

Post Office Department

OFFICE OF THE SOLICITOR

67

FILE NO. 77

DELAURENCE, SCOTT & COMPANY, and
DR. L. W. DELAURENCE,
at
Chicago, Ill.

File No. 77

April 2, 1919

FILE NO. 77

Post Office Department
OFFICE OF THE SOLICITOR
Washington

ST.

HEARING

in re

Charges Against

the

DE LAURENCE, SCOTT & COMPANY,

April 2, 1919.

George F. Breen
Northland Reporter

BEFORE THE ACTING SOLICITOR FOR THE POST OFFICE DEPARTMENT.

In the Matter of Charges that
DELAURENCE, SCOTT & COMPANY and
DR. L. W. DELAURENCE,
at
117 North Wabash Avenue
Chicago, Illinois,
are engaged in conducting a scheme for
obtaining money through the mails by means
of false and fraudulent pretenses, representations
and promises, in violation of Sections 3929 and
4041 of the Revised Statutes, as amended.

Washington, D. C.,
April 2, 1919.

APPEARANCES

For the Respondent:

Mr. William T. McMillan

For the Government:

Mr. J. A. Nash,
Mr. Fleet W. Cox.

Mr. J. J. Southerland, Acting Solicitor.

Mr. Nash: This is the case of DeLaurence, Scott & Company and Dr. L. W. DeLaurence of 117 North Wabash Avenue, Chicago, Illinois, the citation in the case is marked Government Exhibit No. 1, and reads as follows: (Reads the citation signed Fleet W. Cox.) (See 1-A)

I don't believe there is a postmaster's return in
this case, I don't know why.

Mr. McMillan: You mean delivery of the letters?

Mr. Nash. Yes.

Mr. Southerland: He admits that?

(citation)

"It is charged that under the above names one Lauren W. de Laurence is engaged in conducting a scheme for obtaining money through the mails by means of false and fraudulent pretenses, representations and promises, which said scheme is in substance and effect as follows:

Said party, doing business as aforesaid, is obtaining various sums of money through the mails for divers persons by means of pretenses, representations and promises contained in written and printed matter sent through the mails to the effect that he is a physician, Hindu magician, mystic, hypnotist, and adept in East Indian occultism; that for such remittances he will furnish books and other printed and written matter which will enable the remitter to treat and cure or relieve various diseases, or books and other printed and written matter which will enable the remitter to become a magician, mystic, hypnotist and adept, and successfully to perform and teach feats of magic, hypnotism, clairvoyance and occultism, or talismans, rings, mirrors, crystals, or other articles or things, which will bring luck to the possessor or enable him to perform feats of magic, clairvoyance, etc., or compounds which will cure or relieve diseases and ailments of all kinds;

Whereas, in truth and in fact, all of such representations are false and fraudulent, and the sole object and purpose of this scheme is to obtain remittances of money without making any return therefor with the exception of worthless printed matter.

I therefore recommend that said party be called upon to show cause why a fraud order should not be issued against the names appearing in the caption of this memorandum.

(Signed) Fleet W. Cox,

Assistant Attorney."

To the Solicitor
for the Post Office Department.

(1-A)

Mr. McMillan: Oh, certainly.

Mr. Nash: Now, if you have a formal answer prepared this is the proper time (to present it).

Mr. McMillan: We have not.

Mr. Nash: Will you have one?

Mr. McMillan: If it is necessary, I will.

Mr. Nash: It is the practice.

Mr. McMillan: We will make a general denial.

Mr. Nash: To the charges. The practice as indicated in the letter in answer to the memorandum of charges is to have an answer in writing. It says:

"If an answer to the charges is made it should be in writing, it may be forwarded by mail or presented in person or by attorney at the time stated, when you may submit any evidence you may have in support thereof."

Mr. McMillan: Well then, I beg leave to submit an answer during the day.

Mr. Southerland: We'll be glad to grant you that, Mr. McMillan, we'd like to have it sometime before the close of the day, anytime - I understand you will enter general denial to the charges.

Mr. Nash: Government Exhibit No. 2 is the envelope containing a communication from the Post Office Department of Canada showing the manner in which this case originated. It simply invites your attention to a circular letter sent out by DeLaurence Institute which will be marked 2-B; letter from the Post Office Department of Canada being marked 2-A, the letter from the Post Office Department of Canada is dated

April 16, 1917, and is addressed to the chief postoffice inspector. (Reads letter signed by the Deputy Postmaster General.)

The letter marked 2-B reads:

"Mr. Joseph Piasiloski,
Aldergrove, B. C., Canada.

Dear Friend: -- "

This letter is headed:

"The DeLaurence Institute of psychological occult and mental training,"

and contains a cut from which a flag is flying with a crescent and a star, and printed in red ink: "The DeLaurence Institute," and on the other side the picture of a Hindoo and crystal gazer, different flags and eastern insignia appearing upon this letter. (Reads letter).

As Government Exhibit No. 3 offer this test case of Gabriel Martin, Box 531, Cherokee, Iowa; - by test case, for your information, we mean correspondence conducted by the inspector under an assumed name.

Mr. McMillan: Yes, I understand.

Mr. Nash: In order to develop the nature of business he is engaged in conducting.

Mr. Angier, I will put you on the stand in order to identify these papers, suppose you state your name.

Mr. Angier: Dana F. Angier.

Mr. Nash. Where do you now live?

Mr. Angier: Chicago, Illinois.

Mr. Nash: What is your employment?

Mr. Angier. Postoffice inspector.

Mr. Nash: How long have you been so employed?

Mr. Angier. Since 1910.

Mr. Nash. You were engaged in the investigation which was made in this case?

Mr. Angier: Yes sir.

Mr. McMillan: If it will shorten the matter up we will admit that; Mr. Angier ^{may} make a general statement that the business is conducted and that all these were received.

Mr. Nash: All right, that may help us very materially.

Mr. McMillan: We are perfectly willing.

Mr. Nash: Now, I will just read through these just as they were received by the inspector in chronological order.

Mr. McMillan: Yes.

Mr. Nash: The original letter of the inspector under an assumed name is dated July 22, 1915, Cherokee, Iowa, and reads as follows: - this is a carbon copy of it, to be marked

A, 3-A:

"Dr. L. W. DeLaurence,
Chicago, Ill.

Dear Sir:

Having been in this country now a year and wishing to complete my training, I am writing you for books on occultism and magic, having known of you before.

Yours truly,

Gabriel Martin,
Box 531."

This is test case to be marked 3? Government Exhibit No. 3. A reply to the inspector's communication is dated July 23, 1915, and reads as follows:

"Mr. Gabriel Martin,
Cherokee, Iowa.

Dear Friend:

Your letter received, enclosed you will find
order blank and testimonial of one of the best books
that is being sold today, just been revised (etc.)

Sincerely yours,

Per - "

Then there is a blank, -"Mail Order Department," and a
footnote:

"P.S. We have also a new catalogue on press being printed,
if you will send us ten cents we will be glad to
send you one, same will be finished in about three
weeks."

Mr. Nash: Call Your Honor's attention to the heading of
this letter, which, the letter being marked 3-C in this file
or B in this file, that's right:

"The largest sellers of occult and spiritual books in
the world, DeLaurence, Scott & Company, The Mail Order
House of Quality, 117 North Wabash Avenue, Chicago,
Ill., Importers, Exporters and Publishers, Sole Pro-
prietors of the famous HongKong and East India remedies
and compounds, Imported Temple Incense, Magic Mirrors
and Crystals, Occult Books, manuscripts and secret
accessories used in the occult chambers and temples
of India, Africa, Japan and China for invocations,
oracles and talismans."

No. C in this file is "Unsolicited sworn testimony voluntarily
given," a circular with these printed testimonials, one of
which I will read as a sample. This is dated September 4,
1907, the heading is:

"H. Howard Cassidy, Notary Public and Conveyancer, County
of Alameda, State of California, Berkeley, Calif., U.S.S."

"Messrs. DeLaurence, Scott & Company,
Chicago, Ill.

Gentlemen:

I am this morning in receipt of your favor
under date of the 30th ult. Regarding the two testimonials

sent you, beg to advise that in so far as they were voluntarily tendered from purely disinterested motives and being the truth according to the understanding of the undersigned's knowledge of truthfulness, etc.

(Signed) H. Howard Cassidy."

I'd like to read another of these testimonials to show what they are, they are all apparently by the same man.

This is in the form of an affidavit from this man

Cassidy:

"I, H. Howard Cassidy, a Notary Public in and for the said County and State, residing therein, duly commissioned and sworn, do forthwith herein C E R T I F Y that,

"I am now, and have been for some time, deeply interested as a practical student, of the ancient arts and sciences which are rightfully termed as Occult, to-wit: 'The Hidden wisdom of the ancient temples of India, Thibet and Egypt:' that,

"I have personally examined, studied and inquired into a wide variety of uncommon literature, texts, etc., the real Occult as well as the 'so-called,' the great amount of which I have found to be idle, foolish, 'catch-penny,' in fact of little or no worth; that,

"I have carefully examined, enquired into, and successfully experimented into and with, many of the things set forth in the works under the authorship or editorship of Dr. L. W. De Laurence; and I affirm, wholly from personal study, observation, and experience that the many things set forth in his works are not only true as well as clearly set forth, but a practically unlimited supply of enlightenment, knowledge, and wisdom, can be drawn forth by opening avenues of which his works are 'keys.'

"Finally, I know of no truly authentic Esoteric teaching or book that is published in the English language, that is Genuine Occultism, which has not been issued by or under the direction of Dr. De Laurence.

"IN WITNESS WHEREOF, I have hereunto set and affixed my official seal, at my office, in the county and state aforesaid, this 23rd, day of August, A.D. 1911.

(Signed) H. Howard Cassidy."

3-D is an order blank for remittance which reads as follows:

"Order blank, for the convenience of our customers, additional order blanks sent on application. Be sure and give page number, also name or number of remedy or article wanted, write plainly if you want your goods shipped the same day they are ordered. Read other side carefully, - Messrs. DeLaurence, Scott & Company, 558 South Dearborn Street, Chicago, Ill., U. S. A. Please send me the following remedies which I have selected from your Manual of Disease and Modern Medicine, page number, remedy number and price."

And on the reverse side it is shown how to order and send money.

Then there is - as exhibit 3-E - offer circular entitled "Application Blanks."

Mr. McMillan: Have you got a little extra scratch paper about there, Mr. Nash?

Mr. Nash: Yes.

Mr. McMillan: I intended to bring along some.

Mr. Nash. Printed in red, reads as follows:

"DeLaurence, Scott & Company,

Gentlemen:

Enclosed herewith find \$6.75, for which ship me your Massive Volume of Instruction in Hindu Magic and Occultism, entitled: 'The Great Book of Magical Art, Hindu Magic and East Indian Occultism,' now combined with 'The Book of Secret Hindu, Ceremonial and Talismanic Magic,' -

(\$12.00 is the printed price but it is stricken off and \$6.75 put in its place)

which you absolutely guarantee to be exactly as represented in this Application Blank. Complete - Illustrated - Course of Specific Instructions in Hindu Magic and Indian Occultism - Fully teaching Hindu Magic, Adeptship, Astral Lights and Astral Forms, Personal and Vital Magnetism, Psychic Diagnosis, Hindu Talismanic Operations, Necromancy, Pneumatology (Astral Influence), Diabolical and Ceremonial Magic, Invocations, Conjuration of Spirits, Mediaeval Theosophy, Philosophy of Disease and Medicine, also Clairvoyance, Propelling

Astral Body, Occult Influence, Mediumship and Occult and Thaumaturgic Powers, The Hindu Methods of Invoking Astral Spirits, The Nature, Possibilities and Dangers of Spiritism, Magical Art, Demonology, and Witchcraft, Mundane and Sub-Mundane Spirits, Methods used by Magis and Necromancers to Call Up the Souls of the Dead, Exorcisms, Astral Auras, Clairvoyance in Dreams, etc."

to the words

"Take his place in the Mighty Brotherhood of the Illuminati, Adept, Magi, Yoghee and Hierophants of All Ages."

Well, this goes on:

"Teaches every phase of Mystic Power, those who diligently seek are fully taught in 'The Book of Magical Art, Hindu Magic and Occultism,' the Deeper Branches of Indian Occultism, also the Wonders of Hindu Magic, which is in every respect Strange and of Wonderful Significance. This Massive and Marvelous Volume teaches every phase of Mystic Power, Occultism, Spiritism, and Hypnotism ever claimed or sought by the Magi, Seer, Adept, Apostles and Hierophants of the World and Ever Claimed or Sought by the Western Student or Seeker after Occult Truth and Power.

"Sacred and Secret Seal, it is understood and agreed that I am to receive free of additional charge your handsome lighographed Diploma which bears Dr. DeLaurence's Sacred and Secret Gold Seal of Mystic Magic when I am qualified and apply for same, or desire to become a Practitioner of Medical Psychology, Instructor in Occultism, or become a Public Medium, Clairvoyant or Adept in Hindu Magic and Indian Occultism."

Then there is a signature and date and there is a notation:

"Remember: 'Messrs. de Laurence, Scott & Company are today selling you for \$6.75 the same book that for seven years was never sold for less than \$12.00 and as high as \$150.00 a copy.

"As the book of Magical Art, Hindu Magic and Occultism contains about 600 pages and is handsomely bound with a heavy durable expensive binding, with lettering, oriental and occult symbols stamped in a beautiful bright metal known as oriental gold, and weighs nearly six pounds, when packed ready for shipment, this makes a very heavy package, and is always shipped, prepaid, by Express, unless ordered shipped by registered mail.

"Special Notice. As soon as thee leans these Secret Instructions in Hindu Magic and Indian Occultism and have

developed Clairvoyancy - many may desire thee to teach these hindu secrets to them. In case thee instructs or develops anyone Dr. de Laurence does here caution and admonish thee in this beginning to be secret, and neither teach nor manifest to anyone thy work, or place, or time, nor thy desire, or will, except it be to a master or partner, or companion who would likewise be faithful, discreet, silent, and dignified by nature and education. Neither should thee expose or reveal them to unworthy or unscrupulous persons; but reveal them only to faithful, discreet and chosen friends, as thy associating with a prating companion, whose misbelief, doubting, questioning, and, lastly, unworthiness, hinders and disturbs the effect and result of every magical operation, for the Master Lamas and powerful spirits of the astral plane desire that ye seek not the companionship of him who is unworthy of thy trust.

"The great book of magical art, Hindu Magic and Indian Occultism, positively contains Specific and Secret Instructions for the exclusive use and information of Dr. de Laurence's Chelas (Disciples) in Hindu Magic, Indian Occultism, Celestial and Natural Magic, Magic Pentacles, the Manner of constructing them, Alchymical Magic, in which is fully given the key for the practice and composition of Hindu Amulets, Charms and Seals requisite for the perfection of all talismanic, ceremonial, Hindu and celestial Magic, invocation and binding of astral spirits, exorcisms, enchantments, benedictions, conjurations, clairvoyancy and Hindu mediumship, etc., etc., arranged for publication in its present form by Dr. L. W. de Laurence, the greatest teacher, author and publisher of Occult and Magical Works the world has every known.

"Important Notice. The Book of Magical Art, Hindu Magic and Indian Occultism is shipped to Foreign Countries prepaid (as educational matter) so there is no custom house or duty charges to be paid by those who order this volume shipped outside of the United States. Be sure and write your name, address and full shipping directions very plainly above.

"How to remit: Send this Application Blank, Order and remittance in enclosed large envelope, and make all remittances payable to de Laurence, Scott & Company, Chicago, Ill., U.S.A. Remit by Postoffice or express money order, bank draft, check or registered letter."

On the back of this, contains further printed matter reading as follows:

"Dr. A. George Baker, 404 Susquehanna Avenue, Philadelphia,
Pa.

State of Pennsylvania)
) ss. Philadelphia, Pa.
County of Philadelphia) July 1, 1904.

I hereby, wish to certify that I have purchased a copy of Dr. L. W. DeLaurence's book, entitled 'Magical Art, Hindu Magic and Indian Occultism,' and have given it a thorough perusal. Dr. de Laurence has treated his subjects with clearness, and precision, Being myself an Oriental Scholar, and able to read Latin, Greek, Hebrew, Arabic, Sanscrit and Chinese, not to mention French, Spanish, Italian, Kabzl, German and Polish, and having spent several years, myself, in different Eastern countries where I have witnessed some of the wonderful things described by Dr. de Laurence, and also having read and studied quite a number of works by reliable authors on the various subjects only to be found in oriental literature and libraries, it therefore, gives me great pleasure to be able to testify as to the correctness of all of Dr. de Laurence's true and clear presentation of the different subjects of which he treats.

"Dr. de Laurence has made no false representations. There is no other book in the English language which treats on all the subjects referred to. The price is nothing, compared with the benefit obtained.

"The various cheap courses with which the country is flooded, are as mere shadows alongside of the real substance, when compared to this unique work, which is a masterpiece of its special kind. I feel that I am well repaid for the outlay, and time devoted to the study of its contents, and would not like to be without it for any price.

"As a mere literary curiosity, it has no peer, and as to the lessons taught therein, it is beyond all peradventure a book well adapted to satisfy our western spirit of inquiry, and those who care for the study of the higher and deeper things, known as Occult, of which our Western people know so little, will be amply repaid for their time, and trouble and money expended in the purchase of this work.

(Signed) A. Geo. Baker, A.M., M.D."

"Regular practitioner of medicine in the City of Philadelphia, Pa., Member of the state and county medical society, and physician in chief of the Chinese Medical Dispensary, at No. 929 Race Street, in the district known as 'Chinatown,' and President of the Cooper Literary Institute, Sixth and Diamond Streets, Philadelphia, Pa.

Sworn to and subscribed before me
this first day of July, 1904

Edward J. McIvor
Notary Public.

"To Whom it may concern.

"Owing to the large demand from advanced occult students all over the world for The Great Book of Magical Art, Hindu Magic and East Indian Occultism, it has been decided, by those who control the distribution and sale of this wonderful work, to allow another Limited Edition to be printed. However, only those interested and sincere will be allowed to obtain one of these volumes.

"For your information, we will state that the printing of this volume was ordered stopped by Dr. de Laurence, because bookdealers were buying it to resell again at a high price. Because of this fact, this book was out of print for over three years, and had become very rare and valuable. It has brought as high as one hundred and fifty dollars when sold to advanced students in the United States, England, China and India by dealers in Rare books. Letters came daily asking for this book; many stating that they will send their check for twenty-five and fifty dollars for a copy of the last revised edition.

"The sales of this remarkable book, the last year it was published, amounted to over twenty-six thousand copies as it sold regular at \$12.00 net.

"As it contains secret and exclusive instruction, it was not the original intention of the masters, who control its printing and distribution, to have it placed in the hands of the curious, thoughtless, inconsiderate and selfish persons, or sold for a fabulous price, and for this reason its further printing was ordered stopped.

"The reduced price. The Edition just printed will be a 'Special Limited Edition,' and should anyone care to obtain a copy of this issue it will be absolutely necessary for them to send their order at once, as the advanced sale will be large. We have many orders on file for over two years standing until we could fill them. This book will never be sold by dealers again, and we have issued this statement only to inform students that they can now obtain a copy at the reduced price.

"As this wonderful book is so well known, it is unnecessary to issue any advertising literature or circular matter regarding it, only to inform our select patrons that they can now obtain it when hundreds of orders will be sent.

"This is positively the best and largest volume of its kind printed, and contains a complete 'System of Occult Philosophy,' 'Ceremonial Magic,' 'Natural Magic,' 'Magic, White and Black,' 'Magic and Sorcery,' 'Alchemical Magic,' 'Talismanic Magic,' 'Magical Attractions,' etc.

etc., 'Magic Seals,' Amulets, Charms, Talismans, and many secret and exclusive instructions which we are not permitted to divulge to you in this or in any printed matter.

"This volume also contains the only specific and authentic lessons and instructions for self-development ever written by Dr. de Laurence, the same being lessons in adeptship, clairvoyancy, propelling astral body, Hindu Magic, Occult Influence and Mediumship, etc., etc.

"One of the startling features of this volume is the 'Biographical Life of Seventeen of the Greatest Adepts and Philosophers' that ever lived. This part covers about forty full pages and is the best reference work ever written.

"Furthermore, this Limited Edition will contain two volumes in one. 'Book One' covers 276 full pages; 'Book Two' contains 254 full pages; making 530 pages all told. Size about 8x10 inches, by 2 thick; weight, packed, about 6 pounds.

"Again, this Limited Edition will also contain all of the contents of that famous book sold under the title of 'The Book of Secret Hindu, Ceremonial and Talismanic Magic.'

"The Book of Secret Hindu, Ceremonial and Talismanic Magic was always heretofore privately printed by Dr. De Laurence for advanced students only and never sold under twenty-five dollars cash, never was advertised and could only be obtained direct from Dr. de Laurence by private correspondence by those who could furnish suitable reference.

"Our special reduced price for the 'Limited Edition,' of 'The Great Book of Magical Art, Hindu Magic and East Indian Occultism,' which, as plainly stated above, has now been combined with 'The Book of Secret Hindu, Ceremonial and Talismanic Magic,' and bound in one massive volume, will be only \$6.75 for the cloth binding, and only \$8.50 for the handsome leather binding stamped in pure gold, with gold edges.

"Foreign price cloth binding 1, 8d. leather binding 1, 16s., 5d.

"It must be positively understood that those who control the printing of this volume reserve the right to raise this price or withdraw its sale at any time without notice.

"Here is an opportunity to obtain two books in one, which separately have been sold by dealers for as high as one hundred and fifty dollars.

"Remember, those who paid this price for these books were not fools or idiots by any means; they were advanced

and shrewd occultists and students who know the great value and worth of books of this kind, and you could not purchase it back from them for five hundred dollars if they could not procure another copy.

"NOTICE. If you cannot send the full amount at once you can send one or two dollars as a down payment, and 'The Great Book of Magical Art, Hindu Magic and East Indian Occultism,' combined with 'The Book of Secret Hindu Ceremonial and Talismanic Magic,' in either binding you wish, will be boxed and set aside for you until you can send the balance, for you will never get another book like this one.

(Signed)
DeLaurence, Scott & Company."

