gradually getting it to answer your questions which should not be known to the Psychic, which one of you that may be.

Remember you are trying to investigate the truth of automatic writing and remember that it is not necessary to let any one know what question you ask, but let the Psychic hold the question, and remember that no matter how the Psycho is used, through the control of your hand, without you doing it knowingly, or if the Psycho is moved through the force acting directly on the wheels as it does with me and many others, **the proof is in the character of your message.** If the message is such that no one present could write the same, and if you are investigating through any Psychic, all proof is in the character of the message, and not the character of the medium or the Psychic. (Try the Spirits.) No one detests fraud and deceit more than I do, and I found lots of it in my crude way of investigating in my early years, I always was testing the Psychic or medium. I now test the message (or "try the Spirits") as the good book tells us to and at 63 years of age I have abundant proof that there is no death. Among the many evidences I have received of the continuity of life, I have received some of the tests through this so-called Toy, the Psycho.

Do not expect it to start right in to writing at once, for unless some of you who use the Psycho has Psychic power for automatic writing, you will not get the proof at once. It may take weeks before you get anything reliable, may be never. But in my opinion it is the best device of its kind ever invented, and it is placed before the investigating public as an aid to them in investigating automatic writing in their own home, and with members of their own family. No public medium or public Psychic need be present. I did not make the Psycho as something cheap just to sell, but something built according to the Psycho-Physical laws as I understand them to assist the skeptic in their investigations. Compare the Psycho, the way it is made, with the Ouija Board and the Planchet, and you will see that even the ball bearing wheels on which the Psycho moves is a great advancement made over the other devices mentioned, and if there is anything in the Psycho-Physical laws and Human Electricity that helps, then the copper and zinc plates and copper wire must help greatly.

Yours kindly,

DR. CHARLES E. WATKINS,
Inventor.

THE PSYCHO CLUB.

All members consist of those who are investigating automatic writing through the Psycho, so any owner of the Psycho can join and all we ask is the price of a Psycho.

Send us your name in full and address, and the number of your Psycho (see number on the back of Psycho) and we will enter your name on our club list. The object of the club is to gather all the best evidence that we get through the Psycho, proving that it comes from our spirit friends.

We also ask you to send in to the grand master, A. M. Watkins, 339 Ann St., Grand Rapids, this evidence you get through the Psycho, and will also be thankful for any other evidence that you get through any other source, that goes to prove the identity of the spirit friend, that purports to give the message. The idea is to accumulate a mass of the best evidence and publish same in the Psychic Science Monthly, and hence to present to the public an overwhelming testimony to the fact that we never die, and that the change called death is but the birth into the new life eternal.

Also we suggest that you form Psycho clubs in your own city where each one can meet and take their own Psychos. Would suggest that your club consist of say 8 or 10, or 3, or 6, just as few or many as you please, but it is best to have small clubs consisting of members who are harmonious and searching for the truth.

Write us and we will send you further advice how to form a Psycho Club and how to conduct same.

Yours kindly,

A. M. Watkins, Grand Master,
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Or to Dr. Jas. Sutton,
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IN RE SCIENTIFIC BASIS FOR SPIRITUALISM.

The author, Epes Sargeant, in speaking of the seance that Rev. Joseph Cook had with Dr. Watkins, he, Mr. Sargeant, speaks as follows:

"Let me resume the subject of my own personal experiences in the psycho-physical phenomena, which, beginning for me as far back as the year 1835, have been multiplied up to the time of my present writing. On the evening of Saturday, the 13th of March, 1880, the Rev. Joseph Cook came to my house, bringing with him four of his friends, two gentlemen and two ladies, one his wife. Watkins had promised to come at Mr. Cook's request (not mine), and he was present before Mr. Cook and his party arrived. He brought with him Mr. Henry G. White, a gentleman whose parents were well known to me, and who had only the week before become acquainted with Mr. Watkins, and tested the phenomena in his presence. Finding him deeply interested, the medium had brought him, and Mr. White had stopped at a shop and purchased five or six small slates.

I can vouch for Mr. White that he was really no more "the medium's friend" than Mr. Cook himself, and was, like the rest of us, merely an earnest seeker after the truth, and as much interested as any of us could be in detecting anything like fraud.

It had been publicly announced that Mr. Cook would, in his lecture the following Monday, give the result of his experiments at my house. The Old South Church in

Boston was crowded on the occasion. The seance had taken place in my library, nine persons, including myself and the medium, being present. Three of the party were ladies. Here are the public statements of Mr. Cook, contained in his lecture of March 15th, 1880.

The following were the satisfactory points:

1. Five strong gas jets, four in a chandelier over the table and one in a central position on the table, were burning all the while in the library where the experiments took place.

2. At no time were the slates on which the abnormal writing was produced taken from the sight of any one of the nine persons who watched them. The writing was not done, as was Slade's in London and at Leipzig, on slates held under a table.