Mr. McMillan: I expect there is a great many testimonials in there if you read them it will take two or three days, won't it, to the record?

Mr. Southerland: Do the circulars which you just read, Mr. Nash, accompany the letter, Exhibit B?

Mr. Nash: Yes.

F is a circular entitled "The Master Key," which appears to have been sent sometime later, towit-on July 27th, to Mr. Angier, conducting a correspondence under the above name. In addition to the Master Key at the same time was sent a circular entitled "The Marvelous Story of the Master Key," which will be marked G; a pamphlet entitled H - a pamphlet which appears to be a catalogue, - pamphlet entitled "De Laurence, Scott & Company, Chicago, Ill., Sellers of Occult and Spiritual Books," appears to be an advertisement of certain of these books, and J, which appears to be an advertisement of catalogue of certain other books, - and I, (correcting himself) which appears to be an advertisement or catalogue of certain other books.

Mr. McMillan: Mr. Nash, you say July 27th, what year was that?

Mr. Angier: 1915.

Mr. Nash: 1915, these all were following up this correspondence.

Mr. McMillan: Yes.

Mr. Nash: This pamphlet, it is marked F, is descriptional, entitled: "The Master Key," I won't read it all, but any portions of it that I skip I will be glad to, if Mr. McMillan deems them of any importance to call to your attention. This Master Key, the summary of its descriptions of the Master Key, I suppose appears on the back of this pamphlet and reads as follows:

"Most wonderful book ever written - the results that follow its careful reading are so startling that they seem like magic, the man or woman who is a failure in life, turns suddenly into the road that leads to success; the merchant who has been losing money starts to accumulate a fortune; the clerk sees his salary raised without asking or expecting it; the public official gains friends and votes; the minister sees his congregation increased; the salesman gets more orders and earns an advancement; the banker more depositors. In every walk of life the reader of this book wins the goal of his desires simply because in it he will find the Master Key that leads to success."

In the pamphlet G, there is contained further descriptive matter relative to this so-called Master Key among which, on page 18, is the following:

"Learn the magic secret so marvelously told in the Master Key, and you can rise above your present surroundings; you can be a Master only when you have obtained that which makes you stronger, bolder, bigger and better.

"You are then able to increase your financial elixir. All this and a great deal more is taught in THE MASTER KEY.

"Study the stimulating lessons and exercises contained therein, and in a short time you will be a winner.

"THE MASTER KEY gives to those who study it efficiency, intellectual supremacy, power and influence. To know how to develop these powers is invaluable; this is the great asset, and secret of the success of all the world's greatest men and women.

"Think what it may do for you. Read the testimonials and you will then understand that this is a good book, one that will help you win out in any walk in life.

"The marvelous principles taught in it are factors that will live forever in the life of every successful man and woman; for they have their compensation in the depth of every one's life, and are revealed on the instant.

"Not less than fifty, and probably a great many more editions of this wonderful book will be printed as it is now being discussed in the columns of the newspapers all over the world.

"The reader should understand that here is one of the greatest books ever written, and without doubt contains the simplest and plainest instruction of any work ever published. It is an instructor and teacher, not a mere history. It teaches you how to become an efficient purposeful factor in life. To learn what this book has to teach is to have the knowledge and foundation of a thorough and solid education in those laws which surely bring success.

"We intend that every man and woman willing to study a serious book, like THE MASTER KEY, shall be told about this work, and have the opportunity of owning and studying it. This book has always been listed to sell for a very high price, until this firm personally went to the great expense of issuing it in five handsome bindings so that every serious minded and earnest person could obtain a copy at a trifle over the cost of publishing, advertising and mailing.

"The first cloth edition was sold for \$6.00 a copy; the second cloth edition at \$5.00 a copy. As the sale of these editions has helped pay for the cost of typesetting, plate making, etc., necessary to print and bind this book, we are now in a position to offer it to you in both the library and popular edition.

"The third edition is the same as the first edition which, as stated above, was sold bound in cloth for \$6.00. It has been printed from the same plates, every word exactly the same.

"This is a preliminary announcement. Unless you send your order now or forward a payment, you may not be able to get it at the present low price, and the opportunity will not come again. If you cannot send the full amount at once you can send \$1.00, or even 50¢, and a copy will be held until you can send the balance, when the book will be sent.

"We have given here merely an announcement of the fact that the book is now in the third edition and ready for sale in five bindings at the prices mentioned on another page.

"A publisher who supplies one of New York's large business colleges with books, placed an order for 400 copies of the green silk cloth and gold edition at \$2.50 each.

"A firm who supplies many of the business colleges in California bought 200 copies of the library edition, bound in red silk cloth, at \$3.00 each. We will sell you one copy, in any of the five handsome bindings, for the same price that dealers, merchants, and railroad presidents pay when they buy several hundred copies in one order, as the price is the same to everyone whether they buy one copy, or 500 copies.

"We consider it our duty to tell all earnest men and women about this book. It is handsomely bound and well printed. The edition, which we now offer you is exactly the same as the first and second editions.

"The book trust has no financial interest whatever in this book, no share in any profits in the sale of this volume.

"We are extremely anxious that thousands instead of hundreds should be acquainted with it and learn of the results others' have obtained by studying it.

"A great many have asked the advice of successful business men as to what books they should study. Many have advised them to get this book at the price. We now offer the opportunity to get it at a much lower price than the first editions were sold for. Those to whom even \$1.00 is a considerable investment are advised to get this book at the price made here. You will distinctly understand that the object in urging the purchase of this book is not so much the making of profit, but the spreading of knowledge.

"The book is very serious, very instructive. It is one that must be read and studied slowly, and one that will not be read and cast aside. It contains instruction which will aid in the making of a greater material prosperity, for it most surely will exert a lifelong influence on the one who studies it.

"It gives to those who study it carefully, knowledge of certain powers and their development, without which one cannot consider themselves educated or able to hold their own in this busy age.

"Get this book and study it slowly. From time to time it will be discussed in every college and commercial gathering

in the world. It is now in the library of hundreds of successful man and women. No less than one hundred thousand, and probably a great many more, copies will be sold, as it will be translated and published in German, French and Spanish.

"This will increase interest in THE MASTER KEY, persuade a great many thousands of students to study it, and help to make the study somewhat easier and more attractive. When you study this book you will get the hard, patient labor of a lifetime which its great author devoted to it.

"He has given his life to studying how to develop and obtain that marvelous, magical something, which makes successful men and women. And then he spent years in writing this book. It is said of him, truly, that his name became known to every great business man and railway official in the world after this book appeared.

"His book will remain as a monument that will live until the end of time. And to that monument, to this excellent book that educates man and women, we now attract your attention and advise you to get it and study it.

"Unrest, pain and deep sorrow are the shadows which follow all man and women who are not educated in the natural forces of their own soul. This book shows its reader the mystic ladder which reaches from failure to power, from error to truth, from darkness to light. Every successful and advanced business man and woman has climbed it; every earnest seeker after success must sooner or later come to it; and every weary pilgrim that turns his back upon failure and poverty, and sets his face resolutely towards the magic sun of true success, must plant his feet firmly upon its golden rounds. "

Mr. McMillan: In this case I realize that some of these circulars come within what is prohibited by the postoffice law, a good many of them, and we have amended the catalogue, and have a copy that we delivered to Mr. Angier to be forwarded, showing what we wanted to do in the future. Now I want to say that I have been in this kind of business twenty years and this is the first complaint.

Mr. Nash: First complaint by the Department you mean?

Mr. McMillan: Yes, that is the first complaint. I realize that many of these circulars are contrary to the position of the

Department, and this catalogue was the product of twenty years of additions, additions one after another that he had developed in his business. He is willing to admit that some of them, to my advice, were not mailable, that they are wrong, though he did not know it, and he is perfectly willing to cut them all out and submit it. This is a large package - showing the changes that he intended to make regarding what the Department held. First, he argued with me that there was nothing wrong, that these were representations that people believed in, a large number, and he has dozens of letters that sustain them, that people claim these facts, but after I had talked with him, he said: "Well, if they take that attitude, I might as well cut out anything that in the future would ever cause me trouble," and he spent two or three months revising his catalogue so as to make it what we believed would entirely comply with the position of the Department. Of course, this is only one branch of his business, he deals in other things too.

Mr. Southerland: What other business has he?

Mr. McMillan: Well, he deals in many other books, he sells a good many standard drugs put up by Parke Davis and Company, Detroit. He sells watches and jewelry, and is, - he has quite an extensive business.

Mr. Southerland: Did your investigation cover the representations under which he sells the other goods?

Mr. Angier: The other goods?

Mr. Southerland: The other goods, medicines particularly.

Mr. Nash: Some of them are drugs. We have certain evidence showing just what representations he makes with regard to the drugs.

Mr. Angier: The drug business he has conducted in the past

has been rather questionable, especially so far as I can ascertain from the books and literature. He has lead people to believe he is an M. D. He is not a doctor and has no right to use any title. He used to be a professor, professor of hypnotism - they told him that "professor" didn't sound very good and he'd better change it.

Mr. McMillan: That was when he had written a book and the publishers advised him that it would sell better if written by Doctor instead of Professor de Laurence. That was how he came to adopt the title of doctor.

Mr. Nash: I don't care to say anything about discussing the nature of evidence at this time. I will try to get through this matter as quickly as possible. I think it is necessary to get some knowledge of the case, to run through this, and then we intended to show just what he attempts to do by way of amendment.

Mr. McMillan: I thought possibly we might shorten it up.

Mr. Southerland: I think we had better go ahead through it, go through all this literature and show what he has got.

Mr. Nash: Now the advertising pamphlet marked H, is a pamphlet which advertises the book of Magical Art, Hindu Magic, and East Indian Occultism by means of representations similar to those that have heretofore been read. In addition it contains other matter, among which is the following:

"The Great Book of Magical Art, Hindu Magic and East Indian Occultism is now combined with the Famous Book of Secret Hindu, Ceremonial and Talismanic Magic, and published in one large volume. This is positively the best and largest volume of its kind printed, and contains a complete 'System of Occult Philosophy,' 'Ceremonial Magic,' 'Natural Magic,' 'Magic, White and Black,' 'Magic and Sorcery,' 'Alchemical Magic,' 'Amulets,' 'Charms, Talismans,' and many secret and exclusive

instructions which we are not permitted to divulge to you here or in any printed matter.

"Contains the only specific and authentic lessons and instructions for self-development ever written by Dr. L. W. de Laurence, the same being 'Lessons in Adeptship, Clairvoyancy, Propelling Astral Body, Hindu Magic, Occult Influence and Mediumship!'"

Mr. Nash: This also contains besides advertisement of that book an advertisement of corals, which reads as follows:

"Red corals disagreeable to evil spirits, genuine coral necklaces, coral rings and coral brooches, recommended as a remedy against evil influences. Under certain circumstances, human astral entities or evil spirits may become visible or manifest their presence in some manner. There are a great many kinds of such spirits, good as well as evil ones, and they love to be near man. In this they are comparable to dogs, who are also fond of the company of men. But men can profit nothing from their company. They are evil spirits and only an encumbrance to him.

"Evil spirits who trouble men and women are as afraid of red corals as dogs are afraid of a whip; but the brown corals attract them.

"We can recommend the wearing of red corals in the shape of a genuine coral necklace, or genuine coral mounted in a solid gold ring, or a wheel coral rolled gold brooch, same as is shown here, as a remedy against melancholy. Genuine red corals are ruled by the influence of the sun, while those of brown color are under the influence of the moon. Red corals are disagreeable not only to phantasmata, but also to monsters, Incubi, Succubi, and other evil spirits, but the brown corals are agreeable to and attract them.

"Many know of cases of melancholy, depression of mind, hypochondria, obsession, etc., that have been successfully treated by the wearing of red corals, while other articles employed for the same purpose had no effect, and the cure could therefore not be attributed merely to the belief of the patient. The wearing of a genuine red coral necklace in connection with a strong and determined will have proven very beneficial in all cases coming under our attention.

"The ignorant will find it easier to ridicule such things than to explain them.

"Red coral necklaces, rings and brooches. By reason of the universal belief in the virtue and efficacy of genuine red corals as a remedy against evil spirits, nervousness, hysteria, obsession and witchcraft, below is listed

different styles of genuine red coral jewelry.

"Order No. 157.--Genuine red coral necklace. Price \$2.50; foreign 10s.10d.

"Order No. 158.--Genuine red coral necklace, extra fine. Price \$5.00, foreign 1 pound, 7s.

"Order No. 159.--Very fine genuine coral necklace. Price \$10.00; foreign 2 pounds, 15s. 5d."

Mr. Nash: Then there is pictures of those things and some further description on the next page.

The pamphlet marked I in this file contains on the page marked 188 the following:

"Dr. L. W. de Laurence as an author and teacher. Dr. de Laurence's works on the subject prove that the history of spiritism recedes from view back into the ages of antiquity, and that spirit communication constitutes one long unbroken chain stretching from the most ancient to the most modern times. This great writer also shows that there has been no time in any age when it has ever ceased to exist and that the many changes effected by different religions, altered opinions, and the rise and fall of Governments and Dynasties have never succeeded in driving out of the soul of man the inherent desire to communicate with the inhabitants of the spirit world, and have no more succeeded in obliterating spirit manifestations and communications from the book of human destiny and the overshadowing gloom of midnight drives away the fragrance and beauty of the buds and flowers it so effectually conceals.

been

"Many have impelled to express to us the enthusiastic admiration which they, as a student of spiritualism and occultism, feel for Dr. de Laurence, whom they do not think justly appreciated.

"No teacher, instructor, or man in the whole field of spiritual or occult education, has shown such masterly ability and genius for furthering occult teachings, or has grown more rapidly in favor with the Indian, American and English students; neither has any other man, or teacher, given to the world such occult, spiritual and magical teachings. In all his work and teachings, this great Master has been most unselfish and has shown such powers of sustained and effective occult and spiritual work that he has admirably combined the enthusiasm of a teacher and that of a master. Leading spiritualists in the United States were

a little disposed to look askance on him at first, but their attitude has greatly changed, although yet we do not think they appreciate him, as we of India, at his full worth. Dr. de Laurence will go down in history as a famous teacher, author and master who marked a great and valuable effort.

"There are also many teachers, instructors and spiritualists who do not know Dr. de Laurence intimately, consequently their personal relations to him may not be quite cordial, because he has taken away large numbers of their students. However, their appreciation of his character and his work is almost unbounded, for they realize and know that from the point of another teacher, master and author he looms up as a great figure in the field of spiritualism and East Indian occultism.

- The India Call, 1906."

Mr. Nash: There is a picture of what purports to be Dr. DeLaurence contained on this page in which he is dressed up in a fanciful costume with a star and crescent on a turban which he bears on his head.

On the page marked 249, after a description of hypnotism the following matter appears:

"You may now master this fascinating science at your own home. By a few hours' study you may learn all about the secrets, methods, uses and wonders of the hypnotic trance. You can surprise and mystify your friends by placing others under the weird and magic spell and compel them to see, think, feel and act precisely as you wish. You can perform the most wonderful and astounding feats and create fun and amusement for hours at a time. If you wish to make money you may do so by giving entertainments, treating diseases, or by teaching the art to others. Why work for others when you can master this money-making profession so easily? Investigate now! It costs very little to find out about it. Just send your order for any one of Dr. L. W. de Laurence's books on hypnotism listed under Orders 16, 17 or 18. Any one of de Laurence's books contains 'The Key to the Mysteries of Hypnotism.' Dr. de Laurence's books on hypnotism are truly astounding in the elegance of their make-up, the number and beauty of illustrations and the absorbing interest of the subject with which they treat. You will be surprised to learn of the wonders and triumphs of hypnotism, magnetic healing, personal magnetism, and the allied branches of occultism. But you will be more surprised to learn of the ease with which you yourself may master these arts and practice them as

well as any operator in the land. Whether you wish to use hypnotism as a power, a profession, or a pastime, send for a copy of one of De Laurence's books, which teaches this science. See orders No. 16, 17 and No. 18.

On the succeeding page, page 250, is a picture of what purports to be de Laurence hypnotising a female patient.

"Above is shown Dr. de Laurence's secret silent Hindu method of hypnotism, which is now sent free to those who purchase one of the books on hypnotism, as explained below.

"For Dr. de Laurence's books on hypnotism and magnetism, see Order No. 16, Order No. 17 and Order No. 18."

On the succeeding page, page 251:

"Absolutely Free, Dr. de Laurence's secret Hindu method of hypnotising by conjuring and invoking occult forces and astral spirits. We will send FREE OF CHARGE to every student WHO ORDERS any one of Dr. de Laurence's famous works on hypnotism, direct from us, a certain secret Hindu method of hypnotising, known and used only by Dr. de Laurence, who personally obtained this secret method direct from the Hindus. This method POSITIVELY NEVER has never been taught or published in the United States, and will be a revelation in hypnotism.

"It is a well known fact that the Hindus are the greatest hypnotists in the world. This secret method Dr. de Laurence ABSOLUTELY REFUSES to allow us to print or publish in book form, but he has agreed to send it SEALED direct to the student who purchases one or more of his well known books on hypnotism.

"Dr. de Laurence's works on hypnotism have positively supplanted every other book, mail course or volume on this subject. One of the buyers for the largest mail-order house in Chicago says: 'Why, we sell thousands of Dr. de Laurence's books on hypnotism.' Nobody wants, or will have any other.

"This secret method of hypnotising by spirit invocation and the conjuring of powerful occult and spiritual forces of the astral plane by the Hindu method, is alone worth many times the price asked for any one on this wonderful adept's famous books on hypnotism, personal magnetism, suggestive therapeutics and magnetic healing.

"You can develop to a marvelous degree any musical or dramatic talent you may have. You can increase your

telepathic or clairvoyant powers. You can give thrilling and funny hypnotic entertainments. You can win the love and everlasting friendship of those you desire. You can protect yourself against the influence of others. You can become a financial success and be recognized as a power in your community.

"Dr. de Laurence's books on hypnotism and mesmerism will teach you the secret of attaining these things. Dr. de Laurence is the most successful and best known hypnotist in the world."

And on the succeeding page, 252, is a photograph under which appears the following:

"Dr. de Laurence inducing the silent Hindu hypnotic sleep. Above is shown Dr. de Laurence inducing the Hindu sleep in six persons at one time by using his silent Hindu method of hypnotism. Send your order for one of de Laurence's books on hypnotism and we will send you this silent method of Hindu hypnotism free."

In the back of the book appears certain pictures purporting to show de Laurence hypnotising men, sticking pins through them and so on and so forth.

Mr. McMillan: Yes, he absolutely does that too.

Mr. Nash: There is also advertised in this:

"The Famous Book of Death, Soul Transition, Hindu Spiritism and Soul Reincarnation, pages 32 and 33, which is claimed to teach you just what you want to learn about Occultism, and so on, gives you information as to death and immortality, self-development, etc."

Mr. Southerland: Is de Laurence this fellow's right name, Mr. Angier?

Mr. McMillan: That is his right name.

Mr. Southerland: Where is he from?

Mr. Angier: He is born in this country, his father, I believe, was French, and he said his mother was Pennsylvania Dutch.

Mr. McMillan: Yes, I think that's it.

Mr. Southerland: Where was he born?

Mr. McMillan: I don't know where he was born, in what part of the states myself.

Mr. Nash: On pages 132 and 133 "Gazing Crystals" are advertised, says among other things:

"By the aid of one of these fine perfect gazing crystals you may acquire the gift of clairvoyance and mediumship, and thereby become acquainted by exalted vision with many of the mysterious phenomena of spirit life and the astral plane."

These crystals are offered for \$2.50, \$3.00, and \$5.00.

We now offer as Government Exhibit No. 4, no, this will be Government Exhibit 3-J, follow up letter, printed letter, from the de Laurence Institute, dated September 24, 1915, reading as follows:

"The De Laurence Institute of Psychological, Occult and Mental Training, Chicago, Ill., U. S. A.

Mr. G. Martin, Cherokee, Iowa.

Dear Friend and Student:

"I am communicating with you in person, because I believe you to be one who loves and desires to know more of Occult Philosophy, Natural Magic and True Spiritual Life, that your footsteps may be guided upward and onward in the pathway that must be followed by every human soul who desires to become initiated in the mysteries and work of the Master of the Venerable Brotherhood of True Magic.

"All sincere followers of this path, who live the life, reach the exalted goal of spiritual development and personal mastership; and are able to transmute their principles into a living personal experience; thereby developing, unfolding, and awakening spiritual consciousness and soul powers until one can, of their own free will and accord, experience and demonstrate the continuity of life beyond the grave and spiritual communication with those who

have passed on. No doubt, my friend, it will startle
you to learn that the "Philosophy of Natural Magic," by Henry
Cornelius Agrippa, which teaches one to follow the path,
is now on sale at exact cost of publication.
I feel it my duty to inform you that I now

(25-A)

have in my possession this most remarkable book known as "The Great Lineal Occult Key," which far surpasses any occult or spiritual work heretofore published in this country. This remarkable work covers the entire field of True Magic and Occult work, for which I believe you have been sincerely seeking - otherwise I should never have sent you this letter."

Mr. Nash: This letter continues to go on in the same line; among other things the statement is made: "In closing, you are here informed that the name of this remarkable book is 'The Philosophy of Natural Magic.' 'The Great Lineal Occult Key,' written more than two hundred and sixty years ago by Henry Cornelius Agrippa, honorable member of 'The Venerable Brotherhood of Magic.' This book was sold by London dealers for \$10.00 a copy. This edition is beautifully bound in silk and stamped in pure gold, contains 316 pages, and will be sent to you prepaid under my personal and absolute guarantee for only \$3.00, foreign price- 13 s 6d. It is worth more, as it has always sold for \$10.00 by others. However, I prefer you to be the judge whether this is true or not. If, my friend, you think I have addressed you for any other motive only to tell of this great book and to at least place in your hands a 'Master Work' which contains the true teachings, then tear this letter into bits and cast them to the four winds of the earth. If my appeal to you interests you, send for the book and after you get it, you think I have mis-stated one single fact, you have the privilege of branding me as an imposter and getting your money back. I say to you, this book has come to my hand to be sent to those who are found

to be well qualified, duly and truly prepared, for the True Lineal Occult Key, namely, The Philosophy of Natural Magic, by Henry Cornelius Agrippa. Further, my friend, in closing, I desire to inform you that if you are an Occult Student or a seeker, you should get this book. I, myself, have no pecuniary interest in the book whatsoever, as I have ordered this edition sold at the exact cost of publishing and mailing. My duty and service to you is that of a true friend and brother, who only seeks and desires that he may always be found worthy of that tribute of love and affection which every student feels for him who is true to his philosophy."

As 3-K in this file there is another advertising pamphlet which advertises among other things a standard medical work, edited by Dr. de Laurence. This is entitled, this is described as follows:

"This standard and official work has received the highest testimonials and recommendations from leading critics, students and parents, being an illustrated encyclopedia of medicine and the home treatment of disease, containing 230 pages, durably bound.

"This excellent work is edited and published by de Laurence, who has looked well to the wants and needs of the reader. It contains a list of high class remedies for each and every disease, and is now sent absolutely free.

"This work is particularly to be recommended to those who are weak, diseased, or suffering from some chronic ailment and wish to know about their trouble and the very best remedy to use.

"This book is positively the very best of its kind in print and is worth many dollars to any person, as it positively teaches you how to treat many diseases and tells you the very best remedy to use. If you are married, or are contemplating marriage, it will give you information worth hundreds of dollars, besides conferring a lasting benefit not only upon yourself, but upon your children. Every thinking man and woman should study this volume, work."

" * * This excellent work of his contains, in the most concise form, all the knowledge of disease, medicine and home treatment that will ever be needed by anyone, being a complete guide - in fact, the whole book is deserving of the

highest recommendation, and it will be appreciated by all who are fortunate enough to procure a copy of it.

"Indeed, there is no better book of its kind. It meets the actual needs of both the sick and the well, being a thoroughly official and reliable guide for the home treatment of every known disease and ailment.

"All descriptions of disease, and the best remedy which will give relief, is fully explained in this book, which is handsomely bound in heavy paper.

"Remember, this is positively the most wonderful work of its kind ever published, and if you were to pay \$25.00, you would not be able to obtain the same amount of information that you will from this work. This certainly is a most interesting, instructive and valuable book, a work that always is desirable.

"Don't say, 'Oh, I don't need it,' for you really do.

"This work will be sent absolutely free to all who wish it, but you must enclose 10 cents in silver or U. S. postage stamps to pay mailing expenses."

Mr. McMillan: Have you got a copy of the work on the file?

Mr. Angier: Yes, I have a copy.

Mr. Nash: This also advertises a book for married women treating of women's diseases, and a self guide for men, instructing men, telling men about themselves, etc. "Instructs all men about themselves, truthfully telling them what is useful and what is not, what is beneficial and what is injurious, both before and after marriage and onward to a ripe old age."

Mr. Nash: These bear the name of Dr. L. W. de Laurence as the writer. Dr. de Laurence's Manual of Disease and Modern Medicine is also advertised. It is described as a book "for self education in the home treatment of disease and serious ailments. One of the finest works on human anatomy ever published. A magnificent volume, true to title. Contains almost one-half million words. Over one hundred thousand copies of this Manual have entered homes to bring health and happiness, as it is now

sent free of charge."

I am advised that this book is only sent in connection with an order for other goods amounting to \$3.00 or \$3.50.

Mr. Angier: \$3.00 or \$3.50?

Mr. Nash: \$3.00 or \$3.50.

This also advertises signet and seal rings to be used in connection with the supposed influence they have in preventing ill luck and giving good luck to the wearer. Among other things as to the signet rings, it is stated that "a solid gold signet ring, also has the mystic power of attracting the love and respect of others towards those who wear them. According to the old-world lore of Symbolism, it is one of the rings worn by the Magi of the Mystic City."

I don't think it is necessary to go into these any further.

Mr. McMillan: Here is one of the rings, Mr. Southerland.

Mr. Nash: L is another pamphlet advertising the Philosophy of Natural Magic, by Henry Cornelius Agrippa. This is a book heretofore described. There is also advertised there in, Egyptian Secrets, or Black and White Art, for man and beast, being a publication alleged to have been written by Albertus Magnus.

Mr. Southerland: We will take a recess until 1:30.

(Adjournment taken at 12:31 P.M. o'clock, April 2, 1919.)

(Pursuant to adjournment the hearing was resumed
at 1:48 P.M. o'clock, April 2, 1919.)

Mr. Southerland: Go ahead, Mr. Nash, just see how short we can cut this thing.

Mr. Nash: All right, sir.

Mr. Angier, in connection with this correspondence under the name?

Mr. McMillan: Martin.

Mr. Nash: Gabriel Martin, yes, did you purchase any of these pamphlets or books?

Mr. Angier: I did.

Mr. Nash: Does this represent any money order coupon or receipt?

Mr. Angier: It is a money order I sent to the Postmaster at Cherokee, who purchased a money order and mailed that letter.

Mr. Nash: This letter referred to will be designated as follows: de Laurence, Scott & Company, dated November 19, 1915, "de Laurence, Scott & Company, 117 North Wabash Avenue, Chicago, Ill., Dear Sir: I received a long time ago your letter and pamphlets of books and other things. I want to become a great clairvoyant so I sent you \$2.50 for one two-inch crystal order 127 Now send with it all directions how I can learn to perform all mysterious things and then when I get lots of money I will send you more orders. I also send 10¢ for your big catalogue and 10¢ for your 'Standard Medical Work,' Order No. 51.

"Now, sirs, I want you to tell me about your great book 'Albertus Magnus.' Are these secrets genuine and such as I would be able to perform as I would like to do wonderful things. I will have money soon so I will be able to buy this book if it is genuine.

"I shall hope to hear from you soon.

Yours truly,

Gabriel Martin,

Box 531."

Correspondence shows due mailing of this letter?

Mr. Angier: Yes sir.

Mr. Nash: Was that crystal received, Mr. Angier?

Mr. Angier: That's the crystal received.

Mr. Nash: I now offer the crystal, the directions that came with it, and the cartoon in which it was contained as Government Exhibit M. That's three of them. I don't see anything in it but you may be fortunate.

Mr. McMillan: Mr. Angier saw something in it, he saw \$2.50 in it.

Mr. Nash: It was not Mr. Angier's money, I don't think, that got into it.

Government Exhibit No. N is the file of further advertising matter sent out.

Mr. Southerland: I think you had better read some of those, Mr. Nash.

Mr. Nash: All right.

Mr. Southerland: This seems to be instructions for living, I notice it is a cure for insomnia, you had better see what's in those directions.

Mr. Nash: The directions with the crystal read as follows:

"You are a Mystic; but may not know it. Every man, woman or child has some latent occult force known as Clairvoyance. You may develop it if you will. The best known instruments are clairvoyance crystals and Indian magic mirrors. The idea of the operator or medium is to look into the calm and restful depths of the crystal or mirror, and concentrating the mind on any object or person, they may be called up at will. Experiments have

been carried out by scientific men which have left no doubt but that the things have been seen.

"Most people have the gift of clairvoyance latent, some have it much stronger than others. Children have been known to see where grown-up people have failed to see immediately, showing that age has nothing to do with the gift. The visions, although they appear to be in the crystal are, in reality projected in the astral light in the same way that a magic-lantern projects pictures on to a sheet, without the sheet you would not see the picture. The human soul has the power of taking impressions of events happening in the past, present or future - at a distance or near at hand. It is good for the nervous system and has a soothing and passive effect on the mind; it strengthens the eyesight and the optic nerve in particular. It is also a cure for insomnia."

I think the rest is largely repetition, if Your Honor please.

Mr. Southerland: That's sufficient.

Mr. Nash: All right.

Now, Q, is some further advertising matter sent out by this man which is practically identical with that which has heretofore been read, the only exception I note is what purports to be a cut of the book of Magical Art, Hindu Magic and Indian Occultism, purporting to show the size and general appearance of the book. I suppose the catalogue has been changed to some extent.

This is the book that is given there, "Standard Remedies for the Home Treatment of Disease," and I think I will mark that Q in this file.

Mr. McMillan: Mark it what?

Mr. Nash. Q in this file, 3-0.

Mr. McMillan: You made the Gazing Crystal 3-0.

Mr. Nash: No, the Gazing Crystal was 3-N, the book which I have in my mind is 3-0.

Mr. McMillan: That's simply a catalogue of medical remedies.

(This book is really Exhibit 3-P due to error in marking.)

Mr. Nash: Yes.

In this book which appears to be an advertisement of various remedies, I'd like you to note that there are remedies prescribed for a number of diseases the cure of which really is dependent upon accurate diagnosis and some types of which are incurable, certainly by medication:

"Bladder Remedy, No. 9, Excellent for irritation of the bladder when the urine is acid in any of the forms of cystic irritation from stone in the bladder, cystitis, (inflammation of the bladder), stricture, enlarged prostate gland, etc. Price prepaid \$1.50. Foreign 6s. 5d."

acute anemia, hay fever, catarrh, chronic nasal catarrh, nervous dyspepsis, epilepsy.

This also gives a remedy for impotence both chronic and acute, muscular rheumatism, remedy for insomnia, stone in the bladder, sterility, syphilis and a number of diseases of woman including chronic inflammation of the womb. I also invite your attention to page 50 of the pamphlet under the heading:

"Hongkong Remedies," and discussing under various headings certain alleged remedies for various diseases, some of the remedies being known as "Tientsin," "Antoken," "Tongku," "Shotoo," "Chinkiang," "Mauka," and "Nekotna."

Mr. Southerland: What page is that on?

Mr. Nash: This is page 50. I will read one of these, the matter under one of these remedies as a type:

"Mauka. Remedy No. 161. Dread insanity due to kidney disorders. Symptoms and home treatment. Gaut, the celebrated German specialist, asserts that seven-tenths of the feeble-minded and insane are the victims of kidney disease.

"Nervousness, excitability, restlessness, melancholia, pains in the back and head, neuralgia and rheumatic pains, fevers, chills, scanty urine, highly colored and acid urine, burning pains, fullness and soreness in the region of the bladder, all indicate that the kidneys are affected and weakened and needing tonic treatment such as can be had by using 'Mauka.' Price prepaid \$1.50. foreign 6s.5d."

Mr. McMillan: I think that was one of the remedies that the Doctor states he hasn't sold for a long time, wasn't it, one of the remedies he said he had discontinued?

Mr. Angier: He has stated that he has had discontinued all of those Chinese ones, so-called Chinese ones, because they are really put up in China and he given them a name and a number.

Mr. Nash: Another remedy on page 101: "Tanjore, The Famous East India Remedy." This contains matter as follows:

"This famous remedy known as Tanjore has attracted international attention and is endorsed by many renowned sexual nerve and mental specialists. A famous 'East Indian Remedy' for curing weaknesses, lost vitality, nervous debility, and those unnatural drains which deplete waste, and sap the nerve force and sexual vigor, as well as causing a weakness and disease of the kidneys.

"Cures attract international attention. The plants from which some of the properties of 'Tanjore' have been extracted are very rare and valuable, being raised upon the mountain ranges of Northern India, and until discovered were only known to the Hindus of Central and Northern India, who have for centuries known the wonderful virtue of these rare plants.

"The remarkable cures made by 'Tanjore' have attracted international attention, and many renowned specialists of sexual depletion and nervous debility declare that it is the very best remedy known or obtainable by medical science, and those who have never tried this good and famous East India Remedy cannot, of course, appreciate its full worth or wonderful virtue. However, its virtue and reputation will always live and loom up in the history of Materia Medica as a great and wonderful remedy for the sexual and generative organs of mankind, as it most positively will invigorate and strengthen the sexual organs and relieve undue nervousness."

Mr. McMillan: The majority of them are copies of other adds, and you know, 'all that, they all use the same line of advertising.

Mr. Southerland: Yes, we have noticed that they do.

Mr. Nash: On page 85 there is an advertisement of what is called the Mizpah uterine supporter and spermatic ring worn at night to prevent emissions.

You ordered one or both of those, did you Mr. -

Mr. Angier: I sent in an order for one of the Mizpah supporters and that was \$3.00 and he was give one of those manuals of Disease and Modern Medicine, but he returned the \$3.00 and said he had not handled the Mizpah Supporter in about two years, so in that same book, the same letter, I asked him about this Albertus Magnus and he did not reply as to whether or not that was true. This is the letter he returned the money with.

Mr. Nash: This is the letter returning the money referred to, and in reference to the book Albertus Magnus, will be marked Q in this file. It reads:

"Dear Sir:

Enclosed find P.M.O. 137116 returned for the reason that Order No. 243, Mizpah Supporter was discontinued over 2 years ago. Albertus Magnus as described in our Book Catalogue and there is nothing to add to the statements contained therein regarding this book."

The heading of this letterhead is rather interesting, I'd like Your Honor to look at it and I will read the printed matter:

"Private Formula Department, de Laurence, Scott & Co., General Offices 602, 603, 604, 605, 606, 607 Morton Bldg., 538 South Dearborn Street, Physicians' and Hospital Supplies, High Grade Pharmaceuticals and Proprietary Specialties, Manufacturers, Importers and Exporters, if necessary to reply write your answer on the other side of this sheet as this prevents delay and confusion. Modern Medicine for Home Treatment, Our Specialties,

Remedy No. 133, Uterine Tonic for Pelvic Diseases of Women. Price prepaid \$1.75, foreign 7s.5d. Remedy No. 289, Combination Treatment for Hay Fever. Price prepaid \$5.50. Foreign 1 pound, 5s.5d. Remedy No. 290, Combination Treatment for Constipation and Auto-intoxication. Price prepaid \$3.50. Foreign 15 s. Remedy No. 291. Combination for rheumatism. Price prepaid \$5.50. Foreign 1 pound, 5s. 5d. All orders are packed and shipped the same day they are received, with every possible care and our responsibility ceases when received for by express or railroad company. We are not responsible for goods sent by mail unless they are insured. For insurance which protects you against loss and guarantees safe delivery, add 5¢ to orders amounting to \$5.00 or less; over \$5.00 and less than \$10.00 add 10¢. If you prefer your goods sent by registered mail or parcels post you must send 10¢ extra. Claims for shortage must be made upon receipt of goods. Address all orders and communications to de Laurence, Scott & Company, Chicago, Ill., U.S.A.

Chicago, Ill. December 1, 1915.

Mr. G. Martin,
Cherokee, Ia.

Dear Sir:

Enclosed find P.M.O. 137116 returned for the reason that Order No. 243, Mizpah Supporter was discontinued over 2 years ago. Albertus Magnus was described in our Book Catalogue and there is nothing to add to the statements contained therein regarding this book.

Yours very truly,

(Signed) de Laurence, Scott & Co.

Per (blank)

Mail Order Department."

And the wagon which appears upon this letterhead contains on the side thereof "Modern Medicine for Home Treatment, de Laurence, Scott & Co." The wagon referred to being an automobile truck apparently for use in the local business.

Now, Mr. Angier, did you purchase Albertus Magnus, the book entitled Albertus Magnus?

Mr. Angier: On December 3, 1915, I sent de Laurence, Scott

& Company \$3.35 for one book Albertus Magnus as described on page 39*A of the large catalogue and one dozen hypnotic candles, page 138 of the large catalogue, and with that I told him I'd like to get the copy of the Manual of Disease and Modern Medicine which he gives free with an order of \$3.00 or over.

Mr. Nash: Carbon copy of the letter of the inspector of December 5, 1915, is herewith, marked R.

What did you receive in reply?

Mr. Angier: In reply I received these books.

Mr. Southerland: You sent the money with that letter, did you Mr. Angier?

Mr. Angier: I sent the money with that letter and then I received in reply the matter enclosed in this large wrapper addressed to Martin.

Mr. Nash: This wrapper and its contents will be marked exhibit 3-S.

Mr. Angier: The dozen candles which I described as being necessary to aid in the production of spirits.

Mr. Nash: Where are they described?

Mr. Angier: I have got this large catalogue.

Mr. Nash: Would you mind passing it?

Suppose we introduce that catalogue, I am informed it was received by the inspector before the orders were put in?

Mr. McMillan: That's all right.

Mr. Nash: I will mark that catalogue T.

Mr. Southerland: Are these your marks on these candles, or did they?

Mr. Angier: Yes, that is my mark on there - 39-A.

Mr. Nash: The book Albertus Magnus described on page 117, 115 to 117 of the catalogue, exhibit 3-Q, and the hypnotic invocation candles are described on 186 of this catalogue. I'd like to read the matter, it says:

"Special waxen invocation candles are used by many with splendid results for invocation of spirits; receiving of oracles, adjurations, and casting out of evil spirits and undesirable influences. Order No. 131 - price \$2.00 per dozen; foreign 12s. 5d. Order No. 132. Hypnotic Invocation Candles. The Hindu Hypnotist is simply a soul who by being faithful has succeeded in gaining, because he used a special kind of a hypnotic invocation candle, strong spirits as his friends. He knows only too well what they can do when invoked with waxen candles or ancient temple incense. He knows only too well the terrible meaning of the words hypnotism and spiritism. He knows again that his spirit friends will work for him and help him in his occult and hypnotic feats. Consequently, he becomes both wise and faithful, talks little and thinks much. He is more often found in quiet contemplation, or communication with spirit friends and advisers than he is with those around him on the earth plane. If you care to increase your hypnotic (spirit) powers and influence another, procure unto yourself some waxen candles (for no occult work can be done without fire), and for a short space of time, before you are ready to hypnotize anybody go to a room where you will be alone and light four of the candles and let them burn, sit quietly with your eyes closed and withhold your mind as much as possible from everything about you. The essential difference between the American and East Indian hypnotist is this: Before the western operator attempts to hypnotize, he is generally found telling his friends what a great hypnotist he has become. Before the Hindu attempts any hypnotic feats he is always found in seclusion, quietly burning his waxen candles or ancient temple incense to conjure spirits to help him.

"Dr. de Laurence's Secret Method. Full instruction for using these special waxen candles is given in Dr. de Laurence's secret Hindu method of hypnotizing. This secret method is sent free with one dozen of these special waxen hypnotic invocation candles. Price for one dozen hypnotic invocation candles, with Dr. de Laurence's secret method, \$2.00; foreign 12s. 5d."

Mr. Angier: With the candles comes -

Mr. Nash: The candles will be marked U.

Mr. Angier: - came the pamphlet, which is entitled "Dr. DeLaurence's secret Hindu method of hypnotising."

Mr. Nash: That will be marked V.

Mr. Angier: Leaflet of instructions for crystal gazing.

Mr. Nash: That will be marked W.

Mr. Angier: The book entitled "Albertus Magnus."

Mr. Nash: Which will be marked X.

Mr. Angier: And another book.

Mr. McMillan. I thought you marked "Albertus Magnus" A
up above there?

Mr. Nash: No, that was -

Mr. Angier: That's a description of it.

Mr. Nash: Description of it.

Mr. McMillan: You are marking the book X?

Mr. Angier: And another book entitled "The Manual of
Disease and Modern Medicine," which is a book given free with
a three dollar order.

Mr. Nash: Mark that Y, and mark the box in which the
candles came 3-U.

Did you read this matter, Mr. Angier?

Mr. Angier: Why yes, I think I read it at the time, I
don't think I marked it.

Mr. Nash: Well, I don't think it is necessary to go
into these details, different alleged methods of hypnotising,
did you try them out, Mr. Angier?

Mr. Angier: Not yet.

Mr. Southerland: Who is Albertus Magnus?

Mr. Nash: He is a great magician of the old days.

Mr. Southerland: He is alleged to have written this book?

Mr. Nash: Yes, I guess so.

Mr. Southerland: Did you question Dr. de Laurence as to the authorship of this book alleged to have been written by Albertus Magnus?

Mr. Angier: I did not question him. In his advertisement he states, de Laurence states, that the book had been revised by him, de Laurence, that now the only genuine edition can be obtained from him. I didn't find out who Albertus Magnus is.

Mr. Southerland: Here is a description of who he was on page 112 of this catalogue, exhibit, what is this exhibit?

Mr. Nash: Catalogue, T, exhibit T.

Mr. Southerland. Prescription on 125 says:

"to head injuries speak Itum, Otum, Utum three times."

It doesn't say what kind of injury that would heal, but -

Mr. Nash: Well now, this book, exhibit 3-Y entitled "Manual of Disease and Modern Medicine gives numerous so-called remedies for the treatment of different troubles, among other things the so-called Hongkong remedies, very similar to the book heretofore introduced. He gives a stone in the bladder remedy, remedy for erysipelas, acute inflammation of the kidneys and among other things gives certain advice as to nocturnal emissions, stating among other things:

"Nocturnal Losses Remedy. No. 96. Useful for emissions or losses during sleep, usually accompanied by erotic dreams. In addition to its characteristic feature, this disease is often accompanied by a long train of symptoms which are intimately connected with the local affection, or grow out of the debility arising from the continual drain upon the system. Price prepaid \$1.50. Foreign 6s.5d."

Then he goes on -

It appears that besides the Chinese remedies numerous other

remedies and appliances procured and referred to in this book are offered for sale and sold by this company.

This crystal gazing matter, I don't think it is necessary to read that. There is a lot of matter in there relative to what you can do by using those glasses. The next circular received by the inspector is marked 3-Z. It appears to be something in the nature of a catalogue and says on the outside:

"Get a life reading, have your horoscope case, when were you born? Have you ever had your horoscope case?"

And a number of articles offered for sale, rings, -

Mr. Southerland: I don't know, but I should think this would be extremely dangerous because, page 182 of Albertus Magnus says:

"A good salve for the eyes. Take vitriol the size of a pea and dissolve in soft water in a phial. Apply morning and evening to the eye."

Now it doesn't say what size phial, and I should think if someone got too big a phial it would burn the eye out (in effect.)

Mr. Nash: This also advertises a life reading free with any \$5.00 order and it introduces Hindu astrology, etc. This is offered for sale, I can't find the price right now, and several other books are offered for sale in this catalogue, all alleged to be by Dr. de Laurence. The book also offers for sale certain so-called talismans, for example, order No. 608 Sacred Magical Art Talismans, Order 611, Sacred Magical Art Talisman, Order No. 614, Sacred Magical Art Talisman for Life, and considerable printed matter relative to the so-called talismans alleged to be of value for different things, - giving luck to the possessor, and there is a Sphinx System advertised

which appears to be some other pamphlet or book relating to the so-called magic arts. The Master Key is also offered for sale in this book. The book of Black Magic and of Pacts is also offered for sale.