3. The utmost care was taken by all the observers to see that the slates were perfectly clean just before they were closed.

4. During the first experiment, nine persons clasped each one hand or two, over and under the two slates. The psychic's hands were among the others, and he certainly did not remove his hands from this position while the sound of the writing was heard.

5. Each observer had written on a scrap of paper given him by the psychic the name of a deceased friend and a question addressed to the person named. All the scraps were folded into tight, small pellets and placed in a group on the table and then mixed, until I could not tell my pellets from others in the collection. Half a dozen of the names were correctly given by the psychic, while the pellets remained unopened.

No opinion is ventured here as to the method by which he obtained this knowledge. One of the two pellets which I had thrown into the group contained the following words: "Warner Cook. In what year was my father born?" I put in one question which could be answered by any one who could read my thoughts. I put in another which could not thus be answered, for I did not know the answer to it.

The psychic, who certainly had not seen me fold or write the pellet, for he was not in the room at the time, told me correctly the name it contained, which was that of my grandfather. He told also correctly the name in the second pellet. I thought this perhaps merely a case of mind reading. The psychic wrote on a slate, "I wish you to know that I can come. I do so long to reach you. W. C." I judged that this perhaps was fraud, although I was told it came from a spirit.

The psychic, however, began to suffer, or assume singular contortions, and said they were the results of the efforts of a spirit to communicate through him. I very much doubted whether he was not acting a part, and watched him, as all the rest of the company did, very closely in every one of his motions. He placed two slates on a table before him, and a hand, palm downward, on each slate.

He seemed to be making a strong effort of will, and said he could not tell whether the experiment would succeed. Biting a small fragment, not much larger than four or five times the size of the head of a pin, from the top of a slate pencil, he placed the bit on one of the slates, and called on us all to see that both surfaces were clean. This we did in the full light of five gas burners to our perfect satisfaction. The psychic then shut the slates with the fragment between them, and required us all to grasp the edges of the slates. He drew my hands into a position near his, and several strokes over the back of one of them. Meanwhile, his face showed strong efforts

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of will; his whole countenance energized; he seemed to be in an agony of volition; his features changed their expression to one of great vigor and determination; and yet, while this look was kept up he was shedding tears. It was in this mood of the psychic that the audible writing began and continued.

6. While a dozen hands in full light were tightly clasped about the slates, we all distinctly heard the peculiar grating sound of a slate pencil moving between them. I said: "Hist!" once or twice; and, in a nearly perfect silence, we, every one of us, heard writing going on between the surfaces. Afterward we saw the fragment of pencil which was used, and noticed that it was worn by the friction of writing.

7. The writing found on one of the slates when they were opened was in response to my question, and was as follows: "I think in 1812, but am not sure. Warner Cook."

This date was correct. The doubt expressed in the reply did not exist in my own thoughts, for I knew what the date was. During the writing I was not thinking of the date, however, but very cautiously watching the psychic to detect fraud.

8. In a second experiment the psychic closed the slates in our sight, after they had been washed with a wet sponge which I myself procured from one of Mr. Sargent's chambers, and had also been heavily rubbed by my handkerchief in presence of us all, as they lay on the table. We were determined that no invisible writing should remain on the slates if any had been put there by slight of hand, or previously to the gathering of the company. After they had been shut upon the pencil, the psychic, at my request, placed on them two strong brass clamps, one at each end. (Mr. Cook here exhibited to the audience the clamps, holding together the slates in question.) Thus arranged, the slates were placed by him in my right hand, which I extended at arm's length over the back of my chair into the open space of the room, while I left my other hand on the table. The psychic, twice, or three times, turned the clamped slates over in my hand, and then returned his hands to the table, where, with the rest of the hands of the company, they were kept constantly in sight. In this position I held the slates a few seconds, and watched both them and the psychic. He appeared to be making no particular effort of will. When the slates were opened, these words were found written on one of their surfaces, in a feminine hand: "God bless you all. I am here. Your loving friend, Fanny Conant." I had never heard of this person, but the name was recognized by several in the company as that of a psychic now deceased, and lately well known in Boston.

9. One of the observers who assisted in the experiments at my request was my family physician, Dr. F. E. Bundy, of Boston, a graduate of the Harvard Medical School a man of great coolness and penetration of judgment, and by no means inclined to adopt any spiritualistic theory. Another of the observers was Mr. Epes Sargent.* . . . Of the nine observers, a majority were not only not Spiritualists, but thoroughly prejudiced against the claims made in behalf of the psychic who

held the experiments. Written notes of the facts, as they occurred, were taken without an instant's delay by Dr. Bundy and myself.

10. Among the names correctly read in the closed pellets was that of an officer in the regular army, shot dead in one of the preliminary skirmishes of the battle of the Wilderness. The editor present knew the officer well, and the circumstances of his death. The instant the psychic pronounced the officer's name, he fell backward with a quick, sudden motion, like that of one shot through the heart. After a few seconds he wrote the word "Shot," in large letters, on the slate.

11. The hands of the company were so placed on the slates in the first experiment, that the theory of fraud by the use of a magnetic pencil is inapplicable to the facts. One of the observers held an open hand tightly against the bottom, and another on the top of the slates, which were perhaps six or ten inches above the surface of the table as it was clasped by the hands. Any magnet concealed in the sleeves of the psychic could not have been so used as to move the pencil.

12. At the close of the experiments, the company unanimously indorsed a paper drawn up on the spot, and were agreed that the theory of fraud would not explain the facts. While they differed in opinion as to whether the slate pencil was moved by the will of the psychic, or by that of a spirit or spirits acting through him, the observers could not explain the writing except by the movement of matter without contact.

Report of the Observers of the Sargent Experiment in Psychography in Boston, March 13, 1880.

At the house of Epes Sargent, on the evening of Saturday 13, the undersigned saw two clean slates placed face to face, with a bit of slate pencil between them. We all held our hands clasped around the edges of the two slates. In this position we all distinctly heard the pencil moving, and on opening the slates found an intelligent message in a strong masculine hand, in answer to a question asked by one of the company.

Afterwards, two slates were clamped together with strong brass fixtures, and held at arm's length by Mr. Cook, while the rest of the company and the psychic had their hands in full view on the table. After a moment of waiting, the slates were opened, and a message in a feminine hand was found on one of the inner surfaces. There were five lighted gas burners in the room at the time.

We cannot apply to these facts any theory of fraud and we do not see how the writing can be explained unless matter, in the slate pencil, was moved without contact.

F. E. Bundy M. D. Epes Sargent
John C. Kimey Henry G. White
Joseph Cook
Boston, March 13, 1880.

SOME OF THE SPIRITUAL PHENOMENA OF THE BIBLE.

Materialization—Gen. xxxii-24; Ex. xxiv-10, 11; Daniel v-5; Luke xxiv-15, 16, 29, 30, 31; John xx-19, 30.

Spirit Writing—Daniel v-4.

Independent spirit Writing—Ex. xxiv-12, xxxi-18, xxxii-1, xxxiv-1.

Trance—Gen. xv-12; Daniel viii-18, x-8; Acts ix-8, 9; xx-17; II. Cor. xii-2.

Healing, Old Testament—Numbers xxi-8, 9; II Kings 1; I Kings xvii-17, 24; II Kings iv-18, 27.

Disciples Charged to Heal the Sick—Matt. x-8; Luke ix-2; x-9.

Disciples Heal the Sick—Acts xiv-9, 19; iii-1, 8.

Healing, New Testament—Jesus the Healer—Matt. viii-5, 13 xii-10, 13; Mark iii-2, 5; Luke v-17, 25; John iv-47, 50; Luke ix-11.

Gifts of Healing—I. Cor. xii-9, 28.

Healing by Magnetized Articles—II. Kings iv-29; Acts xix-11, 12.

Independent Spirit Voices—Deut. ix-12, 13; I Samuel iii-3, 9; Ezekiel i-28; Matt. xvii-5; John xii-28, 29, 30; Acts vii-30, 31, ix-4, 7, xi-7, 8, 9.

Spirit Levitation—I Kings xviii-12; Ezekiel iii-12, 13, 14, viii-3; Acts viii-29, possibly also Matt. iv-1.

Spirit Tests—Gen. xxiv-14, 19; Ex. iv-14, 31; I Samuel i-10, 11, 17, 26, 27, x-2, 6, 9, 10.

Spirit Communications in Dreams—Job xxxiii-15; Joel ii-28; Gen. xxviii-12-5.

SPIRIT PHOTOGRAPHY.

In reference to the possibility of photographing the forms presented by spirits, Mr. A. R. Wallace remarks: "We are in a position to state, not only that it has been frequently done, but that the evidence is of such a nature as to satisfy anyone who will take the trouble carefully to examine it." After presenting this evidence, he adds: "We find, then, that three amateur photographers, working independently in different parts of England, separately confirm the fact of spirit-photography—already demonstrated to the satisfaction of many who had tested it through professional photographers. The experiments of Mr. Beattie and Dr. Thomson are alone absolutely conclusive; and, taken in connection with those of Mr. Slater and Dr. Williams, and the best photographs, like those of Mrs. Guppy, establish as a scientific fact the objective existence of invisible human forms, and definite, invisible, active images."

Referring to the series of other physical phenomena, Mr. Wallace says: "They form a connected body of evidence, from the simplest to the complex and astounding, every single component fact of which can be and has been repeatedly demonstrated by itself; while each gives weight and confirmation to all the rest. They have all, or nearly all, been before the world for twenty or (thirty-three) years; the theories and explanations of reviewers and critics do not touch them, or in any way satisfy any sane man who has repeatedly witnessed them."