Mr. Southerland: I am very much interested in one or two passages in Albertus Magnus.

Mr. Nash: All right, sir.

Mr. Southerland: "To drive away warts, speak over the warts thus: Vanish in flaming ether, salamander! Flow together, step forward, and finish thus, in the name of God the Father, God the Son and God the Holy Spirit. This must be repeated three times, and each time while pronouncing the three holiest names, blow over the warts, and in a very few weeks they will vanish, so that none will know whence they have to."

"To extirpate corns. Commence by softening the corn in a footbath, then cut out the corn as close as possible. In case of a man, wait for the funeral of a man; in case of a woman, wait for the funeral of a female; be seated in your bed-room, take off the stocking and move the index finger over the corn, and speak thus: What I touch may vanish, what I hold may depart like the dead in the tomb, in the name of God the Father, the Son and Holy Spirit. As long as the bells are tolling speak the above formula, and continue to move over the corn, and say constantly as follows: 'And what I touch may vanish like the dead in the grave,' three times, but always pronounce the three highest names."

Mr. McMillan: That's a good corn remedy.

Mr. Southerland: That sounds pretty well. Then on page 203:

"When a horse is stubborn while being shod. Speak into his ear: Caspar raise thee, Melschior bind, and Balthasar entangle thee."

"When a cow will not be cleansed after calving. On Easter Evening when bells are ringing, tear grass up by the roots, and pick it up, and give such grass to the cow to eat, and it will be all right again."

"How to raise a cow calf and not a bull calf. Take some of the cow's blood while she calves, and put it under an apple tree; the cow will bear a cow-calf the

the next time."

"Against Milk Thieves. Take hazel poplar and lay them down under the doors and gates through which the cattle goes in and out, and no one will steal milk away from you.

"Another preventative for same. Give to a cow when she calves, oak leaves mixed with her food and drink, and during that year no one will steal milk from your cows."

Mr. McMillan: This booklet is sold by hundreds of different stores throughout the country.

Mr. Southerland: It is?

Mr. McMillan: Oh yes, this Albertus Magnus, by hundreds of different sellers.

Mr. Southerland: We ought to get the names of some of those.

Mr. Nash: I don't think they represent anything fraudulent.

Government Exhibit 3-Z is a further follow-up letter from de Laurence addressed to Mr. Martin under date of December 30, 1915. This calls attention to Henry Cornelius Agrippa's great occult lineal key, the Philosophy of Natural Magic, I don't think it is necessary to read the details. There are a number of other circulars of similar import to those that have gone before in the case with this letter. Further matter received by the inspector in 1915 contains the advertisements of the book entitled "The Horoscope of Jesus, Ancient Astrology, a life free astrological reading sent with orders for a certain amount," the book entitled "Influence of the Moon in affairs of importance and magnitude, the unfortunate hours of each day of the week," all these books by Dr. L. W. de Laurence, "Science of Astrology in treating the sick," "The Peerless Paracelsus, The Hermetic and Alchemical Writings of Paracelsus the Great now published in two massive volumes. It says:

"Paracelsus is known by all advanced occult students to be the father of alchemy. No better investment can be made

by students than to send \$12.00 for the two volumes. As time goes by these books become more rare and valuable, no doubt, within a short time will sell for \$40.00 and \$50.00 a set. Those wishing this work had better send their order at once or else send \$1.00 or \$2.00 as a down payment and we will put aside a set until the balance can be sent in full when the books will go forward."

The book entitled: "The Use of Magic Temple Incense." This incense is also sold by Dr. de Laurence and it is alleged to do a number of marvelous things. With reference to this incense the following statements are made:

"To aid in securing desirable conditions as far as a room is concerned, one should first burn TEMPLE INCENSE, as it helps to drive away all adverse influences. An old room or house may be filled by the emanations and evil forces of all its former inhabitants, and in meditation and clairvoyance these bad forces will make it difficult to get clear, definite results. At one end of the room - preferably the east - a little table should be used as an altar for the burning of your Temple Incense. No stranger, or one not in sympathy with your work, should have access to the room. You desire to impregnate it with your own magnetism alone, as cross-magnetism would befog results to say the least. Have the room well ventilated in fair weather, so that the fresh air may enter. There must be nothing stuffy about it, and window shades or heavy, dark draperies are the best.

"Further, when you enter this sacred room, it must be with a mind at rest, with no troubles of any kind. Worries, petty jealousies, anger, strife, low, coarse, sensual thoughts and doubt of self must be left on the threshold. This, of course, cannot be done very easily without previous preparation, hence the need to practice thought control, as taught very thoroughly in that wonderful book, namely, THE MASTER KEY, published and sold only by Messrs. de Laurence, Scott & Co."

Mr. Nash: Temple Incense most of this seems to be about.

Here is an article describing the spirit candle which reads as follows:

"It will be noticed that the 'materialized hand,' appearing in the above illustration, holds between its fingers a candle which is burning at both ends. This wonderful spirit picture has an inner or allegorical meaning. The interpretation is this: As a candle can burn at both ends at one time, so life exists both in the spirit and material worlds. There are many who have used our waxen invocation candles, and claim that they have had wonderfully good success in spirit circles and all occult

operations while burning them and that they have been able to get very good results whenever candles are used. All candles sold by this firm are said to have given very good satisfaction, and the fact that they are used by many of the leading students in occultism and spiritualism, as well as those who practice magic, black and white, proves that they are very valuable. For waxen candles, see orders No. 131 and 132 on another page."

Here is another pamphlet advertised here and those rings, birthstone rings and lifestone rings, are again advertised, and Vale of Kashmar, the great oriental perfume. It says, among other things, with reference to this perfume:

"Hundreds of thousands of years ago the ancients and masters all well knew the full meaning of what has been written here regarding the occult virtue which is inherent in subtle Oriental perfumes and compounds, as they well knew by what power they are so efficacious."

Mr. Nash: It says this is prepared by Dr. de Laurence.

Another pamphlet, this pamphlet just referred to we marked Z-3. Another pamphlet which was sent to the inspector will be marked Z-4. This pamphlet is entitled:

"The Hermetic and Alchemical Writings of Aureolus Phillipus Theophrastus Bombast of Hohenheim, called Paracelsus, the Great."

This is a description of the edition de luxe of Paracelsus, the Great, his hermetic chemistry, hermetic medicine, hermetic philosophy, occultism and alchemy, hermetic sciences as contained in his famous hermetic and alchemical writings in two large volumes, rare pearls of great price, storehouses of learning; most faithfully instructing all true disciples and students of the hidden mysteries of the greatest and truest medicine. These two massive volumes are golden and blessed caskets of Nature's hidden mysteries and marvels that have no equal - no peer in the world's literature - teachings of four

hundred years ago."

Well, this is offered as a special offer. This offer will sell at \$18.00, no, \$10.80 net. There are several other books advertised also in this pamphlet.

Another pamphlet received by the inspector appears to be a small catalogue of this company marked Z-5. It advertises genuine blue white diamonds and fine genuine pink corals, genuine red corals direct from the Mediterranean Sea. Among other things it advertises:

"The famous talisman Ring of India, the ring of strength, sacred ring of the magi, threeheaded diamond snake ring, constructed of virgin gold and precious stones, 'He that weareth a snake ring about him, shall be helped in every need or necessity.' - Ancient manuscript."

"The Great Word of Life. Ordeal is the great word of life, and life itself is a serpent which brings forth and devours unceasingly. Men and women must escape from its folds; they must set their foot upon its head. Dr. de Laurence, the greatest living adept, has duplicated the serpent, setting it against itself, and, in an external equilibrium, he converted the serpent into a three headed snake talismanic ring. This famous ring is shown in ten different styles elsewhere on these pages, ranging in price from fifteen to one hundred dollars each."

There are some watches and other jewelry advertised here for which there appears to be no occult or magical claim, there is some red coral advertised with representations similar to those heretofore read, and book entitled "Ancient Divination," by the Wheel of Pythagoras, Kabalistical Operations by numbers invented in the solitude of the middle ages said to resolve all questions, past, present, and future. Divination by numbers of very ancient origin. An ancient oraculum divided into four compartments. Reproduced from an ancient manuscript by Dr. De Laurence. Positively never before given to the world. The ancients had unlimited faith in divination by numbers.

This method of divination apparently is to have a wheel, turn the wheel around, the Wheel of Pythagoras, and two talismans are given free with certain orders for diamonds or coral jewelry. Some amulets are advertised, fortune telling cards are advertised, temple incense and a number of other things.

With reference to De Laurence, on a page which is not marked, but which I will dog ear is a picture of de Laurence in an Indian costume, he is called the greatest adept living today, eastern order of sacred mysteries, the mystic adept of India and Egypt.

"Dr. de Laurence is, without any doubt, the greatest master and adept living today. His teachings are accepted all over the world. This great man's books are acknowledged as standard and official text books in all the occult temples of India and Africa. If Dr. de Laurence is not a great adept and teacher, why have his books been translated into the French, German, Spanish, Chinese, Swedish and Arabic? Every book written by this famous adept is a 'Master Work' and is quickly bought up by advanced occult students in all parts of the world. His latest book, 'The Master Key,' is not in the tenth edition. When you read an article written by him you realize that he is without a rival. After reading a chapter written by Dr. de Laurence the student and investigator at once concludes that all others are ages behind him. Western spiritualists are just beginning to awaken to the fact that they have their horse hitched to the wrong end of their band wagon. Ten years ago they thought they were already so wise that they did not need advice from a great master like Dr. de Laurence. As a matter of fact today Dr. de Laurence has more followers than all other teachers combined, and hundreds and thousands of spiritualists are studying his books for the simple reason that they teach the sacred mysteries of those very same eastern orders to which all such illustrious masters as Plato, Pythagoras, Buddha, Jesus, Guatama, and others belonged. If you would become great in spiritual and occult powers, follow in the footsteps of the old master adepts of the orient. If these great souls found it necessary to go to the orient in order to learn from the master adepts before they could manifest certain spiritual powers, why is it not also necessary for the western spiritualists to also study these sacred mysteries. The three wise men came from the east (the orient) and the wise student and earnest investigator will look to the eastern orders

and the Hindu adepts for real knowledge. The other class who want to 'stall' and pretend they are mediums will never get the real knowledge."

There is a great deal more matter of the same kind regarding this man.

The famous book of Death, Soul Transition, is also advertised, the Master Key is advertised, Book of Death, Soul Transition, Hindu Spiritism and Soul Reincarnation.

I believe AA will be a pamphlet entitled "The Greater Key of Solomon the King. This is another book offered for sale by De Laurence.

Mr. McMillan: The Greater Key of Solomon the King?

Mr. Nash: Yes. This is supposed to give secret procedure talismans and seals, magic rites. Numerous pamphlets and books similar to those heretofore referred to are also offered for sale in this pamphlet. Another pamphlet BB, entitled "The Immanence of God, Know Thyself," by Dr. L. W. de Laurence. There is also advertised in this pamphlet a book entitled "The Old Book of Magic, a Precise History of Magic," its procedure, rites and mysteries by Dr. L. W. De Laurence, and there is a cut supposed to represent a magician summoning up spirits. ~~Book of Magic, Art, Magic and Indian Medicine~~

Mr. McMillan: The Doctor?

Mr. Nash: What?

Mr. McMillan: De Laurence?

Mr. Nash: I can't tell, no, it is not De Laurence, some gentleman with a van dyke. He has got a great canopy here and the words -

Mr. McMillan: You didn't have a van dyke did you, Mr. Angier?

Mr. Angier: No.

Mr. Southerland: I have known a magician who has grown one of the things in fifteen minutes after you left.

Mr. Nash: Numerous other books of a similar character advertised for sale in the pamphlet.

On March 22, 1918, a letter was received by the inspector, printed letter from de Laurence marked 3-CC. This offers for sale the Great Book of Magical Art, Hindu Magic and East Indian Occultism and certain books of booklets. It states they have gone up somewhat in price because of the rise in paper. With that letter, which is marked CC are pamphlets, advertising for sale the marvelous story of the Master Key, the Great Book of Magical Art, Hindu Magic and East Indian Occultism, now combined with the Book of Secret Hindu and Talismanic Magic, another book of a similar nature. The advertisement of the Master Key will be marked DD, an advertisement of these books of magic and occultism will be marked EE.

That completes that file, No. 3, does it not, Mr. - ?

Mr. Angier: Yes.

Mr. Nash: I'd like to put in this Talismanic Book of Hindu Magic, the Book of Magical Art, Hindu Magic and Indian Occultism, you've those in?

Mr. McMillan: You introduced that right near the first.

Mr. Nash: I thought I did.

Mr. McMillan: You introduced that in the early part of the hearing, I have got a note of it, but not a letter.

Mr. Angier: I don't think we introduced the book.

Mr. McMillan: That may be possible, but I made a note of it.

Mr. Nash: No, I don't believe we did. Well, I will put

Book of
that in as exhibit No. 4, 'Magical Art, how did you get that,
Mr. Angier?

Mr. Angier: That was a book that was bought by this man Williams - the book was submitted by a man named Michael D. Williams, Williams was a negro, that is a West African negro. He lived in the town of Lagos in Nigeria, west coast of Africa and in 1911 he answered an advertisement of De Laurence that appeared in a west African paper advertising magic goods and got into correspondence with De Laurence, both he and his brother, and they were led to believe that if they came to Chicago and took directions, took teaching from De Laurence that Michael would become a great magician and hypnotist, and through this correspondence which is submitted here, Michael did come to Chicago and went to De Laurence's Institute, which was then on Michigan Avenue, and took up instruction but did not receive what he thought he ought to receive in the way of instruction. He was employed by De Laurence. Williams claims that De Laurence tried to hypnotize him and otherwise influence him and that they had rather a disagreement resulting in De Laurence beating him over the head with a chair. Then Williams claims he called in the police and with the aid of the police he secured the return of his \$150 that he had paid for his course. Of course, De Laurence claimed that this statement of Williams was false and would have an explanation for it. Williams then came to the postoffice, to our office, and submitted this book and the correspondence attached between himself and Dr. de Laurence, which induced him to come to this country.

Mr. Nash: Where was he living?

Mr. Angier: He was living at the time I think at the

colored Y.M.C.A., in Chicago down somewhere on South Dearborn Street, but he subsequently left town, I don't know where he is now.

Mr. Nash: No, I mean when he was induced to come to America?

Mr. Angier: He was then living in Lagos.

Mr. Nash: He is a colored man?

Mr. Angier: He is a colored man. Of course, I only know what he has to say in his statement, that he was induced to come through the advertisement.

Mr. Nash: Now in connection with the inspector's statement and as Government Exhibit No. 5 -

Mr. McMillan: Now you are marking all this matter "Williams Exhibit No. 5," are you?

Mr. Nash: Yes sir - offer the file showing the correspondence of Michael D. Williams with De Laurence.

Mr. McMillan: If your Honor please I presume when the time comes we will be permitted to see this correspondence?

Mr. Southerland: Yes sir, certainly.

Mr. Nash: This file consists of matters running back to 1911 and 1912 and is largely of the same nature as the matter which has heretofore been introduced. We desire to call Your Honor's attention to these documents which have been placed in order by the inspector and numbered and marked from 3-A to 3-N, - 3-O. As a matter of fact our notation on this file is No. 5, substituting 5 for 3 will show the appearance in the file of these, each of these particular papers.

Mr. McMillan: Those are all relating to the Williams matter?

Mr. Nash: Yes, those are all relating to the Williams matter. I also desire to call Your Honor's attention to a letter which appears herein marked 3-I. This is a letter which is headed:

"De Laurence, Scott & Co., General Offices 603-604-607-608 Morton Building, 538 S. Dearborn Street, Chicago, Ill., U.S.A.,"

addressed to "Mr. M. D. Williams, Lagos, West Coast Africa.

"Dear Friend:

Having found you sincere and worthy of this work, therefore I recommend you to my master in India whose name was Kalama Moontaj that he may initiate you to the work. He likes those who wants to be sincere student in occultism. He will teach you free without taking money, if you give him money he will refuse it and tell you that Asakee never wants money when he was teaching his Chelas (Disciples). Kalama Moontaj was the same man who initiated me to this occult work in India. I was in the same position which you were now, before I was initiated to the work. I want you to come in time for your initiation, your boarding and lodging will be free as you have been found sincere student and worthy of the work. Please let me know the date that you will start.

Yours very sincerely,

Dr. L. W. De Laurence."

When was it that Williams came to Chicago, Mr. Angier?

Mr. Angier: He came to Chicago, Williams came to Chicago in 1914, he came to Chicago in 1914, arriving here on May 5th of that year.

Mr. Nash: When did he have this falling out with Dr. De Laurence?

Mr. Angier: He was employed by De Laurence for a few months, not very long, it seems to me, not over six months, if that long, and there they had their trouble and De Laurence discharged him.

Mr. Nash: Was there any subsequent correspondence after

that that you know about?

Mr. Angier: No, no subsequent correspondence with, between De Laurence and Williams. In addition to this correspondence of Michael D. Williams I also submitted, or Mr. Williams did, the correspondence that passed between Dr. De Laurence and his brother, that is Mr. Williams, Charles Williams, also of Lagos.

Mr. Nash: I offer this file, consisting of correspondence between De Laurence and Williams, that is Charles P. Williams, as Government Exhibit No. 6.

What does this file contain, can you state, informally.

Mr. Angier: The file of correspondence with Charles P. Williams just related to the coming of his brother, or the going of his brother from Africa to Chicago to take up this study and to become a great hypnotist and magician, the intention being, - the people in Africa evidently being very religious and placing implicit confidence in the statements made by De Laurence and denying themselves considerably to get the money necessary to send the brother to Chicago for this instruction.

Mr. Southerland: Go right ahead, Mr. Nash;

Mr. Nash: As Government Exhibit No. 7 I offer book entitled "The Philosophy of Natural Magic" by Henry Cornelius Agrippa. Where did you get that, Mr. Angier?

Mr. Angier: The book, "The Philosophy of Natural Magic" was given to Williams by De Laurence after Williams came to Chicago. It is the same book that is described by De Laurence in the circular matter sent to Gabriel Martin.

Mr. Nash: Exhibit No. 8, Government Exhibit No. 8 will be a testcase received by the inspector under the name Hattie

B. Burke, Box 305, Berlin, Wisconsin.

Mr. McMillan: Hattie B. Burke?

Mr. Nash: Yes sir, Berlin, Wisconsin. It is substantially, without any detail, it is largely a duplicate of the other test case.

Mr. McMillan: Well, let the other test case stand for both, is that the idea?

Mr. Nash: Except this, that they have different dates showing that the business was conducted over a certain length of time, and there may be other slight changes.

Mr. Angier: Practically the same, in fact in pretty nearly every case where a circular was sent to Martin, he sent the same circular to Hattie Burke, the same circular to all his customers.

Mr. McMillan: A follow-up system.

Mr. Angier: A follow-up system.

Mr. Nash: It is just the same thing, we'll probably - there are a few perhaps slightly different circulars and the dates are a little different from the dates in the other case, so I think we'd better put this in too. Mr. McMillan, there won't be any attempt to use anything in this case that may have been concealed in the other case.

Mr. McMillan: Oh no, that's all right.

Mr. Nash: No advantage will be taken of you if you don't see fit to go over these carefully so far as I am concerned for the reason that the dates may be different and there may be other slight differences.

Mr. McMillan: Oh no, we have nothing to conceal you know.

Mr. Nash: In connection with the test case, Hattie

Burke test case, Mr. Angier, did you purchase any books?

Mr. Angier: I did.

Mr. Nash: What are they?

Mr. Angier: I purchased the Sixth and Seventh Book of Moses and a book on hypnotism.

Mr. Nash: Are these the books referred to?

Mr. Angier: They are.

Mr. Nash: Mark these Government Exhibit 9 and 10, Government Exhibit 9 being the Sixth and Seventh Book of Moses and Government Exhibit No. 10 being the book on hypnotism.

Mr. Angier: I also purchased in that set a book called the "Sacred Book of Death, Hindu Spiritism, Soul Transition and Soul Reincarnation."

Mr. Nash: This will be marked 11,- Government Exhibit 11,- will be the Book of Death, Hindu Spiritism, etc. This has a rather interesting flyleaf as to the contents, the following appears:

"MANDAMUS Obey This Warning! This Famous 'Book of Death, Hindu Spiritism, Soul Transition and Soul Reincarnation' by Dr. de Laurence, 'The Moses of the Hindus,' is the personal property of" -

then there is three lines one for the name, one for the city and one for the state.

"The same being a rare and valuable volume of ancient Hindu wisdom and celestial fire, written and arranged in the Hindu manner of self-instruction and, in consequence of this, every person is warned and most earnestly cautioned never to steal the same nor distort nor tamper with the teachings or formulas given therein, for if you steal this volume or, by intention cause perversion of the formulas, Sacred Hindu names or seals contained therein you will attract an evil spirit and other powerful influences which will most surely do you injury and cause you to regret your damnable actions to the day of your death.

"Should you be so foolish or rash as to steal this sacred volume, which is the private property of thy neighbor, before you have read and received this Mandamus, return it unto him at once and no harm will befall you, but if thou dares to disobey this warning 'woe be unto thee,' for the great system and order of 'Hindu Adepts and Master Lamas of India and China' have their astral and occult guards who can witness every action, see and know every thought that goes through your brain, and they will not hesitate, for they know too well, how to avenge thefts or tamperings with their occult teachings, so beware and obey this Mandamus, otherwise you will never know peace, fortune or contentment afterwards.

(Signed) Dr. de Laurence."

Now as Government Exhibit 12, desire to offer samples of the talismans that are sold by Mr. de Laurence. How did you obtain the samples, Mr. Angier?

Mr. Angier: The talismans submitted were turned over to me by Dr. de Laurence as samples of the talismans which he sells as advertised in his catalogue.

Mr. McMillan: That was during your investigation?

Mr. Angier: That was during my investigation, yes sir.

Mr. Nash: Will you describe the talismans just what they purport to be, Mr. Angier?