"My position, therefore, is, that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences; and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts." If all this was true in 1874, what an amount of evidence in confirmation has accumulated up to the year 1880!

Robert H. Collyer, M. D.—(See page 215.)

The Dr. Collyer here referred to published in London, in 1876, a pamphlet entitled "Automatic Writing; the Slade Prosecution; Vindication of the Truth;" in which he writes: "Mr. Slade has presented to myself phenomena which are not susceptible of any explanation based on trickery or fraud. Being thoroughly convinced that the phenomena are genuine, I should be alike untrue to my own sense of independence, truth, and honor, if I did not vindicate his honesty of purpose." As Dr. Collyer was not a Spiritualist, this testimony may carry all the more weight with the skeptical.

Note.—George W. Kater writes me from Washington, D. C., 600 Pennsylvania Ave., that he has some copies left of the "Scientific Basis," price \$1.50, to those who mention seeing it in this monthly. Don't delay getting a copy at once.

PSYCHO CLUBS

Are being formed all over the United States to investigate Spiritual Manifestations, so-called by some and by others Psychic Phenomena—using the latest and newest device called the "Psycho" or Watkins "Automatic Writer."

In England the Detroit Free Press has an article in Sunday, the 18th of May, written by "L. Lind of Hage" from London, England.

In this article he says "table-turning" has again become fashionable in London. The Planchet is being taken out of the cupboard and dusted to be ready for the afternoon tea gossip with spirits or "ghosts."

"You know, dear," said a charming lady of the select the other day, "when a man like 'Sherlock Holmes' (meaning Sir Arthur Conan Doyle) who is so clever and so awful smart can believe in Spirits, I didn't see why 'Joan and I' should not see if we can't hear from the Spirits."

Certainly! Why Not?

There is no reason why they should not. It is doubtless a change from too severe application to the jazz and the fox-trot or to bridge and fashionable weddings. I feel sure there will be some "ripping" rappings and some startling messages of cheer.

The pastime is as harmless as it is ineffective. It has nothing to do with spiritualism in the real sense. It does not change or influence the practice of spiritualists any more than the prattling of children outside a great cathedral affects the worship of those within. For the childish make all things childish, and the fool paints his folly upon all his possessions.

There is evidence of the growing interest in spiritualism throughout the world today.

First of all it is fostered by the great loss of life and personal sorrow.

The Eternal Question.

The vital question, "Does he live?" is followed by another trembling on the lips of millions who are bereaved and whose love outlasts the grave: "Can I speak to him—can he hear me?"

And spiritualism answers "Yes" to both questions and brings supreme comfort and hopes, as to vague exhortation to wait patiently for the sound of the last trumpet can do.

Secondly, the growth of spiritualism is due to the widening of the frontiers of the human mind and to the breaking down of the barriers of science.

Scientific investigation reveals day by day the wonders of the finer senses, of clairvoyance, clair-audience, trance and telepathy. The hard and sharp line of division between science and religions is being removed.

And the same paper published a long article from the well known writer of London, England, Raymond G. Carrol, saying among other things, quoting the head lines only, "Spiritualism Floods Britain. Ministers stand aghast at the inroads made on their congregations. Kin of Dead Heroes quickly converted, termed to supernatural to lighten Grief. Conan Doyle leader."

The circular press proves full of these investigations. How times have changed in Detroit. Psycho Clubs are being formed and much excitement is manifest over the new device. Write us how to form your new club.

DR. J. B. SUTTON.
PSYCHO MFG. CO.,
507 Vinton Building,
Detroit, Mich.

AN INTERESTING LETTER.

Detroit, Mich., Mar. 21, 1919.

Dear Dr. Watkins:—

We are having wonderful results with the psycho. I am having a public demonstration every Monday evening, which has attracted a great many very nice people, showing that it is now the psychic age and people are hungry for a word from the other life. So many have read Sir Oliver Lodge and Sir Conan Doyle that it has become quite the right thing for people to investigate in their own homes, and we find those who are trying the psycho, speak well of it and are more pleased with its results than with the Ouija. It is not so slow work and as the message is written out you don't have to keep your mind on what is being spelled.

Some of the mediums were very opposed to my work at first but now are beginning to find that I am reaching a class of investigators that would not consider their work until they were convinced in their own homes that there was something without themselves producing these wonderful results, then and not till then will they visit the public medium and instead of me injuring their work, I am helping them and I have interested several mediums in starting classes in the development of automatic writing. I have been able to make it very profitable for them to help me in this way. I should suggest that all mediums write for my way to start classes.

It is surprising what things happen in this public demonstration. One German lady, who can't write English, received a beautiful message from her son in the most perfect hand writing and in English. When I read what was written she cried with joy, for she had been waiting for years to receive something thru herself that was positive proof that he was not dead but living and near her.

I have seen others get drawings, poetry, short stories and pictures of faces that were recognized. From my demonstration I find if I put my hand on the psycho and get it started anyone placing their hand on mine will write. Then I take my hand off the board and will write for them.

Experience of Dr. Sutton and Dr. Watkins at the Fort Shelby Hotel, Detroit, Mich.:

I was sitting at the table and Dr. Watkins was sitting in an easy chair resting, I had my hand on the psycho, trying to explain to Dr. Watkins that I couldn't get the psycho to move for me by putting the fingers on the battery. I have to get my force from the palm of my hand resting on the battery. Of course we do have those who can get the psycho moving by just placing one finger anywhere on the psycho. I know one lady can place her hand on the psycho with anyone and that person will get a message. But I never have received anything but my healing and I had to diagnose by impression. I never could get Ouija to move, but when after working three days the psycho moved for me alone. I was very pleased. When Dr. Watkins was at the hotel I had been writing for several weeks.

I was saying to Dr. Watkins that I never received any names, and when the psycho began to write while I carried on the talk with Dr. Watkins. When the psycho stopped, I noticed a name was written and it read Gertie Woodhouse from Boston. When I read that name Dr. Watkins got out of that chair and put his specks on and looked for himself before he could believe

it, and then while standing at the table, he felt that he wanted to write and it spelled Mary Pepper Vanderbilt passed out Sunday, and Dr. Watkins said I don't believe she has passed into the next world, but wouldn't it be a good test if she has. Then I took the psycho and it wrote, "Gertie brought me here to see the doctor. We were good friends in earth life and I hope to be just as good or better in spirit." That evening I was saying something about this incident while demonstrating the psycho to some strangers. We were in the hotel about 10 o'clock in the morning and the last edition of The News comes out at 5 o'clock in the afternoon, an account was not in the first edition. The man said, "Why, here is the account of Mrs. Vanderbilt' death in the paper." We had not seen the paper yet and you can believe me or not but we were two pleased doctors to receive so positive proof over this new automatic writing invention of Dr. Watkins. It put new life in Dr. Watkins because he knew I couldn't get anything in the ordinary way with just the pencil.

That evening Dr. Watkins gave us a demonstration with the psycho of answering sealed questions. People are still calling up wanting to know when he will come back to Detroit.

I find that more people are able to operate the psycho alone than the other devices, such as Planchette and Ouija, which require two or more people to operate them. I am glad to notice when I place my hand on the skeptic hand the board will operate, thus proving that the electric force acts direct on the wheels and not on the hand, proving your idea of the battery correct, and then the freeness of the ball bearings operating under pressure is better than any device ever invented for automatic writing.

One Monday night a whole family came here and I guess each had a different religion. One aunt was a staunch Methodist and thought this devil's work, so a daughter sat down with the psycho and asked her aunt to write with her. The daughter had never seen the psycho before, although the mother had. I started the board for them and the minute the girl put her hand on the psycho it began to write names of all the family. It wrote the name of the aunt, the name of the man she had been writing to for several years and many other things not known to the daughter. When the aunt left after receiving writing for more than an hour, she said: "Well, it has got me guessing. I know I didn't do the writing and I know my niece didn't. Who did it, I am not certain, but I am convinced of an unseen influence." This young lady would let others place their hand on the board and would receive the names of their people and a message. This young lady was so pleased she took it to the store where she works, one of our largest department stores, and she had all the girls going and some of the men arranged a meeting so as to see this wonder board called Psycho.

I here sold out the first installment and I hope you will hurry up the factory on this order for 100 more, and don't hold up my order for two or three weeks, because I must have them right away. If I had thought they were going to go so fast I would have taken that other hundred when you were here. I am more than satisfied with the sales so far, and I don't know what will happen if my agents in the state get results like I am getting.

Yours truly,

DR. JAS. B. SUTTON.
759 Woodward Ave.

DIRECTIONS FOR USING THE PSYCHO.

or
THE ORIGINAL DR. WATKINS
AUTOMATIC WRITER.

To investigate automatic writing in your own home, without public Psychic or medium present, place the Psycho on the top of a table with no cloth on it. The surface of the table must be even and smooth.

You can use a slate pencil in the Psycho or lead pencil. If a slate pencil, you must have a large slate on which Psycho writes; if with lead pencil use cheap paper for it to write upon. It writes for one person alone, for two persons, three or four persons. And writes best for a woman and a man. Place your hands on top of Psycho with finger tips touching the zinc and copper plates. Sometimes the force will control the arm and hand to move the Psycho. In fact, this is the way it does most always at first, but gradually, and in time as it (the force) learns it will act directly on the wheels and not upon the arm and hand, but influencing and controlling the hand and arm to move has been the way all automatic writing has been produced heretofore, before the Psycho was invented. In time the force acts directly on the wheels; but let the force use whatever method it chooses to move the Psycho at first, for after all the test is in the character of the message you receive and not in the way it is moved. You can ask your questions out loud or you can ask them mentally, or write them on scraps of paper, letting the Psychic hold them in his or her left hand. You cannot do this way with any other device. If we can be of any further assistance, write us and enclose a three-cent stamp.