Mr. Angier: One is, has lettering on it saying "Hazard Betting, No. 175" thereon, and the other one has on it "Venus, Woman's Love, No. 178" and the reverse side has some other printing, with different signs and words that I am not able to tell what they are. The first one if worn about your neck suspended in a silken bag will bring luck to you so that you are always winning in betting, and the other one, the talisman of love, if hung about the neck in a silken bag, which silken bag is furnished only by Dr. de Laurence, will bring you luck, so that women will always love you. Nobody can resist you.

These are samples of different talismans which he has.

Mr. Southerland: Let me see that, Mr. Nash, I am interested.

Mr. Nash: I am afraid you will keep it, I have my eye on that one, I was going to -

Mr. Southerland: They won't work without the silken bag at \$2.50, I suppose?

Mr. Angier: No, \$1.25.

Mr. McMillan: \$1.25, I think it is. I think that's all it contains.

Mr. Angier: These are only two of those talismans that are mentioned on page 45 of the catalogue.

Mr. Nash: That's T.

Mr. Angier: Catalogue T.

Mr. Nash: 3-T.

Mr. Angier: 3-T, and I believe that they were in the book, there are mentioned other talismans, for instance on page 226 of exhibit 3-T, the numbers of the objects being at the top, are other talismans, there being several, and he also describes -

Mr. Nash: These have to be on any particular parchment, according to the Doctor?

Mr. Angier: According to the Doctor the talisman in order to have any virtue must be on what he calls virgin parchment which is the skin of new born lambs, and any other skin won't do, it must be that kind of virgin parchment.

Mr. Southerland: Did he say that these talismans were actually made on that kind of parchment?

Mr. Angier: Well, he says they are, yes.

Mr. Southerland: Where does he get it?

Mr. Angier: I don't know where he gets it, just where he happens to get it, he says here in the catalogue genuine virgin

parchment is made directly and truly from the skins of new born lambs, - it is also made from the skins of sheep and goats.

"The seven sacred magical art talismans, on genuine virgin parchment. Constructed according to the manifold and diversified virtues and influences of Natural Magic. The very same having been reproduced, personally by Dr. de Laurence, at very great expense, on genuine virgin parchment made from the skin of new born lambs.

"Genuine virgin parchment is made directly and truly from the skins of new born lambs. It is also made from the skin of sheep and goats. Virgin parchment must, at great expense, be prepared and polished with pumice stone for writing, painting, and engraving before a talisman or a charm can be reproduced thereon. The very same, as written above, being made from the skins of new born lambs, sheep and goats. These parchmentized virgin skins, or new born lambs, were used by Pythagoreans, and other mediaeval astrologers, for the engraving of occult symbols and talismans thereon."

Mr. Southerland: What page is that he is reading from?

Mr. Nash: Page 46.

Mr. Southerland: Of what exhibit?

Mr. Nash: Exhibit 3-T.

Mr. McMillan: You mean the talisman is what, exhibit 12?

Mr. Nash: Talisman is exhibit 12, yes sir; well, now,

Mr. Angier, I hand you a file marked sample catalogues and so forth submitted by L. W. De Laurence, March 8, 1918, as being in use at that time, and ask you what is contained therein.

Mr. Angier: A package of sample catalogues and circulars given to me at the time of my interview with Dr. de Laurence in March of 1918, at which time I asked him to submit samples of all literature he was then using to have it compared with that sent through the mails so that the business could be shown to be the same at that time as it was in the years immediately

preceding.

Mr. Nash: Now I want to put in these catalogues, there is some matter which appears to be duplicates of what has heretofore been introduced, but which was omitted, which was handed to the inspector by Mr. de Laurence himself, as Government Exhibit No. 13.

Now what is the explanation with reference to that particular pamphlet?

Mr. Angier: When I asked the Doctor for sample catalogues the girl went and picked them from the shelves and handed me this among the rest. This pamphlet is entitled "A Message to all Mystics" and an examination of it shows that on page 14 appears the following:

"The Doctor's answers to his Chelas (disciples), students and friends on health and disease, development, life's failures and success, by Dr. L. W. de Laurence."

Then follows three or four pages of what purports to be answers by Dr. de Laurence to patients of his who have submitted symptoms of disease, the Doctor stating that the symptoms in any particular case would indicate that the patient was suffering from a certain disease and that the proper remedy to use for such disease was number so and so which was advertised in his catalogue. When I called the Doctor's attention to the circular he assured me that it had been prepared by him though it had never been used and that he had never sent any of them out. I know that I did not receive any through the mails.

Mr. McMillan: You never received any in any of your tests?

Mr. Angier: No, I never received any exactly like this one.

Mr. Nash: Well, we'll put that in under explanation unless you desire not to have it in?

Mr. McMillan: I have no objection except, of course, to call attention to the fact that this was not mailed.

Mr. Nash: Then we'll put it in in order that the explanation may be intelligible.

Mr. McMillan: Yes.

Mr. Nash: All right, mark it No. 14.

Government exhibit No. 15 are two books entitled the "Master Key" and "Self-Consciousness in Public, How to control your emotions," both by Dr. de Laurence. I am advised by the inspector that this was handed to him by Dr. de Laurence, with the statement that they represent his own individual work and that he'd like to have them brought to the attention of the Department to show in part at least in what he was engaged upon.

Mr. McMillan: Many of these books you know are not written by de Laurence, they are simply books that he has bought the plates from somebody else. He publishes something like 186 different books in which he owns the plates outside of what he buys.

Mr. Nash: Did you make any further investigation of this matter, Mr. Angier?

Mr. Angier: I had a conference, or an interview, two interviews, with Dr. de Laurence at his office, one on March 8, 1918, at which time he submitted the pamphlets and the like. At that time he stated that he was not a physician, that he never studied medicine, that the title of Doctor was assumed,

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that is, he had formerly gone by the title of professor and had later used the title of Doctor.

Mr. Southerland: Where did he get the title of professor, did he state?

Mr. Angier: He just assumed that as a hypnotist going about the country giving exhibitions. It sounded better to have the word professor. He stated that the gross receipts of the business as near as he could remember were about \$7000 a year; that the business was not incorporated, that about twenty percent of it was of foreign origin and that he was then receiving about thirty letters a day; that he bought his medicine from Parke-Davis and Company, and other wholesale druggists and obtained his incense and the perfumes and matters of that kind from a man named Van Dyne, of New York City. Asked who Scott was he said he had purchased the business from Scott, he could not exactly remember who Scott was, in fact I have not been able to obtain from Dr. de Laurence any real explanation as to whether there ever was a man named Scott. The interviews continued later, in the presence of Mr. McMillan, on March 22nd, at which time we went over some of the questions which I have just mentioned, and at that time Mr. de Laurence told us about his nationality, that he was a French-Canadian on his father's side and Pennsylvania Dutch on his mother's side. Later I asked him this question as to -

Mr. Southerland: Born in the United States?

Mr. Angier: Yes, born in the United States. Later I asked him this question as to how extensively he had traveled, in what

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countries, as I had assumed he had traveled in India at least, and he informed me he had never been outside of the United States and then I called his attention to the fact that he appeared as a Hindu and there are pictures of himself in these books showing himself sitting on elephants over in India with great trains, bands of Hindus playing trumpets, and so forth. He said he was not a physician, that he was not a college graduate, that the only experience he had had was in - such experience as he had got in business affairs. Regarding the Mizpah Supporter, these he said, as he said in his letter, he had not handled for two years. He claimed to have received that, purchased some supplies at that time and to have inserted the advertisement containing same, from a man named Betts, Frank Betts, of Hammond, who was a dealer in this sort of supplies and probably is yet. And also the same thing is true as to the Spermatic Ring, the ring which is supposed to control night emissions. The remedies spoken of in the catalogue as being Chinese remedies are merely remedies made up by Parke Davis and their numbers given by Mr. de Laurence, Dr. de Laurence, and given different names such as Kong Lu and Shotoo, and not meaning anything so far as I could ascertain.

Mr. McMillan: Just trade names.

Mr. Angier: Just trade names? The same was true as to the famous remedy Tanjore, which is the Indian remedy. Regarding the incantation candles he said that they were just ordinary candles, the same as you can buy at the ten cent store but he had described them this way and saw no particular wrong in doing that. The crystal ball, the magic gazing globe is just a piece of glass. Of course, it isn't a crystal, crystal

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would be worth many times the price charged for this globe. The virtue of it, he would not say, whether he thought there was any virtue in it or not, he sidestepped that question, I could not get much out of him along that line. Also the same happened as to the magic mirror, although I do not have a sample of the magic mirror, I don't know so much about that. The question as to Williams - the Doctor wanted to make an explanation as to this negro Williams and he claimed that the reason Williams and he had the trouble was that the negro was employed by him at the Wabash Avenue store in which there were also employed several young girls as clerks and stenographers and that the negro Williams became very obnoxious, that he insulted the girls and when they'd go up on stepladders to get pamphlets or something that the negro would look under their dresses and that he fired him for that reason.

Mr. McMillan: Didn't he state that was the reason he knocked him down?

Mr. Angier: Yes.

Mr. McMillan: Trying to look up the girls clothes?

Mr. Angier: Yes.

Mr. Southerland: Well, I think we might as well eliminate those Williams exhibits, don't you, Mr. Nash?

Mr. Nash: I think they are important, Judge, on the proposition that here we have a man, a negro whoever he may be, who was induced by these reports and representations to believe the man was a professor of all this magic.

Mr. Southerland: You didn't go into the correspondence, have you got the correspondence there?

Mr. Nash: Yes sir.

Mr. Southerland: Well, of course, that speaks for itself in that case.

Mr. Nash: I think on the ground that there was an actual fraud shown in that case or at least in the correspondence that it is important for that reason although it is a duplicate of -

Mr. Southerland: Yes, of course the trouble between Williams and this respondent has no effect upon that correspondence, it speaks for itself.

Mr. Nash: No, that's the idea.

Mr. Southerland: So far as the trouble is concerned we don't care anything about that.

Mr. Nash: No, we have intentionally kept out of this case certain papers which purport to show what Williams thinks of de Laurence and what de Laurence thinks of Williams.

Mr. Angier: I might say that I merely mentioned this Williams affair for the reason that I, - as you have decided that it is not the Williams affair that we are trying here, it is the fact that he sent this literature over and induced Williams to come over here, - I mention it because the Doctor mentioned the fact that he thought the whole thing was a put up job to get even with him for the Williams affair and I assured him that the Williams affair had nothing to do with it and we absolutely ignored the fact whether Williams was discharged or not.

Mr. Nash: Have you a stenographic report of the interview that you referred to?

Mr. Angier: I have, yes sir.

Mr. Nash: We will offer that, who is it made by?

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Mr. Angier: The stenographer was a stenographer in our office, Mr. Pringle, who was an employee of the Post Office Department.

Mr. Nash: We will offer it for what it may be worth, you may amend it if you believe it should be amended.

Mr. McMillan: That's the one you have been using as a guide in your evidence?

Mr. Nash: Yes.

Mr. McMillan: I was present at the time.

Mr. Nash: Yes.

Mr. McMillan: Yes.

Mr. Nash: Now was there anything further that happened in your interview with Mr. de Laurence?

Mr. Angier: Shortly after the interview, De Laurence called at my office and also his attorney, Mr. McMillan, and they wanted to know if I would allow them time to revise the catalogue. I told them they could take all the time they wanted, and they submitted a revision of certain portions of the catalogue which appealed to them as not being eminently proper, and left it for perhaps a week, and then the Doctor desired to change that, and I allowed him to come from time to time and take away what he had already submitted, and submit something new so that he would be entirely satisfied that we were giving him every opportunity to revise the catalogue in every way in which he saw fit, this all being done at his own request, and at his own suggestion without any suggestion by myself. And the revised catalogue which they finally submitted and which I submitted with my report, -I informed

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them that I would submit any statements that they might desire me to submit along with my report for what it may be worth, to go along with the evidence - and this is what they submit as what they say will be a revision of their catalogue showing what they are going to attempt to eliminate.

Mr. Nash: We will mark that Government Exhibit No. 16. Did you make any comparison, Mr. Angier, of this revised catalogue?

Mr. Angier: I made some comparison, yes sir.

Mr. Southerland: Let me glance at that a moment, will you?

Mr. Angier: Dr. de Laurence attached to the book in the front page a letter stating what his intentions are as to revision. A comparison of the book shows however, that the revised catalogue contains many statements which still might be excepted to.

Mr. McMillan: Well, that may be, I have not -

Mr. Nash: The Court is examining that catalogue, you may cross examine Mr. Angier in any way you wish if you see fit.

Mr. McMillan: Well, now, if it is all the same, I'd like to have it go over until the morning until I have a chance to consult with my client in reference to some of these things. Then I think that I might possibly bring out from Mr. Angier's certain points that would of advantage to us.

Mr. Southerland: Well, we'll adjourn then until half past ten tomorrow morning. And leave this revised catalogue here, I will look it over tomorrow morning when we resume.

Mr. Nash: Now just one other question, as a matter of fact

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(Pursuant to adjournment the hearing was resumed at 10:59
A.M., April 3, 1919.)

Mr. Southerland: You may proceed, Mr. McMillan, whenever
you are ready.

Mr. McMillan: Mr. Angier, at the time you started the
investigation of Dr. de Laurence's business were there any
obstacles placed in your way by the Doctor?

Mr. Angier: No sir.

Mr. McMillan: Did he give you free access to his place
of business?

Mr. Angier: He did.

Mr. McMillan: His records, his merchandise?

Mr. Angier: Yes sir.

Mr. McMillan: He said he would cooperate and tell you
anything you wanted?

Mr. Angier: He did.

Mr. McMillan: Have his statements been - have you found
that he has misrepresented to you in any way the state of
his business?

Mr. Angier: Well, I don't know as he has, I question one
statement he made but I have no way of proving it was not true.

Mr. McMillan: Will you kindly tell me what that state-
ment was?

Mr. Angier: That was the amount of the gross receipts
of the business, he stated to me he thought it was about \$7000
a year.

Mr. McMillan: The gross or net?

Mr. Angier: Gross.

Mr. McMillan: Gross receipts.

Mr. Southerland: Did you make any investigation of the money order records of the Chicago office to show what money orders had been paid to this concern?

Mr. Angier: No, I did not make an investigation along that line to show the amount, but I say that - Mr. McMillan wanted to know if I questioned any of his statements - and the only question I had was that - it appeared to me that the amount of the business, from the letters that the Doctor received and the volume of the floor space that he had that he must probably be taking in more than \$7000 a year in order to pay expenses; he has rented a whole floor in a building in Chicago, and employees two or three girls and his wife, I understand, also her sister.

Mr. Southerland: Is there any local business?

Mr. Angier: As I understand it not much local business.

Mr. Southerland: The business is entirely mail order.

Mr. Angier: The business is entirely mail order.

Mr. Southerland: They have a picture of an automobile delivery wagon on their letterhead, is that a figment of the imagination or do they have such an outfit for their local business?

Mr. Angier: I never saw an automobile in connection with this establishment.

Mr. Southerland: The letterhead is so framed as to create the impression, coupled with the signature "By _____ Mail Order Department," that there is a local establishment and that the mail order business is simply a branch. What

does the investigation have to say about that?

Mr. Angier: The investigation so far as I made it did not show any local business at all.

Mr. Southerland: All right, Mr. McMillan.

Mr. McMillan: What do you mean, as far as your investigation made, didn't show any local business, how would you form an opinion?

Mr. Angier: By talking to the Doctor as to how his business was carried on, which was through the mails and his statement that 70% of his business was mainly from the United States and 30% was, as I recollect, what he called, 30% was foreign, and of that 30% as I recall, being African, from Africa. The other way I had a knowledge was there was no indication of a local business.

Mr. McMillan: No salesroom?

Mr. Angier: No salesroom.

Mr. Southerland: That is what I was going to ask you. The establishment did not appear to be equipped for local business, in other words there was no store there?

Mr. Angier: No store, he occupies the third - fourth floor of one of the buildings and has the whole floor. The front part of the establishment is divided into a private office for De Laurence which appears to have nothing in it except a settee and a desk and a few chairs and a table. He had his wife employed in the correspondence, taking care of the correspondence, and back of that is the reception room, that is where the people enter if they would have business with him, and back of that separated by a partition is

a room where he keeps his books and different paraphernalia on shelves, his own private office being in the rear. At the times I have been there I have seen nobody packing up goods preparatory to having them shipped out by automobile and nobody has been calling there. I have never seen them calling there.

Mr. Southerland: That's the entire establishment, the fourth floor, nothing on the second or third?

Mr. Angier: No, nothing on the floors below that.

Mr. McMillan: That's right, it is the fourth floor.

Mr. Southerland: In your investigation of the respondent, did he make any claim with reference to any local business?

Mr. Angier: He made no claim at all of doing a local business, in fact he did state that he didn't care to have people call on his office for the purpose of doing a local business, anyway, he didn't mention drugs, but in the matter of teaching or coming there for the purpose of taking treatment - as to hypnotic treatment or treatment of that kind he didn't cater to that sort of business.

Mr. Southerland: Well, how about coming there to take lessons, did he run any school?

Mr. Angier: At the present time? When I was there he was not running a school and he stated he did not give lessons, didn't give private instruction, he would not give private instruction, but so far as I can ascertain from the literature at the time this man Williams came to Chicago he did have what he called an institute down on Michigan Avenue, but that was four or five years before and he moved from Michigan Avenue to 117 North Wabash Avenue.

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Mr. Southerland: Well, he may have been conducting a school but he is not conducting one at the present time?

Mr. Angier: So far as I can ascertain he is not conducting one at the present time.

Mr. Southerland: All right, Mr. McMillan.

Mr. McMillan: You stated yesterday, Mr. Angier, that you had had some talk with the Doctor about the man Scott?

Mr. Angier: Yes sir.

Mr. McMillan: Asked about the firm, you thought he had rather avoided an answer, isn't that right?

Mr. Angier: Yes sir.

Mr. McMillan: Didn't he tell you that he had had a partner named Scott whom he had bought out sixteen or eighteen years ago?

Mr. Angier: No, I asked him who Scott was and he said there was a man named Scott whom he purchased - from whom he had purchased a part of the business, and I said "Who was this man Scott," that is, his first name, who is he, I want to identify him absolutely. He could not - preferred not to tell me who he was. Well, I never found out, I think that will be shown in that statement, stenographic statement - that I asked him again on the second visit who the man Scott was and I don't know to this day who Scott is.

Mr. McMillan: Just a moment. Did you say the record of the second meeting, the meeting at which I was present, you put the question at that time?

Mr. Angier: I believe I did, the statement will show whether I did or not.

Mr. McMillan: I don't happen to recall that.

Mr. Angier: Well, it is in here.

Mr. Nash: Do you want to determine that?

Mr. McMillan: Oh, I don't think it is material because the Doctor will tell whether it was so.

Mr. Southerland: Yes.

Mr. McMillan: Regarding the Hongkong remedies you testified about yesterday, didn't the Doctor state that he had discontinued the sale of those remedies - that he had discontinued them several years previously?

Mr. Southerland: Which remedies?

Mr. McMillan: The Hongkong remedies.

Mr. Angier: I don't recall just at this time whether he stated that he -

Mr. McMillan: Well, then - the Doctor corrected me - that he had continued the sale of those remedies after this investigation started.

Mr. Angier: That may be true, but at the time of the investigation he had not said, I don't recall that he said at the time of the investigation that he had, prior to my investigation.

Mr. McMillan: No, but subsequent to the time of the investigation he had not sold any more of those remedies?

Mr. Angier: Yes sir.

Mr. McMillan: Now, Mr. Angier, regarding this Michael Williams matter, you stated that in correspondence with Dr. de Laurence he was led to believe he could become a great magician. From what did you reach that conclusion?

Mr. Angier: I reached the conclusion that Williams thought he could become a great magician from the correspondence which Williams has submitted, which passed between Dr. de Laurence and Williams, and also from a statement that Williams made to me.

Mr. McMillan: Well, have you that correspondence here?

Mr. Angier: The correspondence was introduced, yesterday.

Mr. McMillan: Will you kindly refer to such correspondence as induced you to reach that conclusion.

Mr. Angier: Taking in consideration the different circulars sent by Dr. de Laurence to Williams and they are here. I will read just a short letter, July 9, 1911, addressed to Michael Williams, The Dispensary, Lagos Hospital, Lagos, West Coast of Africa, Southern Nigeria:

"Dear Friend:

Your esteemed communication at hand. Catalogue has been sent as per instructions. We are enclosing you herewith order blank for the Book of Magical Art which is one of our best."

And that encloses book which Williams purchased from Mr. De Laurence.

Mr. Cox: That's Williams' name in it isn't it?

Mr. Angier: Yes, Williams' name.

Mr. Southerland: That book has not been put into evidence?

Mr. Angier: Yes, it has.

Mr. Southerland: What is the exhibit number?

Mr. McMillan: I think that was introduced anyhow yesterday.

Mr. Angier: Then there is a letter dated October 2, 1911, reading as follows:

"Dear Friend:

Your most esteemed communication received. Replying

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We beg to inform you that no books are sent out until the amount for same is sent in full. Enclosed you will find an order blank for the 'Great Book of Magical Art' which will be sent on receipt of one pound, seven shilling, and ten cents."

And the order blank was introduced here yesterday.

"October 2, 1911, enclosed you will find an order blank for our catalogue which will be sent for an additional sum of one shilling. The book referred to above is only issued in a limited edition and if you wish a copy you may send your order on receipt of this advice otherwise you may never have the opportunity."

Then comes a blank which has been sent to Williams and which Williams signed, ordering the famous book of "Hindu Spiritism and Soul Transition and Soul Reincarnation," and this says here:

"This famous Book of Death, Hindu Spiritism, Soul Transition and Soul Reincarnation -- Important notice - this famous volume positively teaches spiritism, astral forces, death, reincarnation, soul transition, astral dreams, spirit communication, clairvoyancy, what the condition of the soul is after death, its relation to, and how it exists, astral influences over the living; explains and teaches everything you ought to know. A most valuable and famous volume which teaches astral and spiritual forces, by the world's most famous and celebrated master and teacher of occultism and spiritism. A volume absolutely void of mysticism. Everything explained so that a child can understand it. By a master. You will never have another opportunity like this,"

and further matter along that line.