Some have to wait for weeks, and others months before the Board will write, some only a few nights, others it writes for at once, and some it never writes for. Do not concentrate your mind on what you want it to write, as you are requested to do with the Ouija Board, for if you do, you may get only mind reading or telepathy, or your sub-conscious mind may move the Board. Be passive, keep your mind off from your question. Beware of all imitations, none are the real Psycho unless bearing Dr. Watkins' signature on the label on the back of the Psycho.

Psycho Manufacturing Company,
507 Vinton Building,
Detroit, Mich.

All orders for the Psycho must be sent to the above address.

Price of the Psycho is \$2.00 each, shipping charges prepaid.

Agents wanted to whom good commissions will be paid.

The Psycho Mfg. Co.

Send money by P. O. Money Order, Registered Letter or N. Y. Draft or Certified Check.

Send names of ten persons and addresses whom you think would like one to investigate with in their own home, and within 10 days from this date, June 10, 1919, we will send you one for \$1.50, express charges prepaid.

ADVICE TO THOSE WHO ARE USING THE PSYCHO AND OTHER DEVICES.

Do not concentrate your mind on what you are trying to get when using any of these mechanical devices, for if you do you will be apt to control the force yourself, i. e., sub-conscious mind or telepathy. Let

the ones on the other side do the concentrating. Be passive and receptive. Be negative, let them be positive. This is according to the Psycho-Physical laws that control all bona fide Psychic phenomena and because Psychics and mediums and investigators do not study these laws is the real reason why in our ignorance, we receive apparently from the other side of life so much that is false (that is one of the reasons) we think fraud has been practiced upon us, trying the Psychic or Medium. When the truth is the medium is not to blame, but "Try the Spirits" should be your motto. Another thing, Investigators or Psychic or Medium or so-called "Spiritual Teachers" have taught us for years to concentrate our mind because they found that they were more apt to get something through your mind (sub-consciously producing the phenomena), and this concentrating of our mind is all wrong, if we want to get the identity of the spirit controlling. It is absolutely wrong. We have to (to use a rough expression "Put the cart before the horse.") We must remember that we are spiritual beings ourselves, only living in the Physical, and with a sensitive medium or Psychic our spirit can control them at times instead of a spirit out of the body. Therefore, if we are after the truth (from spirits out of the body) we must not be "positive," be negative and receptive if you wish proof of life eternal. Often have we seen the medium control by the positive minds of skeptic present and made to resort to fraud through the skeptic's positive mind, determination that all was going to be fraud. Especially have we seen this in the trumpet Seance held by some of our best Trumpet mediums. I have also seen this fraud when Spiritualists who believed in trumpet Seance, and who went believing that that particular medium was a fraud. Often have I seen this power exercised on the medium, and fraud was the result. I have also witnessed the same result when the Psycho and Planchet and the Ouija Board was used. You must not concentrate your mind; you must not suspect the operator with the Psycho or the Planchet or the Ouija Board, but be honest yourself and go believing that you will with honesty of purpose on your own part, that it will attract like honesty. This is another Psycho-Physical law, that you should know about, and believe in if you are after the truth, i. e., like attracts like. If you go to make fun or show that you yourself can move the Psycho or Planchet or Ouija Board, by writing with it yourself. Kindly remember that any other fool can do the same; but you can't write things that you do not know about yourself. Remember that, with all mediums as well as all mechanical devices made to assist in investigating the truth of automatic writing, that the test is in the character of the message received, not in the character of the medium (who is merely a machine) or in the construction of a device. But in the character of message received through them; and then with all of our care and with all of our sincere desire to get the truth we may fail at first. We have thousands of spirits in spirit life who desire to come back, and who did not believe in Psychic Phenomena while here, and perhaps did not practice truth while here themselves, who still like to deceive. But by honesty on our own part, we are not so apt to attract that character of spirits unless our guides permit them to come back to learn truth, and by kindness and forbearance on our part we can help them, and we must consider this as one of our duties to help spirits in or out of the body. After 40 years of experience and study of the Psycho-Physical laws I have found that perfect sincerity and honesty on our part brings grand results

of positive proof of life eternal. And please remember that the Psycho is only comprised of unanimated matter, and is only used as a help in your investigating of automatic writing.

Dr. C. E. WATKINS, The Inventor.
339 Ann St.,
Grand Rapids, Mich.

SCIENTIFIC REASONS.