Mr. McMillan: Just a moment if you please, Mr. Angier, in relation to that circular -

Mr. Angier: The date isn't here, but it was enclosed in an envelope which is postmarked in January - no, October 17, 1911, addressed to Mr. Michael D. Williams, student in pharmacy, The Dispensary, Colonial Hospital, Lagos, Southern

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Nigeria, West Coast of Africa.

Mr. McMillan: Well, what I want is to find out, Mr. Angier, was how did you receive it from Williams, when he was in Chicago?

Mr. Angier: I received it from Williams when he was in Chicago and subsequently, as I recollect, Williams wrote to his brother Charles P. Williams then at Lagos and had him send down all the other literature which passed between Dr. de Laurence and the Williams brothers.

Mr. McMillan: Yes, was this circular among those that were sent from Africa or was it among the circulars which Williams handed you in Chicago?

Mr. Angier: I am unable to say.

Mr. Cox: What was the object of signing it?

Mr. McMillan: I am unable to say. This man worked for De Laurence, he might have obtained it from his shelves, the Doctor just told me that he doesn't recall this correspondence and this man was a pretty shrewd negro, a lot of those he could have obtained right from the shelves for the purpose of getting even if he wanted to.

Mr. Cox: Doesn't it appear, read it.

Mr. Angier: The blank starts out this way, it says:

"Gentlemen:

Enclosed herewith find \$8.00,"

and the \$8.00 is stricken out and \$1.50 put in,

"- for which please ship me the 'Famous Book of Death, Hindu Spiritism, Soul Transition and Soul Reincarnation' of which you have absolutely guaranteed to be a volume of

ancient Hindu and celestial fire written and arranged by Dr. de Laurence for the self education and instruction of the students and which you guaranteed to be just as represented in this order blank. This guarantee is absolute. It is further understood that after having had this volume in my possession 24 hours if I do not find it exactly as represented by you as stated above you agree to refund to me upon return of this volume in good order at your expense the entire sum and amount which I have paid for it. This special edition of this former \$8.00 volume will be sold for only \$1.50 just to introduce this famous work. Write plainly.

(Signed) Michael D. Williams."

Mr. Cox: Is that on the blank face of this?

Mr. Angier: It is the name written there?

Mr. Cox: Well, you said signed.

Mr. Southerland: Where did you get this?

Mr. Angier: That was submitted to me by the man Williams when he made his complaint to the Post Office at Chicago.

Mr. Southerland: Well, if this was the order blank that Williams sent into this firm how did Williams happen to have it in his possession?

Mr. Angier: I don't know unless he retained a copy of it just for his own purposes.

Mr. Cox: Look at that file and see if there isn't an envelope attached addressed to Williams.

Mr. Angier: That's the letter addressed to Williams, and the letter he submitted to me, I took out the enclosures and the letters and bound them together as they came.

Mr. Nash: I don't think it makes a great deal of difference anyhow.

Mr. McMillan: No, but I want to show that there is a desire by this colored man - he was simply trying to get even,

the money he had paid had all been refunded before this complaint was made.

Mr. Nash: I don't doubt that he was trying to get even, his motives were bad.

Mr. Southerland: This literature here, Mr. McMillan, seems to be the general line of stuff that has been introduced in other cases, and you will observe that attached to the various exhibits are the envelopes in which they purport to have been sent, and I observe that the envelopes bear postmarks of Chicago that correspond with the dates that appear on the letters, for instance, here is a letter addressed to Williams, February 19, 1912, to which is attached an envelope addressed to him postmarked Chicago, February 19, 1912, and here is a letter addressed to him, January 10, 1912, and attached to that is an envelope postmarked Chicago, January 11, 1912; and another letter dated October 16, 1911, attached to which is an envelope postmarked Chicago, October 17, 1911; another letter addressed to Williams, December 27, 1911, attached to which is an envelope postmarked December 28, 1911, addressed to Williams; and so on through the files.

Mr. McMillan: Well, we just want to know the contents of the letters, that is the main thing, but my only point is to try to show this, this Williams wanted to get even because of the Doctor catching him in - while a girl was on a ladder trying to look up her clothes, a typical blackmailer's game, caught him, and then discharged him. And all this trouble came

after that. He had been working for the Doctor six months and he had access to all this literature. Now all the money he had advanced was returned to him before any of this complaint was made, and this was a case of getting even and I simply want to find the letters of course, that are filed by De Laurence, Scott & Company, but I don't feel that the circulars in this case should carry much weight because they are simply the same copies that might have gone to other people.

Mr. Nash: I think it should carry weight in this particular case because it was due to the representations contained in them that Williams was induced to do so.

Mr. McMillan: Oh well, the man was perfectly satisfied and there in Chicago worked for the Doctor for six months.

Mr. Nash: But you see it shows what these representations led into. He may have been satisfied but that may not conclusively prove that the representations made to him were not fraudulent.

Mr. McMillan: Oh, that may be, I don't question that.

Mr. Nash: So you see, we have a case where representations induce a certain line of action and these representations are alleged by the Government to have been fraudulent. Now, if the contention of the Government is true we have shown the effect also of those representations.

Mr. McMillan: Yes, providing you show that those representations so far as the circulars were concerned were actually sent, that is the point, (whether) they actually went through the mails. If, for instance, some of those were taken from the files when he wanted to get even - as I say he wanted to create trouble for de Laurence - if they were taken from

the shelves where he had access and he simply thinks it will be a good thing to use against him, then that would be a different thing.

Mr. Nash: Can you show that, I think there is *prima facie* proof here that these were sent through the mails.

Mr. Cox: That is a conjecture up to this time.

Mr. McMillan: I understand.

Mr. Southerland: There is just this about it, Mr. McMillan, I want you to understand that we don't care anything about this fellow Williams, I judge from what you say about him and what Mr. de Laurence told you about him that he very well deserved to be cracked over the head with a chair. Now we have not any regard or respect for Williams at all, we don't care anything at all about him, he has got nothing at all to do with this case. What we are interested in solely in this case are these letters which speak for themselves, no matter whether they are addressed to Williams or the Mayor of New York, the representations are there. Now so far as the proposition as to whether Williams could or could not have substituted circulars here, *prima facie* these things went through the mails. Now I have just casually gone over them and I find envelopes there - and I find envelopes that have gone to the Chicago postoffice corresponding with the dates on the letters. Now I will be glad to have you examine that file carefully and go over it with the Doctor and if you think anyone of those circulars has been substituted by Williams point it out to us, we'll be glad to have that information. We would not permit Williams to impose on us any

more than we would anybody else.

Mr. McMillan: I thoroughly understand, but it was, Judge, I sought to point out what opportunity he would have with these particular papers to substitute whether the postoffice inspector had received them from Africa or had them handed to him here, and those that had been handed to him here we would like to possibly look into a little bit.

Mr. Southerland: Well now, when did Williams come to this country, do you know?

Mr. Angier: About May 7, 1914.

Mr. Southerland: Did he immediately enter the employ of the respondent?

Mr. Angier: I think he reached Chicago about that time and he immediately went up to Dr. de Laurence's Institute.

Mr. McMillan: The Doctor will be glad to answer any questions you may wish to ask at this point.

Mr. Southerland: I just wanted to find out what the inspector knew about that. When did Williams hand you these papers, Mr. Angier?

Mr. Angier: I don't recall the exact date Williams handed them to me.

Mr. Southerland: Well, approximately.

Mr. Angier: I think it was in, I am not sure just when it was, it was some months afterwards, it was when he had his trouble with Dr. de Laurence and after he had gone to the police department and they had sent him over to the Post Office Department to make a complaint, and there might be some papers that would fix the date, but I don't believe I brought anything here that would show that.

Mr. Southerland: Was Williams' complaint the origin of this case?

Mr. Angier: No, Williams' complaint was not the origin of the case. There was another complaint made about two years before Williams came to Chicago and that was the time the Doctor was at his Michigan Avenue place and the police had gone in there and sort of made a raid of some kind and it appeared in the newspapers, a story of the supposed occult, it was called the Order of the White Seole and the Black Rogues. I always took that as being rather a newspaper story and did not place any particular faith upon it. But at that time the Police Department turned over to the Post Office Department complaints from men and women who had sent to the Doctor and received several of the books. I had sent those down here and they failed to show up or I could produce them. They may come today and I can give you that woman's name, but I didn't include it in the report for the reason that I didn't place much weight upon it.

Mr. Southerland: Yes, go right ahead.

Mr. Angier: There is one other letter here that will answer your statement better, and that is the letter which appears in, a letter postmarked Chicago, February 19, 1912, addressed to Michael D. Williams, The Dispensary Colonial Hospital, Lagos, West Coast of Africa. This letter is headed:

"De Laurence, Scott & Co., General Offices 603-604-607-608 Morton Building, 538 S. Dearborn Street, Chicago, Ill., U.S.A., February 19, 1912.

Mr. M. D. Williams,
Lagos, West Coast of Africa,

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607-608 Morton Building, 538 S. Dearborn Street,
Chicago, Ill., U.S.A., February 19, 1912.

Mr. M. D. Williams,
Lagos, West Coast of Africa,

"Dear Friend:

Having found you sincere and worthy of this work, therefore I recommend you to my master in India whose name was Kalama Moontaj that he may initiate you to the work. He likes those who wants to be sincere student in occultism. He will teach you free without taking money, if you give him money he will refuse it and tell you that Asakee never wants money when he was teaching his Chelas (disciples)."

Mr. Southerland: Initiated it to him in India.

Mr. Angier: That's what he says.

--Kalama Moontaj was the same man who initiated me to this occult work in India. I was in the same position which you were now, before I was initiated to the work. I want you to come in time for your initiation, your boarding and lodging will be free as you have been found sincere student and worthy of the work.

"Please let me know the date that you will start.

Yours very sincerely,

(Signed) Dr. L. W. DeLaurence."

Mr. McMillan: Well, that answers my question as far as that case is concerned.

Mr. Cox: Seems to be pretty conclusive that that was sent through the mails if that's what you want.

Mr. McMillan: Yes, I think any papers that were signed, but there are some of those things, this fellow was an intelligent blackman and one of the most dangerous kind. He had the opportunity of tampering if he wanted to and we don't know when he may have decided that he wanted to get his money back, he may have during the months he worked there, he had had the opportunity of taking those from the shelves.

Are you familiar with the signature of Dr. de Laurence?

Mr. Angier: No, I am not familiar with it, I saw repro-

ductions of it on the letters.

Mr. McMillan: Will you kindly compare that with the signatures you have in the same file?

Mr. Angier: I don't know that I have any others.

Mr. McMillan: He never signed that letter.

Mr. Nash: There is a printed signature here, don't seem to be any written signatures.

Mr. Southerland: I think that is a rubber stamp, isn't it?

Mr. Nash: Most of them are a rubber stamp, but this appears to be a written signature.

Mr. Southerland: Is it?

Mr. McMillan: Yes.

Mr. Nash: It is quite similar.

Mr. McMillan: It is quite similar.

Mr. Southerland: Isn't it similar to this.

Mr. Nash: Quite similar, it may be an imitation though.

Mr. McMillan: I know his writing so well.

Mr. Nash: He can testify to that more effectively than anybody else.

Mr. McMillan: I know, but this -

Mr. Cox: Well, we may be able to find out whether he gave authority to somebody in his office to sign -

Mr. Nash: The inference would be, I suppose that this was a copy made by this fellow Williams.

Mr. McMillan: Yes, it is not on a letterhead, and all their business was done on stationery of that kind; it is strange that it should be written on stationery of this kind, and the signature isn't correct.

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Mr. Nash: It is strange, it struck me at the time, of course, this is a peculiar case however, the circumstances are peculiar.

Mr. Southerland: We'll be glad to have the Doctor's testimony. In fact I should like very much to have you go over those papers and point out any discrepancy.

Mr. McMillan: Well, we'll be glad to do that.

Mr. Southerland: Yes, if these papers aren't accurate, aren't an accurate representation of exactly what transpired why we are as much interested in knowing it as you are.

Mr. McMillan: Yes, I have no doubt.

In many of your test cases, Mr. Angier, have you found similar letters to these?

Mr. Angier: No, I have not.

Mr. McMillan: This is the only one?

Mr. Angier: You mean letters not written on letterhead?

Mr. McMillan: No, but letters, similar letters - in context?

Mr. Angier: No, I have not any letters of that kind, I didn't take any work in hypnotism -

Mr. McMillan: Well, this was the main letter on which you formed your conclusion that Williams had been defrauded, was it not?

Mr. Angier: That is one of the letters, I took that in connection with different other letters here and also the circulars.

Mr. McMillan: Yes, I think that's all we want to ask you, Mr. Angier.

Mr. Nash: No re-direct, that's all, Mr. Angier.

Mr. Southerland: You can proceed with your defense then,

Mr. McMillan.

Mr. McMillan: Doctor, please state your full name.

Dr. de L: Lauren W. de Laurence.

Mr. McMillan: Where do you live, Mr. de Laurence, or Doctor?

Dr. de L: Chicago.

Mr. McMillan: How long have you been in Chicago?

Dr. de L: Twenty years.

Mr. McMillan: How long in your present business?

Dr. de L: Twenty years in Chicago.

Mr. Nash: Well, is that entirely in response to Mr. McMillan, do you mean to say that you were in the business before you came to Chicago too?

Dr. de L: Yes sir, that is, not in the mail order business.

Mr. McMillan: Where were you in business before you went to Chicago?

Dr. de L: Pittsburgh.

Mr. McMillan: Were you engaged in the same line?

Dr. de L: Well, then I was doing stage work, on the stage, hypnotism, and giving instruction on psychological lines.

Mr. Cox: How long?

Dr. de L: Well, I suppose, Oh, about ten years.

Mr. Cox: Before you went to Chicago?

Dr. de L: Yes sir, you see I reproduced write-ups in
? papers, surgical operations, hypnotism and so on.

Mr. McMillan: Did you write any books previous to going to Chicago?

Dr. de L: Yes sir.

Mr. McMillan: What were they?

Dr. de L: Well, my first book was a work on hypnotism. While I was on the road I wrote some manuscript and submitted

it to Mr. Fred Drake, of Chicago, who was then with the M. A. Donahue Company, and Donahue did not care to publish the book. Mr. Drake afterwards identified himself with the Henneberry Company. He told me when he got the manuscript he was interested in it and afterwards he wrote me -

Mr. Southerland: What is the name of that Company?

Dr. de L: Henneberry & Co.

Mr. Southerland: H-e-n-n-e-b-e-r-r-y Company.

Mr. McMillan: Henneberry & Company, it is a big publishing house, go on.

Dr. de L: Well, Mr. Drake remained with Henneberry, I suppose nearly two years, and this book had a large sale with the bookhouses there, I came to Chicago at that time, I hadn't done anything in the mail order way, and I called on Henneberry for an accounting, I was to get ten percent royalty. When I asked Henneberry for an accounting, he said "Doctor, you owe just \$15.00 for merchandise." I had taken that amount of books from the firm, that is, to sell them, - so upon investigation I found that Mr. Henneberry had not lived up to his royalty contract, he had charged it against my royalties because of typesetting a production of the book. That not being in the contract I took the matter up with a lawyer, I got a check I believe for \$350.00 from the Henneberry Company for royalties on the books, and at that time Mr. Drake withdrew from the Henneberry Company and went into business for himself.

Mr. Cox: Publishing business?

Dr. de L: Yes sir, it is now known as the F. G. Drake Company. I got a little ahead of my story there, gentlemen. I did not get a satisfactory settlement from Henneberry, of

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course, I went with my complaints to Mr. Drake, and he showed me the order books of the Henneberry Company on the road, and he told me the bookbuyers had wired in that my book supplanted every other book that they had. So that encouraged me in the book business and so Mr. Drake said to me that he'd like to have a book on hypnotism but he didn't want it under the name of professor inasmuch as at that time the New York Institute of Science and other concerns were putting out a mail order course in typewritten form and asking \$50 to \$150 for it so he said to me: "Write a book under the name of hypnotism," I don't want to plead innocence or anything of that sort, but when I wrote that book under the name of Dr. de Laurence, - I understood that when I wrote that book under the name of Dr. de Laurence that I was not liable. I had a little trouble with Mr. Drake about the royalty business. I did not seem to get a satisfactory settlement from him. He and I entered into a deal, and I took one book from him. He had two of my books on royalty contracts and I gave him one book and took one myself to publish and then I bought several books from the Henneberry Company, and then about this time I published this book Mr. Angier referred to here called "The Book of Death."

Mr. Southerland: This one you mean, let me see if I understand you. The first book that you wrote was the book of hypnotism?

Dr. de L: Yes sir, you have that.

Mr. Southerland: Did it purport to teach the art of hypnotism, how to hypnotize?

Dr. de L: Yes sir.

Mr. Southerland: What was the second book which you wrote?

Dr. de L: Well, the second book was on hypnotism.

Mr. Southerland: Did that purport to teach the art of hypnotism?

Dr. de L: Yes sir, that was a sort of revised edition of the first book, put out under another title.

Mr. Southerland: And what was the next one?

Dr. de L: The next one was "The Book of Death."

Mr. Southerland: What does that purport to teach?

Dr. de L: That takes up the question of future life, takes up the question as to what extent the soul after it passes out of the body sustains any psychological relationship to the soul in the body. I suppose you could call it under the heading "Spiritualism."

Mr. Southerland: Does it purport to do anything at all?

Dr. de L: Well, yes sir, the claim is made in that circular, the explanation that it teaches --

Mr. Southerland: Teaches what?

Dr. de L: Well, what should be called, or could be called the interior concentration of mind.

Mr. Cox: What does that mean?

Dr. de L: Well, that could best be understood I believe by explaining - centering the mind or the consciousness inward.

Mr. Cox: That's what the term would indicate.

Dr. de L: Yes sir, I believe that is referred to in the scriptures - developing the inner or spiritual sight on the theory that inasmuch as we suspend the physical or the sense organs of a man we have a development of his inner sight. Now that term, - that condition, I understand, is known in the

orient as a state of introspection; I suppose, from the standpoint that we view it in the western country the man is in that condition better when he is sound asleep than when he is awake.

Mr. Southerland: Well, I don't yet quite understand what the book purports to teach.

Dr. de L: Well, I don't think that is set out in there that the book teaches any particular development or work of that kind or anything that could be accomplished, - only setting out in a certain manner that the soul survives the body and that it has a certain effect one way or the other. If I recollect the book although I think that book must be sixteen years old, I think the principles laid down in that book are true from a moral standpoint.

Mr. Southerland: Oh, I don't doubt it.

Dr. de L: I have plenty of testimony.

Mr. Southerland: I have no doubt of that for a moment, I don't think there is anything of that sort involved in this matter - any question of the morality of any of this matter, so far as I know. Well, now, go right ahead, Doctor, you said, you got to the point where you had some trouble with Mr. Drake over the royalties and you withdrew one book from Mr. Drake and left him one and had the Henneberry Company publish one for you?

Dr. de L: Yes sir, then I purchased a set of plates from Mr. Drake, - I purchased at that time from Mr. Drake a duplicate set of plates of the Sixth and Seventh Books of Moses.

Mr. Southerland: Your book?

Mr. de L: No, it is a book known as the Sixth and Seventh book of Moses, and this book we have here in the advertising called "Albertus Magnus."

Mr. Nash: Sixth and Seventh Books of Moses, are they supposed to be lost books that have been recently found by men?

Dr. de L: No, I believe, - whether they belong to the Apocryphal books, I don't know, - but they are books that were excluded from the Canonical Bible, but this book is supposed to be a translation from the books of Moses.

Mr. Nash: All right.

Mr. Southerland: Where did Mr. Drake get the manuscript, do you know?

Dr. de L: I couldn't say, the F. G. Drake Company publishes that book now under the title "Mysteries of the Egyptian Deity," though where Mr. Drake obtained the plates I don't know.

Mr. Southerland: But that is the same thing you published yourself under the name Albertus Magnus.

Dr. de L: Yes sir, I used the copy in my catalogue that I got from Mr. Drake when I got the plates.

Mr. McMillan: That's Albertus Magnus?

Dr. de L: No, the Sixth and Seventh Books of Moses.

Mr. Southerland: Did you make any inquiries from Mr. Drake at the time as to where he got these books, tell us how you came to purchase it from Mr. Drake and whether you made any inquiry from him as to where he got the plates?

Dr. de L: No, I did not make any inquiry, I bought the book because there were many people selling it at that time for \$5.00 a copy and I supposed it would be a good seller.

Mr. Nash: You are talking about the Sixth and Seventh Books of Moses?

Dr. de L: Yes sir.

Mr. Southerland: In other words Albertus Magnus?

Dr. de L: No, they are different books. You see we had a Sixth and Seventh Book of Moses, eight, nine, ten and eleven, but the eighth, ninth, tenth and eleventh were published in Turkey and have never been translated into English, and I suppose this present book that Mr. Drake had was translated from the German.

Mr. McMillan: Well, will the same rule hold as to Albertus Magnus, you say you purchased that the same way?

Dr. de L: I bought that about the same time. I took a different method of advertising, that first cut that appears in our catalogue was a reproduction of the index from the book contained in the book itself, we added nothing to that.

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Mr. Nash: You mean the description of the book, you use only the index?

Dr. de L: Yes sir, that's published only in the book.

Mr. Nash: Is there any other description of what the book is?

Dr. de L: Outside of a very limited copy where the cut appears in the catalogue we added nothing to that.

Mr. Southerland: Well, you were speaking of Albertus Magnus now, or the Book of Moses?

Dr. de L: Albertus Magnus.

Mr. Southerland: Well, of course, there is a great deal about Albertus Magnus in your catalogue which isn't actually in the book itself, - that is to say you have descriptions of what the book is, have you not, in your catalogue?

Dr. de L: Nothing outside of what appears in the book itself, in the list of contents or index.

Mr. Southerland: Well, now, are you certain about that?

Dr. de L: I believe I am, yes sir. I think I indicated in my copy - the book you have there, - where it is taken from, which of the books.

Mr. Southerland: Well now, we'll just take page 214 of your catalogue, here is a purported account of Albertus Magnus, and a description of who he was, and on page 215 there is a picture of Albertus Magnus:

"Egyptian secrets or white and black art for man and beast. These three volumes were translated from the German into English and before being sold in one volume by de Laurence, Scott and Company had become scarce and very rarely met with and were sold at very high price by booksellers of rare occult books."

Mr. Southerland: "Rare offer, special \$25.00 values, three volumes printed and bound in one new revised and enlarged edition printed on best paper, handsome cloth binding now being sold exclusively by de Laurence, Scott and Company for \$1.50."

That doesn't appear -

Dr. de L: That is all of our copy on that page. What appears under the cut? I am not familiar enough with that in the catalogue, but I believe that appears in the book.

Mr. McMillan: Will you refresh your memory by looking at it?

Dr. de L: Why yes.

Mr. Southerland: Page 214, is that in the book?

Dr. de L: I can't say whether this copy is in the book.

Mr. Southerland: Well now, you know this is not in the book, page 215, now page 216 -

Mr. Cox: What is that, your revised catalogue?

Dr. de L: Yes.

Mr. Southerland: All right, suppose you go right ahead now,

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Doctor. The hypnotism book advertised on page 226 is the first one, the hypnotism book advertised on 224 is the second one?

Mr. Nash: That's in the revised copy?

Mr. Southerland: No, it is in the original. I am reading the original page numbers. And page 228 of the third book, which was published by the Doctor. Referring to what appears on page 227 of the catalogue entitled "Hypnotism in the War," and not including the "Keys of Solomon." Suppose you just go right ahead with your story, Doctor.

Dr. de L: I don't know as there is much more to tell, Your Honor, any more than I bought in books.

Mr. Cox: Let me ask him one question right there, if you have sort of stopped.

Dr. de L: Yes sir.

Mr. Cox: You say that hypnotism is a pain killer, "soldiers relieved by hypnotism," what do you mean by that, that while he is under the influence of the hypnotic spell or effect that the pain is deadened, or that it permanently kills pain and relieves -

Dr. de L: You are under the impression that that is mine, it is a reproduction.

Mr. Cox: I see it in your catalogue.

Mr. McMillan: It states that it was taken from the Chicago Daily News of December 17, 1917.

Mr. Cox: I see, but didn't he adopt it as his own?

Mr. de L: I give credit to the article.

Mr. Cox: I say, you adopt it as your own in your circular.

Mr. Southerland: That is a question of law.

Mr. McMillan: I hardly think he would be cited if he did that.

Mr. Southerland: Oh, but it is unquestionably material to test that, he is absolutely responsible for it regardless of where he got it, if he puts it out himself it is his, but that is a matter of law and it doesn't make any difference about discussing that at this time.

Mr. Cox: I don't know whether you want him to answer the question or not, I thought it was a question of some interest as we were passing -

Mr. Southerland: Yes, I would like to have an answer to your question. (The question was read).

Dr. de L: Well now, about the first part of that, about hypnotism being a pain killer, I don't think that the man who wrote the article understood the subject enough to treat it right, but it is a well-known fact that anaesthesia can be produced in hypnotism to such an extent that you get a bloodless amputation of a limb.

Mr. Cox: Get what?

Dr. de L: Get a bloodless amputation of a limb, and to what extent hypnotism is used in war I don't know, but I do know that we can hypnotize a person and put him into such a condition that you can go into an artery and not get a hemorrhage, and stick a pin into him.

Mr. Southerland: Without drawing blood?

Dr. de L: Yes sir.

Mr. Cox: Well, that's very interesting, you say that you kill pain, relieve pain, by means of hypnotism, do you do that permanently, or is the fellow when he comes from under the spell subject to the same thing?

Dr. de L: Well now, pardon me, do you mean to that - I'd

that I'd, like to understand just how you mean that, I will answer the question. However, I think that would depend a great deal upon the instance, - the origin of that thing, it might be a headache, it might be rheumatism, it might be an acute condition one way or another.

Mr. Cox: I don't want to pursue that any further, - very interesting -

Mr. Nash: Let's get through with the direct.

Mr. McMillan: Well now, you gradually added to your stock of books, did you, that were published under your name?

Dr. de L: Yes sir.

Mr. McMillan: How many books in all did you publish?

(94-B)

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Dr. de L: I don't know, I never checked those off, there was a large number of them.

Mr. Southerland: I didn't hear you, Doctor.

Dr. de L: I say, I don't know without checking them off.

Mr. Southerland: Do you know approximately, - to the best of your recollection?

Dr. de L: I think it would be a little hard for me to state.

Mr. McMillan: Well, 150, did you publish that many?

Dr. de L: Well, I might -

Mr. Southerland: Do you mean have that many for sale, which do you mean, Mr. McMillan, did he have that many for sale?

Dr. de L: I don't think so.

Mr. McMillan: That he published, books that he bought the plates and copyright of, you haven't that many. Did you publish many books of other companies?

Dr. de L: We sell some of Laird's and Lee's, some of Drake's some of Mackay's in Philadelphia, and different books of that kind. I suppose that we still advertise almost half as many books outside as we do our own, that by other titles.

Mr. McMillan: What do you handle outside of books?

Dr. de L: Well, there is medicine, jewelry, and what might be termed occult accessories, that is, incense, candles, crystals, and so forth.

Mr. McMillan: What jewelry do you handle?

Dr. de L: Well, we specialize and feature signet ring, snake ring, diamonds, watches, chains -

Mr. McMillan: Have you with you any samples?

Dr. de L: I have some samples of the signet ring.

Mr. McMillan: Would you mind looking at that, is that one of them?

Dr. de L: Yes sir.

Mr. McMillan: Do you manufacture them?

Dr. de L: No.

Mr. McMillan: From whom do you purchase them?

Dr. de L: That ring is bought from Osby and - I think it is Osby- and Barton, that name isn't given here, it is a well-known ring, it is known as the O.B. ring, I think it is Osby-Barton Company.

Mr. McMillan: From whom do you secure them?

Dr. de L: Charles Winship and Company.

Mr. McMillan: 707 Masonic Temple, Chicago?

Dr. de L: Yes sir.

Mr. McMillan: Now look at that ring, Doctor, what do you call that?

Dr. de L: That's what is called the coral cameo ring.

Mr. McMillan: Did you purchase those in the same place?

Dr. de L: I buy that from an Italian firm in New York.

Mr. McMillan: Do you know the name of the firm?

Dr. de L: I don't know it now, of course, I have it in our files, they are importers of corals.

Mr. McMillan: Is that similar to the other ring?

Dr. de L: Yes sir.

Mr. McMillan: Was there a difference in the weight of those two samples?

Dr. de L: I think possibly there might be a difference of one-half pennyweight, one might run six and one half and the other seven pennyweight.

Mr. McMillan: You purchase those in different sizes,

different weights?

Dr. de L: Well, we buy those rings by the pennyweight, we pay a dollar a pennyweight just the same as you buy - I could well illustrate, say you buy a thousand cakes and pay so much a pound for them, we buy them by the pennyweight, they come in various sizes.

Mr. McMillan: You have one sample here, haven't you, Doctor?

Dr. de L: I believe I have.

Mr. McMillan: Is that one of your watches?

Dr. de L: Yes sir.

Mr. McMillan: Can you tell what that movement is?

Dr. de L: Well, this is a watch, it is a 19-jewel Elgin, known as the B. W. Raymond railroad watch, I think it is, the other watch here I believe is -

Mr. McMillan: Are these watches supposed to have any psychic influence or occult influence?

Dr. de L: No sir, we don't list them as that, we simply list them as a watch. This is a 21-jewel Hamilton. There is no copy on these watches except what might appear as a brief description of the movement.

Mr. Nash: They don't seem to be involved in the issues of this case.

Mr. McMillan: I think they are to this extent of showing that the charges there by customers that he is engaged in a fraudulent business and he does nothing but advertise worthless paper, - I want to show - we want to - propose to show the percentage of his business that is such that the Government would not complain of it. I think we should show that.

Mr. Nash: You are going to show the amount of business along

other lines and what he does along this line?

Mr. McMillan: Yes, that's the idea.

Mr. Nash: All right.

Mr. McMillan: We will introduce this in evidence, take this red cameo ring, make it defendant's exhibit A.

Mr. Southerland: Well, I don't think it is necessary to leave these things here, we will make a note - let the record show that we have seen them, you can identify them as exhibits and retain them in the possession of the respondent.

Mr. McMillan: We will introduce them however.

Mr. Southerland: We don't wish to become charged with the responsibility of them. They may become lost.

Mr. Nash: And now those coral rings - I think the Court should realize that they don't fall in the same category and that the watches seem to be the only thing that doesn't -

Mr. McMillan: Well, we will introduce them for identification.

Red coral ring introduced as defendant's exhibit A, and gold signet ring defendant's exhibit B, an Elgin 19-jewel B. W. Raymond movement, twenty-year case, exhibit C; and as exhibit D an Elgin 21-jewel Hamilton movement. Those watch movements are standard movements, are they not, Doctor?

Mr. Nash: Oh, we'll admit that.

Mr. McMillan: Yes, I know.

Mr. Southerland: What do they sell for?

Mr. McMillan: What do the movements sell for in your catalogue, Doctor?

Dr. de L: I'd have to refer to that, I think we cut the price of all of those watches.

Mr. Southerland: Oh well, it isn't material.

Dr. de L: The B. W. Raymond I have listed at \$54.00.

Mr. Cox: There is no claim in the citation against the watches, is there?

Mr. Nash: No.

Mr. McMillan: No.

You handle other jewels outside of watches and rings?

Dr. de L: Watch chains, diamonds, stickpins and gold rings.

Mr. McMillan: Do you know about what percent of your business would come under the general term of occult?

Dr. de L: Well, I don't know, Mr. McMillan, that word "occult" has many ramifications.

Mr. Nash: Of course, it is hard for you to state, can't you answer this kind of question: How much of your business is simply the ordinary sale through catalogues of goods that have no connection with hypnotism or occult or mystic matters at all, for instance like these watches are sold - you say they are simply sold as watches with a statement as to the movement or something of the kind?

Dr. de L: Well, you see, we have various books, we have dictionaries, we have Bibles, we have several books, so to speak, so I don't think, I don't think, that over 30, possibly 35 percent of our business would consist of anything that might be considered objectionable by the most materialistic.

Mr. Nash: Well, we object to that.

Mr. McMillan: Of course, that's a conclusion.

Mr. Nash: But the question as to whether or not this business is objectionable in any phase of it is something for the Court to decide.

Mr. McMillan: That's true, but for that reason I think my first question would be, if the Doctor can answer, would be more to the point.

Mr. Nash: All right, we'll be glad to have it if you can tell us.

Mr. Cox: In its various ramifications so as to meet his objections.

Mr. McMillan: Yes.

Dr. de L: Well, I should think 30%.

Mr. McMillan: 30%?

Dr. de L: I should judge that.

Mr. Nash: How about that hypnotism, all that?

Mr. Southerland: How about the medical part of it?

Mr. Nash: Medical part of it, all of which are involved.

Mr. Southerland: Well now, let's get it this way. How much of this business relates to the sale of watches and jewelry and the sale of the Bibles?

Dr. de L: If I gave an answer it would have to be an approximate one, I don't know.

Mr. McMillan: That's all that's necessary, Doctor, as near as you can tell.

Dr. de L: In basing an answer on that - I don't know how to answer that - whether upon the amount of receipts or amount of copy in the catalogue.

Mr. Southerland: Well, receipts.

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Dr. de L: On the receipts? Well, of course, if on the receipts the watches and jewelry would have the best of it because if we sell a book for \$1.50 we've got to sell a large number of books to get as much as for a watch.

Mr. Southerland: Well, on the total number of sales.

Dr. de L: Well, the jewelry there has the best of it, as far as the receipts of it are concerned.

Mr. McMillan: On the number of sales.

Dr. de L: Well, then, it would go the other way, it would go with the books.

Mr. McMillan: Well now, what percentage of the books that you sell come under the term occult, what percentage of books?

Dr. de L: That would include all books that treated on the different phases of psychology and the different subjects of that kind?

Mr. McMillan: Well, what percentage of your books treat of that subject?

Dr. de L: Well, I should say 60%, possibly more.

Mr. McMillan: But in volume of business, in dollars, I believe you stated that about 30% was occult, is that right?

Dr. de L: No, I don't think that I made a statement of that kind, Mr. McMillan, I don't think that question was asked, considering it from a financial standpoint.

Mr. McMillan: Well, how did you understand the question?

Dr. de L: I made that statement of 30% - I believe, I was under the impression that you meant the amount of copy and the number of books in the catalogues that may be considered objectionable. You see there has been two or three different questions put to me, there was one about the amount of jewelry

and the other one was to discriminate between the books that were considered psychological or occult and those that were not -

Mr. McMillan: Yes, and you said the 30% was psychological or occult?

Mr. Cox: No, he said 60%.

Dr. de L: I said 60% and 30% would be considered objectionable, and you see another question I had in mind, the accessories would be considered objectionable, such as incense and so forth.

Mr. McMillan: In other words you are figuring on the total business, that there was about 30% that the Government could consider objectionable?

Dr. de L: Yes, as far as the receipts are concerned because our sales aren't heavy, in fact there is a question in my mind as to whether the sales justify the copy which is carried on these articles.

Mr. Nash: What is your entire gross business?

Mr. McMillan: Sir?

Mr. Nash: What is your entire gross business?

Dr. de L: That is a year?

Mr. Nash: A year, yes, gross receipts.

Dr. de L: Mail order, - I could not tell you that, I don't keep any books, I'd have to approximate.

Mr. Nash: You don't keep any books at all?

Dr. de L: No sir.

Mr. Nash: What would you say was the approximate amount?

Mr. McMillan: The mail order business you want, do you?

Mr. Nash: The mail order business, that's the only business you do, isn't it?

Dr. de L: You see it has only been recently, in the last year or two, last two years, that I have done any business to

amount to anything. I suppose that in the last year I have gross receipts somewhere around \$40,000?

Mr. Nash: You couldn't tell from that about how much of those gross receipts was on this occult side of the business, and how much of it was due to the other side, - as a matter of fact wasn't a great majority of it from the occult?

Dr. de L: No sir.

Mr. Nash: Wasn't it the sale of these magic books or accessories?

Dr. de L: Please permit me to withdraw that answer, do you mean all books that treat of psychological subjects?

Mr. Nash: Yes, I mean all matter that might be covered by the citation in the case, charges.

Mr. Cox: Do you remember -

Mr. Nash: Of course, the question calls for a conclusion.

Mr. McMillan: I think the question is hardly clear to the Doctor, there are a number of books published you know, that he sells, that are not brought into question in this hearing.

Mr. Nash: I want to include the Master Key and books of that character.

Dr. de L: You want to include the Master Key?

Mr. Nash: Yes.

Dr. de L: Self Consciousness in public?

Mr. Nash: Yes.

Dr. de L: How about the ? Gospel?

Mr. Nash: I never heard of it?

Dr. de L: There is another book there called - ?

Mr. Southerland: Suppose you put it this way, the jewelry business, except the jewelry that is sold in connection with the occult, - those two rings I have in mind particularly, - and the Bibles in one class, and the balance of his business

in another class, and tell us about the relative portions -

Dr. de L: Well, did you say the Bibles?

Mr. Southerland: The Bibles and the jewelry that doesn't pertain to the occult, and then the balance of your business, can you divide them that way, let's divide it that way.

Dr. de L: Well, you want my answer based upon the receipts?

Mr. Southerland: Yes, upon the receipts, the Bibles and the watches, and such other jewelry as are not contained in the occult on one side and then the balance of the business -

Dr. de L: Well, the receipts would run about 60%, Bibles, watches and jewelry.

Mr. Nash: And 40% of the other?

Dr. de L: I should judge so, because while the number of sales would be larger the amounts received would be smaller.

Mr. Nash: How about the profits, would there be more profit on the jewelry and Bibles than there would be on the other?

Dr. de L: Yes sir, there would - you see our profits on all goods that goes into Africa is small because they have got to go there by first-class, five cents for the first ounce and three cents for each additional ounce.

(Recess was taken at 12:36 p.m., April 3, 1919.)

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(Pursuant to adjournment the hearing was resumed at 2:11 p.m.
o'clock, April 3, 1919.)

Mr. Southerland: You can proceed, Mr. McMillan.

Mr. McMillan: We desire, if Your Honor please, I want to offer this as a suggestion, we would be glad to cut short the direct examination if Mr. Nash on cross examination will cover the ground that you went over with Mr. Angier, to give the Doctor a chance - you want to cross examine - to give him a chance to answer, I am willing to cut short the direct examination.

Mr. Nash: Well, I don't want you to rely upon my questioning of the witness to prove your case, Mr. McMillan.

Mr. McMillan: It isn't that at all.

Mr. Nash: It may be that my examination will be rather brief and may not cover all the points that you would like to cover, but I will ask any questions that you would like to suggest, if it is proper.

Mr. McMillan: With that understanding I can be through in five minutes, it may save time.

Mr. Nash: All right.

Mr. McMillan: Doctor de Laurence, I want you to look at this letter, it is marked Government's Exhibit 3-I, and ask you if that is your signature?

Mr. Nash: That is the inspector's notation, that 3-I, that is really our exhibit 5-I.

Mr. McMillan: Well, it is marked 3-I.

Mr. Nash: I think it is our exhibit 5-I.

Dr. de L: No sir, it is not.

Mr. McMillan: Is there anything about that letter that

would indicate to you it was not written in your office?

Dr. de L: Well, the name of de Laurence is spelled with a small d and in writing a letter of this kind nobody in my employ would have put on it the Roman numbers. This is an absolute copy.

Mr. McMillan: Is there any difference in the spelling of de Laurence?

Dr. de L: This is spelled L-a-w, I always spell my name L-a-u.

Mr. Nash: You say that is L-a-w?

Dr. de L: L-a-w, yes.

Mr. McMillan: The heading is spelled L-a-w and it is signed L-a-u. If the proper party had written that it would probably have -

Dr. de L: This is what I term a plain forgery of a stock letter on a plate.

Mr. McMillan: Is this plate signature a copy of your personal signature?

Dr. de L: No, it is not.

Mr. McMillan: Is it anything similar to your signature, you have a good many letters I think, haven't you with personal signature stamp?

Mr. Southerland: We have one in the book here.

Dr. de L: There is one in the book there.

Mr. Southerland: I made a comparison myself between the signature in the book and the signature on that letter. I know what the similarity is.

Mr. McMillan: Yes.

Mr. Southerland: This is your true signature, is it?

Dr. de L: Yes sir.

Mr. Southerland: Referring to the revised catalogue submitted.

Dr. de L: I can state absolutely that I never composed that letter, it is composed of material taken from copy that appears in the literature.

Mr. Nash: Taken from what?

Dr. de L: Taken from copy that appears throughout the literature and - I had no idea of denying the contents of the letter, it didn't come to me in that way until I saw the signature.

Mr. McMillan: And the spelling, these people sent out a good deal of literature but they certainly would use their own letterheads.

Mr. Nash: Isn't it possible, Dr. de Laurence, that this is a copy made by Williams or somebody for him of a letter which you did actually send to him.

Dr. de L: I don't think so, I can't comprehend any way in which I'd compose a letter of that kind.

Mr. Nash: Do you remember enough about the circumstances to be able to swear that you didn't write a letter of that character?

Dr. de L: I am satisfied, absolutely satisfied, and I don't know as I'd have any particular object in saying that I did not. The Williams case is nothing of any great importance to me because I know my relations to him and I know I never sent any correspondence through the mail (to induce that man to come here.)

Mr. Nash: Oh, you never sent him any correspondence? - How did he happen to come here?

Dr. de L: Well, he came here I suppose on the strength of what he assumed from the literature that was sent.

Mr. Nash: Didn't you ever ask him to come here?

Dr. de L: Not letters of personal solicitation.

Mr. Nash: Didn't you ever write a letter to his brother in which you said the brother might come on if he wished, that you would accept him whether he was colored or white? He should remain here about two months. The season has nothing to do with it as Chicago is a healthy place, he should call up the above address on his arrival.

Dr. de L: There may be a letter of that kind in existence.

Mr. Nash: You mean to say that you can tell that you wrote this letter and that you didn't write the other?

Dr. de L: I know I didn't write the other letter, I haven't seen this letter.

Mr. Nash: How do you know that you wrote this letter? You thought a moment ago that you hadn't written him any personal letter. Now you say that you wrote him this letter, how do you know that you haven't written him more than this letter?

Dr. de L: I don't think I can make a statement, this is four or five years ago.

Mr. Nash: You couldn't tell.

Dr. de L: I have no recollection.

Mr. Nash: Isn't that about all you can say, - that you don't remember this particular letter, 3-I, in which you say the signature isn't yours?

Dr. de L: The signature isn't mine, positively is not mine.

I never composed that.

Mr. Nash: I understand that, but I meant, - can you say

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anything - first you don't remember writing such a letter, do you know as a matter of fact, mightn't it be, as a matter of fact, that such a letter was written by you and this is a copy of such a letter?

Dr. de L: I don't think so.

Mr. Nash: You don't think so but you don't remember definitely?

Dr. de L: I don't ever remember writing any letter of that kind.

Mr. Nash: Do you remember writing this letter marked 4-B by the inspector?

Dr. de L: This letter seems to be all right, but I notice it states he can come if he wishes, I don't invite him, I don't solicit him.

Mr. Nash: That is a question of construction, this is your letter, you signed that?

Dr. de L: Yes, that isn't my signature but that letter was out of the office.

Mr. Nash: You say this is not your signature?

Dr. de L: No sir.

Mr. Nash: Who did sign this letter?

Dr. de L: That's evidently somebody in the office.

Mr. Nash: Somebody in the office, well, I'll take that up later.

Mr. McMillan: Now I want the Doctor to state his relation to this man when he came, this man Williams came to Chicago, to see you, did he not? came from Africa to Chicago?

Dr. de L: As near as I can recollect there was some correspondence with his brother, if I remember his brother sent a money order and after the money order arrived this young fellow

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came in, Mr. Angier was under the impression that he came to the Institute, but I did not have the Institute, I think three years previous to the arrival of Williams -

Mr. McMillan: Well, what happened on his arrival, just tell -

Dr. de L: Well, he came there, like a great many of these fellows do, I never created a desire in any of these men to take up the study, he came there and stated he was a graduate of pharmacy and wanted to take up the study - seemed to be well educated- and told me he wanted to be well up in occultism, and it is a well-known fact that on the gold coast of Africa that is practically the religion, and he said he wanted to perfect himself on that; that is about all that was said.