It would be a narrow conception not to suppose that what is true of our planet may be possible for all others throughout the universe; that they too may have their human occupants, some perhaps with organizations and power superior to our own; that every planet may have its spiritual sphere; that all created intelligences must, either before or after the dissolution of the earth-body, have, in some state, the privilege of intercommunication; and that in the hierarchy of spirits there must be some inconceivably superior to all that it is our present privilege to know of by direct experience.

All these are inferences fairly deducible from facts; facts which have either been verified by actual scientific demonstration, or which are analogous with such as have been so verified. But is there not still another, an all comprehending inference, which follows inevitably from those named? The cosmos shows the supremacy of one Intelligence and one Will. Even the atheistic philosophy of Hartmann claims to prove this by a series of acute demonstrations drawn from the positive sciences. The atheistic conception thus becomes corroborated by the practical proofs of the existence of finite and subordinate spirits; each one destined to realize at some period of his immortal life that he too is a child of the Infinite.

The Supreme Being, if he has Intelligence and Will, must be also conscious, since there can be no knowledge without a consciousness of it, active in some state or other. Using the word person in its large and ultra-etymological sense. He must be also personal, since consciousness involves personality. This does not depend, as Schelling, Hartmann, and even A. J. Davis, seem to think, on individualization through organism, nor on the relativity of a person, on the distinction of a *me* from a *not me*. An eminent philosophical physicist, Hermann Lotze, remarks:

"Personality has its basis in pure selfhood—in self consciousness—without reference to that which is not self. The personality of God, therefore, does not necessarily involve the distinction by God of Himself from what is not Himself, and so His limitation or finiteness; on the contrary, the perfect personality is to be found only in God, while in all finite spirits there exists only a weak limitation of personality. The finiteness of the finite is not a productive condition of personality, but rather a bar to its perfect development."

The fact that there are finite spirits, conscious and clairvoyant, to whom we are in some way related, would justify the human instinct of prayer. Surrounded as we are by hosts of witnesses, not only of our acts, but of our very thoughts, we may well believe that, as Christ distinctly teaches in what he says of little children, there may be guardian spirits not inattentive to our wants, or impenetrable to our appeals. Should it be said that this belief may lead to a kind of polytheism, the answer is that, as we can look only to good spirits for good, these must be such as act, and would have us act, strictly in conformity with divine law.

Many unconsidered cases of apparent spirit interposition—as where a man by

sudden premonition gives up the idea of embarking in a certain steamer—may occur as answers to interior prayers, of which the individual is not normally conscious. A prayer for deliverance from physical danger may be answered without any violation of natural law. Spiritual Science teaches us that prayer is no mere shouting into a void, where there is no hearing and whence comes no response. One claiming to be a freed spirit, says: "We pray for help whenever we want it, let the object be what it may, except that it must not be an evil object. Whatever is done must be done by the divine sanction, and to Him your prayers should be addressed. But he permits spirits to execute his decrees. You may call on that spirit of God which dwells in the souls of spirits to aid you. We do not pray to spirits, but to God." All the great seers have been believers in the efficacy of prayer.

One thing taught me by my early experiences in mesmerism was the fact that there is a spherulic emanation from all substances or objects, physical or spiritual. If I magnetized a handkerchief, or a tumbler of water, the somnambule sensitive could always detect it. The test was repeated under so many varying conditions that the fact was conclusively proved. Are we not told, in Acts (xix, 12), that from Paul "were brought unto the sick handkerchiefs or aprons, and the diseases departed from them?"

From vegetables and trees we know there are physical emanations which we detect as odors. May there not be emanations from the psychical nature, as well as the physical—from that which thinks, as well as that which grows? How often my somnambule used to say of persons to whom she was introduced: "I like," or "I do not like, his sphere!" In the activity of this faculty we may find an explanation of some of the phenomena of psychometry and trance-mediumship. It is not always necessary to hypothecate the agency of a freed spirit to account for these. The psychometrist touches a written paper or a fragment from an old building, and receives impressions which often turn out wonderfully accurate; and the experiment has been repeated so often that no theory of chance will cover the facts.

May these not be spiritual reliquiae, psychic auras, ethereal emanations, less transient than the physical, to which the medial subject is sensitive when brought within their sphere? He enters a room for the first time, and shudders at he knows not what. Gradually or swiftly an impression affects his consciousness, and he tells you that a murder or a suicide once occurred in that room. On inquiry you learn he is right. Whence came the impression? From some psychical aura left on the furniture or the walls, or from a communicating spirit?

The action of light will impress an image on the surface of inorganic objects. A familiar experiment is to lay a key, or some other object, on a sheet of white paper and expose it for a few minutes to the action of the sunlight, and then lay the paper away where it will not be disturbed. After several months, if the paper be carried into a dark place and laid on a piece of hot metal, the spectre of the key will appear.

Dr. J. W. Draper, Professor of Chemistry and Physiology in the University of New York, says: "I believe that a shadow never falls upon a wall without leaving a permanent trace,—a trace which might be made visible by resorting to proper processes."

A phenomenon that would excite even a dog's attention may be dismissed as meaningless by the unreceptive mind. One would think that a single positive experience in direct writing would give a man

something to reflect on with interest for the rest of his life; for it settles many questions in philosophy, theology, and positive science, which are still in dispute. It presents a fact utterly inexplicable by any theory consistent with the teachings of materialism.

After the spirits have demonstrated to us the essential fact that our deceased friends are still alive,—that spirits have a power over matter so great as to seem to us magical or miraculous,—are we not supplied with facts sufficient to challenge our best intellectual energy for their proper appreciation and study? Would we have the spirits go on and, saving us the trouble of further thought, enlighten us on subjects moral, religious, or scientific—subjects coming within the province of our own mental powers and duties?

How do we know that the very attempt to communicate with mortals does not place a spirit in a state of consciousness discrete from that which is habitual to him in the spirit-world—a state perhaps inferior to that, and one in which memory is clouded, or the power of thought is limited? The argument might be analogically pressed.

The mistake of incautious investigators is in not making enough of the clearly demonstrated and demonstrable phenomena which they already have. They would seek new wonders before they have begun to digest or appreciate the old. The natural consequence has been that they offer, as it were, a bounty for all sorts of fraud. The instances are notorious wherein persons with some little measure of medial power, but sadly impecunious financially, have given way to the temptation of getting up manifestations wholly or partly spurious. Hence the exposures which have created the impression that all medial phenomena are imposters or delusions. The fault is largely with immature spiritualists themselves. They are too eager to witness and proclaim new and incredible phenomena. The demand naturally creates a supply and an over-supply. Some one medium, or merial pretender, tries to outdo his competitor in ministering to the blind, unhealthy appetite of over-hasty seekers, and hence come exaggerations and impositions. Such drawbacks are to be anticipated, but the course of Spiritual Science must be none the less onward in the future, as it has been in the past, in spite of all rebuffs, misrepresentations, and assaults.

The injunction to "try the spirits" must be literally heeded, even when they come objectively to the observer. It is a ruse of a certain class of spirits to try to excite attention by assuming distinguished names. The credulity that accepts without question the report of spirits calling themselves Moses, Elijah, Plato, Aspasia, John the Baptist, Judas Iscariot, Bacon, Swedenborg, etc., is quite as deplorable as the skepticism that rejects as baseless all these strange phenomenal manifestations.

The circumstance that scientific persons have, as a general rule, kept aloof from the whole great subject, partly through a misgiving as to their ability to cope with it, and partly through their own *a priori* objections and rooted prejudices, has left it largely in the hands of those who, from defective training, or from a lack of the critical faculty, have supposed that all must be authoritative and right. Messages that violate all the laws of logic and common sense have thus been accepted as bona fide communications from the worlds great departed thinkers. Obvious hoaxes have been imposed as genuine representations or revelations, because they came apparently corroborated by proofs of preterhuman power. Stories of matches and marriages in the unseen world have been swallowed

because the operating forces, whether of human or spirit origin, could impress the unwary victim by objective proofs of what seemed, and probably was, preterhuman action or knowledge.

These things only prove how important it is that science should change its attitude of haughty unconcern or abject fear towards our phenomena; that a new system of exhaustive investigation should be adopted; one uniting the method that allows the spirits to fix their own conditions with the method that accepts nothing is proved until it is presented under conditions sufficient for the most thorough and rigorous scientific verification. There is some truth in the following observation by William Oxley, of Manchester, England, a faithful investigator, who is one of those who would leave the operating spirits untrammelled by conditions; but it is only one side of the truth which he presents, and it must be supplemented by the other:

"A genuine lover of truth for its own sake, who enters this domain of occult science accepting the conditions which are allowed, though beset in the commencement with doubts and difficulties, will, by perseverance, soon receive ample proofs and tests of the genuineness of psychometrical manifestations and spiritual agency; while, on the other hand, the doubter who investigates for the purpose of discovering imposture and fraud, will discover what he or she thinks is sufficient to justify the pre-existing doubts, and sooner or later retires in disgust."

Let me illustrate the truth of this by an incident. A certain investigator objected strenuously to the condition of darkness under which the phenomenon of the floating guitar was given. But he followed up the investigation nevertheless; and one evening, when a friendly burst of moonlight lighted up the room through an accidental misplacing of the curtain, he saw, what he had long wished to see, the guitar high up by the ceiling, aloof from any visible support, and played on by some unknown force exercising intelligence.

It is the part of wisdom, then to investigate without prejudice under the conditions offered by the spirits, but to admit nothing as proved until, by some unexpected enlargement of the conditions, the proof wanting is clearly obtained.

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