He came there and I gave him employment, he didn't have any money, this money order came immediately afterwards - there was no one in the world who could get along with that fellow. As far as I was concerned I think he weighed about 165, wasn't he, Mr. Angier?

Mr. Angier: About that.

Dr. de L: I weigh 128 pounds.

Mr. McMillan: How long did he work for you, Doctor?

Dr. De L: I don't know, it might run into several weeks.

He was brought in - after he left he was brought in by two plain-clothes men under Detective McCarthy, and he came in and started to curse at me and called me several names, he called me a son of a bitch.

Mr. Cox: You hit him, didn't you?

Dr. de L: No sir, not this time, he went after me and this McCarthy, he jumped up and said "You look here -- I've got white blood in my veins, and I am not going to stand

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for that." And they quieted him down and I gave him a check for his money. This was when he brought the police there, that he wanted to get after me, he was an aggressive, quarrelsome educated proposition.

Mr. McMillan: Just go back a little, Doctor, you had an altercation with him while he was employed by you?

Dr. de L: Yes, several times.

Mr. McMillan: State what the trouble was about.

Dr. de L: Oh, several times I didn't like his conduct on the floor among the girls.

Mr. McMillan: What did he do?

Dr. de L: When he was working near a girl, he'd lean up against the girl. It was necessary for the girl to go on a stepladder and he'd walk under the stepladder. I guess I lost my temper, I don't know, of course -

Mr. McMillan: You struck him, didn't you?

Dr. de L: I believe I did hit him.

Mr. McMillan: That's the reason he went to the police, wasn't it?

Dr. de L: Yes sir, there was no trouble before that time.

Mr. McMillan: When he stated, he paid you this money, he stated he wanted it back, didn't he, the money he sent you, he told you he wanted that back, didn't he?

Dr. de L: He never wanted his money back until he came there with the police. I told the detective: "I don't want any further trouble with this man and I will refund to him his money, you take him out of here." He had plenty of opportunity to take means of recovering his money as far as the city authorities were concerned. I never refused to give him any money.

Mr. McMillan: Did you give him any money?

Dr. de L: I refunded the month to him. I think previous to that I loaned him money from time to time.

Mr. McMillan: And it was after all these occurrences that he made the complaints to the federal authorities?

Dr. de L: Yes, he went to Chicago papers and induced the reporters there to write up certain copy about me, how I treated negroes and everything of that sort. Of course, I suppose he went to Mr. Angier, he is a man of education, I suppose he went everywhere he could to make me some trouble.

Mr. McMillan: I think you can cross examine, Mr. Nash, with the provision, there are a few things to come to I can ask him.

CROSS EXAMINATION

Mr. Nash: Dr. de Laurence, how old are you now?

Dr. de L: I am about 50.

Q. Born in this country, I understand.

A. Yes sir.

Q. Where?

A. Cleveland.

Mr. Southerland: Where?

A. Cleveland.

Mr. Southerland: Cleveland, Ohio?

A. Yes.

Mr. Nash: How long did you live in Cleveland after your birth?

A. Well, I don't know exactly, I left Cleveland probably somewhere when I was twenty-two or twenty-three.

Q. Were you working at that time?

Mr. McMillan: Did you give him any money?

Dr. de L: I refunded the month to him. I think previous to that I loaned him money from time to time.

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A. Cleveland.

Mr. Southerland: Cleveland, Ohio?

A. Yes.

Mr. Nash: How long did you live in Cleveland after your birth?

A. Well, I don't know exactly, I left Cleveland probably somewhere when I was twenty-two or twenty-three.

Q. Were you working at that time?

A. Sir?

Q. Were you working at that time?

A. When I left Cleveland.

Q. Yes.

A. Yes, I was working.

Q. When did you start to work, at what age?

A. At what age? I think probably I started to work, well, somewhere about 16 or 17 years of age.

Q. What were you doing before that, were you at school?

A. Yes sir.

Q. How long did you go to school?

A. Two years in high school.

Q. A Cleveland high school, was it?

A. Yes sir.

Q. What course did you take there?

A. Well, I don't know exactly.

Q. Was it a business course or something of that kind, scientific course, do you remember?

A. No, I don't.

Q. You don't remember. Did you have any other education in your life besides that that you had prior to the time when you were 17 years old?

A. Well, as far as education is concerned I suppose, I have devoted all my reading -

Q. Well, I don't mean that, Doctor, I will allow you to tell about that later, I mean have you gone to any other institutions?

A. No sir.

Q. Well, what did you start at when you were 17 years old?

A. I worked for the Pennsylvania Railroad.
Q. In what capacity?
A. At what is known as the Euclid Avenue Crossing.
Q. What were you doing there?
A. I was flagman there for the crossing.
Q. How long did you work at that job?
A. I don't recollect, I could not say, previous to that I was sort of a flagman overlooking work that was done along the track.

Q. Before that what were you doing?
A. That's about the first work that I done.
Q. Yes, then what else did you do before you left Cleveland, anything else?

A. Well, I sold some books, in fact that is one thing that I did a great deal of.

Q. Selling books?
A. Yes.
Q. Canvassing from house to house, was it?
A. Most of my bookselling was among dentists, doctors, and people of that kind, of books on psychology and hypnotism.

Q. What were you doing when you left Cleveland?
A. I was selling books.
Q. You were selling books?
A. Yes sir.
Q. Were you doing it on your own responsibility or for some firm?

A. I was doing it on my own responsibility.
Q. Where did you get the books to sell?
A. From the Winston Company of Philadelphia.
Q. You bought them did you from those different companies

and sold them yourself?

A. I bought some books from Burrow Brothers in Cleveland.

Q. When did you give up the book selling?

A. After I went into hypnotism.

Q. When did you go into hypnotism?

A. Well, I don't know as I could tell you exactly the year.

Q. Where was it?

A. Where I started?

Q. Yes.

A. I think about the first time hypnotism was brought to my attention was in Parkersburg, W. Va.

Q. About how old were you, Doctor, then?

A. I don't know exactly.

Q. Were you around 30?

A. I suppose I must have been 24 or 25.

Q. How was it brought to your attention?

A. I think the first exhibition I ever saw was at the opera house in Parkersburg.

Q. Some hypnotist on the stage?

A. Yes.

Mr. Southerland: I didn't get the answer to that.

Mr. Nash: He says yes.

Then you started to study this subject yourself?

A. Yes, I took some instruction from the person who was giving the exhibitions.

Q. You got acquainted with him and took some instruction from him, who was he?

A. Well, I had some instruction from one woman, I can't

recollect her name, I got some instruction from her.

Q. How much instruction did you get all told, do you remember?

A. No, I could not tell you that.

Q. Did you go to any institution to learn about this subject or just pick it up yourself?

A. That's it.

Q. You don't know how much instruction you got you say?

A. Well, of what sort? I am still studying the subject and I always have studied it - I have studied from books, I have taken instruction and I have followed the subject generally.

Q. Well, what instruction have you taken all told, Mr. de Laurence.

A. Personal instruction?

Q. Yes.

A. Well, I have taken lessons from different operators.

Q. Can you name some of the operators you took instruction from?

A. Well, I remember Flint was one, and I can't recollect, this woman's name was Mills.

Q. Did you take any correspondence course in hypnotism?

A. Well, I went over all of those things I suppose, I have taken a course from every institute, I have brought books from Europe, I have the books published by Harper & Company, I have a library along that line.

Q. You were more interested in learning how to hypnotize than in learning the theory of the subject, were you not, Doctor?

A. Well, I don't know what might be termed theory.

Q. When you took your personal instruction you were interested in being able to hypnotize other people yourself, weren't you?

A. Yes sir.

Q. Did you accomplish that object, did you become a hypnotist?

A. I became an operator, yes sir.

Q. You became capable of hypnotising people?

A. Yes sir.

Q. Did you travel around doing that kind of work?

A. Yes sir, I gave some public exhibitions.

Q. For how many years did you do work of that character?

A. Oh, I don't know, I must have been two or three years at that sort of thing.

Q. What theaters did you travel around in, what circuit?

A. Well, I have no particular place, I gave some exhibitions near Youngstown and I gave exhibitions at different places.

Q. You didn't travel on any circuit?

A. No, I never was booked as an operator like Flint or some of those fellows.

Q. You just went to a town when the fancy would strike you and gave an exhibition, is that it?

A. Yes sir.

Q. When did you get interested in these occult subjects?

A. Well - you mean to separate that from hypnotism?

Q. Yes.

A. Well, after I came to Chicago and after I had published and started to sell the books on hypnotism.

Q. After you had started to sell the books of hypnotism?

A. Yes.

Q. Well, when was that, Doctor?

A. Somewhere about 1900, 1901 or 1902.

Q. About 1900?

A. Yes, - pardon me, I think that must have been 1903, probably.

Q. 1903, prior to that time you were engaged in giving these exhibitions of hypnotism?

A. Not exactly, I devoted a great deal of my time in giving instruction, I had a place of instruction when I got those write-ups in the Pittsburgh paper.

Q. Where was that?

A. Pittsburgh.

Q. How long were you there instructing people?

A. I think I was there about three years.

Q. Did you give personal instruction at that time?

A. Yes sir.

Q. Charging sums of money for the tuition of the people who came to you I suppose?

A. Yes sir.

Q. Then you went to Chicago in 1903 and started this publishing business?

A. Started the what?

Q. Started the publishing business.

A. No, I think I was there three years, I had a school in Chicago before I started that, somewhere about -

Q. And that was about the time you got interested in

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this occult business, - is that true?

A. Yes sir.

Q. How did you become interested in that?

A. By studying and reading books and things of that kind.

Q. You were lead into that by studying hypnotism, I suppose?

A. Why yes, it is akin to it and I met several men who were interested in it, I met a couple of men who were hypnotists.

Q. Were you ever in India?

A. No sir.

Q. Ever outside of this country?

A. No sir.

Q. Who were these men from India that you became acquainted with?

A. I can't give you their names.

Q. Were they Hindus?

A. Yes sir. I think one of them came on here from New York.

Mr. McMillan: You mean went to Chicago from New York not here.

A. Yes sir, went to Chicago.

Mr. Southerland: How do you know they were Hindus?

A. Well, as far as I could see, he told me he was a Hindu.

Mr. Southerland: He came from New York?

A. Well, he came from New York to Chicago, yes sir.

Mr. Southerland: Did you lead these people to believe that you were a Hindu there?

A. Well, if I did I had no intention of doing so, I never posed as a Hindu, I don't think there is anything in the copy that states that I am a Hindu.

Mr. Southerland: Calculated to create that impression though, some of those pictures and photographs.

A. Well, really not to create the impression that I was a Hindu, I never posed as a Hindu.

Q. Outside of your conversation with these men who were there, and the reading of various books, did you ever have any education in occultism and so forth?

A. Only what I gained by studying books on the subject.

Q. What books did you ever study on the subject?

A. Well, a good many.

Q. Could you name any of them?

A. Yes, well, I went through Paracelsus and Levi's works.

Q. Is Paracelsus a Hindu?

A. No sir.

Q. I am talking of Hindus.

A. Well, I have read works by different authors on the subject Hinduism, Orientalism.

Q. I mean with reference to the East Indian philosophy, what books did you ever read on that, do you know?

A. Well, I think all the works that I have ever read or studied referred to that, either directly or indirectly, I don't think there is a writer on the subject but what refers to India as the origin of those things.

Q. Did you ever study other than from books, that is to say, at any institution, any of these psychological questions

that are dealt with in these books?

A. No sir.

Q. Did you ever make any experiments yourself in this work set forth in these books?

A. Yes sir.

Q. Did you ever - were you ever able to accomplish these feats?

A. Well, that would depend, tell me one of them then I will tell you what I know about them.

Q. Well, take the book entitled the "Book of Magical Art, Hindu Magic and Occultism" have you ever been able to raise any spirits, Doctor?

A. Well now -

Q. Will you kindly answer the question, please?

A. You mean from my own personal observation?

Q. I mean yourself, have you ever been able to do it?

A. Yes sir.

Q. You've seen the spirits?

A. Yes sir.

Q. When did this happen?

A. Many times.

Q. Well, state one instance, when it happened and the manner in which it happened.

A. I will make a statement. Now at the time when I was arranging the manuscripts of that book I was at 295 Wabash Avenue. I had the second floor and the place I had was, well, it was rather a shaky affair, there was gas light in there, and there wasn't very much furniture in the room. I was working on the copy of this book here, I was sitting there one night

writing at a table and my attention was drawn around, and I saw a bench and on that bench there was a bucket of water and on top of that bucket there lay that book, and on top of that book there was some money, that was before I had designed the cover on that book or given it a name.

Q. Did you get the money?

A. No, it wasn't there?

Q. Then you didn't get the money?

A. From the statements I made in the presence of you gentlemen, and you are purely materialistic -

Mr. Southerland: Where did the book come from, you didn't put the book there, did you?

A. No, that was shown to me as a vision, you might term that as a vision, I looked upon it as a materialization which started me in my work.

I will make another statement, I got in touch with a man, Dr. Levi, and he explained that to me, he said, "Doctor, the book you are working on, that's the book you are going to produce," and he said the bucket of clear water was a symbol that things were clear for the book and that the money on top of it was a sign that the book would be a money maker.

Mr. Southerland: That doesn't tell us about this man you got in touch with in spirit life, how did that happen?

A. I don't know how far I can go into those things.

Mr. Southerland: Go as far as you like, we are very much interested in it.

A. I don't think you appreciate my position -

Mr. Southerland: Yes, we do.

A. I can't produce any tangible evidence.

Mr. Southerland: Explain just how it happened, how you conjured up the spirits.

Mr. McMillan: Has it appeared to you, Doctor?

A. Now, my connection with this Hindu, he showed me how he said he performed those things in India, to hypnotize a person and put that person into sleep, - and that is what he termed a transmitter, - called that person a medium, - and while he had that person in a condition of deep hypnosis that person talked and was used as an instrument for living and spirit life to talk through and I have done that time and time again. By putting a person into this sleep that person will be absolutely unconscious, and have no knowledge of anything that is stated; and the information I have received and the statements made to me was something that was confirmed, later, that was - I don't take any responsibility, that work is a well known work of that kind, and when I sit here and state that I received a communication from the spirit side of life I know that it is scarcely possible to be believed. I realize my position in those matters, but that has been life work. I have built up my business by it. I have really guided my business by things that I was advised of in that manner.

Mr. Southerland: Did you ever conjure up a spirit that you could visualize, that you could see?

A. Well, I don't think, must I answer the question or can I make a statement?

Mr. Southerland: Well, both.

A. I don't so much believe in the effect of conjuring a spirit, I know people go to spirit circles and everything of

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that sort, and don't get a manifestation. I might sit at this desk and look here for Mr. McMillan, but I could not observe him unless he would come here, he might be in another part of the city, and many times people try to see spirits and can't see them. A spirit has a privilege, and can appear when it wishes and it would be just as unreasonable to suppose a man can conjure forth a spirit to appear for him whenever he pleases as he would to make a man come here materially.

Mr. Southerland: Did you ever happen to get one when he wanted to appear?

A. I have seen many of them, many, many times, I may be entirely wrong, but I am conscientious.

Mr. Southerland: Did they tell you who they were?

A. Did they tell me who they were, well, yes, they have. When I left Pittsburgh and went to Chicago, I had been doing some work along the lines that I have indicated and a man through this party that I had asleep, or a person that turned out to be a man afterwards, he said, "Well, Doctor de Laurence, I want to talk to you," I asked him who he was, and he said, "I knew you in Pittsburgh." He told me through this party that I had asleep some things that had happened while I was in Pittsburgh on a particular night.

I went to Baltimore, I took some man out one night, and he was drunk, and it was raining and muddy - he told me to buy a copy of the Baltimore American and it was confirmed, it turned out exactly as he told me.

Now, all I have got to say for my belief is what is told me.

Mr. Southerland: Did you see that fellow?

A. I didn't see him, no sir.

Mr. Cox: What was his name?

A. No sir.

Mr. Cox: What was his name?

A. I can't recollect, that was a good many years ago.

We are talking in this particular case of things that occurred 16 or 17 years ago. I didn't place much importance on them, consequently they have got out of my mind.

Mr. Cox: I should think that would make quite an impression.

A. There have been so many of them that I have not placed much importance on them.

Mr. Cox: Your memory for names isn't very good, is it, Doctor? I notice you failed to remember every name thus far, you failed to remember the names of the Hindus?

A. I didn't make any record of them, it has been a good many years ago. These fellows have peculiar names.

Mr. Cox: Those people were instructing you and you were associated with them, seems to me -

Mr. Southerland: How long were you associated with them?

A. Well, just as they came in to see me, as they came in on business, I never had any permanent association with them, and as they came in and did a little work, they'd come in and see me socially. I believe that if you men met a man in the ordinary course of your business sixteen or seventeen years ago unless it was a matter of extraordinary importance I don't think you'd recollect his name.

Mr. Southerland: Did you see them altogether as much as five hours?

Dr. de L: The Hindus?

Mr. Southerland: The Hindus.

Dr. de L: I saw them several times I suppose, more than

that probably.

Mr. Southerland: Suppose it was ten hours altogether?

A. No, I did not say that.

Mr. Southerland: Now tell me some of these spirit manifestations that you saw recently, that you can really recollect the details of.

A. Well, now, that takes up again - you refer to the materialization of - manifestation of a present spirit?

Mr. Southerland: Yes.

A. Well, I don't know, those things come and go pretty fast. I believe when a man gets into work of that kind and he becomes acclimated to it and it is his life work those things are happening almost constantly.

Mr. Southerland: Well, tell us about some recent occurrences if they happen constantly, that happened comparatively recently and you can tell us.

A. Well, now, you mean a materialization to me, or -

Mr. Southerland: Yes.

A. I don't think, Your Honor, there is a night I got to bed when I lay down quietly that I don't have something appear to me. It is not always possible to identify the personality of those things.

Mr. Southerland: Have you ever been able to get into communication with any of the departed spirits of your own relatives?

A. No, I have not.

Mr. Southerland: Ever tried?

Dr. de L. No, I never thought that I cared to,

really I never bothered with any of my relatives in that respect.

Mr. Southerland: Ever tried to get in communication with

any of your departed friends, somebody that you really knew about, that could give you some information about the -

A. Well, I could relate considerable of that. I have a brother who is dead who I have had a great deal of manifestation from in regard to his wife.

Mr. Southerland: I'd like for you to go ahead and tell us in a very frank manner some of the manifestations that you have had. It is a very interesting proposition and I'd like to see just how far you've gone with it, what you know about it.

A. Your Honor, those things come and go, a person might appear before me when I am doing some work -

Mr. McMillan: You know, I think the Doctor feels this, that the subject is one that as a people the Christians are opposed to, it is something that is rather taboo, and he feels a little diffident of really telling what he feels.

Mr. Southerland: I don't see why he should.

Mr. McMillan: And he has mentioned quite a number of things to me, but I think he feels that it is a matter of being ridiculed.

Mr. Southerland: Not at all, now for all he knows I may be a spiritualist myself.

Dr. de L: I don't feel that way myself.

Mr. Cox: For purposes of this hearing just consider us all heathen and go ahead.

Mr. Southerland: I am very much interested in the subject and I am very serious about it. I don't think it is a matter for ridicule at all, I want to know what the Doctor knows about this

proposition and the extent of his investigations and how he feels about it.

Dr. de L: Now that there book you have in front of you. I know I was in the office about 11 o'clock one night and I could see myself working on the copy and finishing it up, and then I could see men going over that copy, I could see that. That was something I didn't anticipate, something I didn't expect, something I didn't invite. Those things - I can't help it because I can't see that way, in fact my mailing list consists of people that I suppose have had similar experiences and I suppose that is why they are interested in that thing.

Mr. Southerland: Where did you get that mailing list?

Dr. de L: I suppose it grew, a good many years ago I placed some copy in the New York Magazine of Mystics and ran some copy for a little while.

Mr. Southerland: Did you create the mailing list yourself?

Dr. de L: I created the mailing list myself, I don't advertise, I carry a little copy in a magazine, but outside of that I have not run any copy to amount to anything during the time of my business.

Mr. Southerland: Does the mailing list consist of names of people who have written to you solely?

Dr. de L: Absolutely, or requested a catalogue, yes sir.

Mr. Southerland: Can you tell us about some of these spirit manifestations you have seen otherwise than through hypnotized subjects?

Dr. de L: Well, I've told about that book there.

Mr. Southerland: Well, tell us some more.

Dr. de L: As I have said that copy was being gone over,

of course, I didn't have anything to do with that, I couldn't control that.

Mr. Southerland: Do you call that a spirit manifestation?

Dr. de L: I do, yes sir, whether that vision is projected in what is termed the astral light, I wouldn't be able to say, the same as we throw a thing on a screen, a moving picture, these things appeared to me and I believe they appear to many people, happenings, circumstances that manifest themselves entirely outside of a personality, that's as far as the personal spirit is concerned.

Mr. Southerland: Well now, I'd like you to deal somewhat in personalities, personal spirits if you can. Tell us what you know along that line.

Dr. de L: Well, I, I don't know exactly what I'd say there, if I would see a man or woman, if anybody appeared to me many times they wouldn't give their names, they'd appear and go -

Mr. Southerland: Did you talk to them?

Dr. de L: I never carried on any communication except through a transmitter.

Mr. Southerland: Never met them yourself?

Dr. de L: No sir.

Mr. Southerland: Can you tell us any more of your investigation of the spirit life, anything else you choose to tell us, go ahead and make your statement of your work along that line, what you have done, what you have seen.

Dr. de L: Well, I have had people come to me and claim that they were possessed by a spirit, claimed that they saw spirits,

and I have received many communications, statements of that kind from professional men and from laymen. I have received communications from this city, people here in very fashionable apartments that I can produce.

Mr. Southerland: What did you do in cases of that sort?

Dr. de L: The communication which goes out of my office is to this effect; I could not advise them by mail, if there is anything in our catalogue you are interested in you can secure same. Sometimes the letter is acknowledged, but there is nothing of that kind taken care of.

Mr. Southerland: But you don't do anything yourself with a view to removing them of the obsession?

Dr. de L: Well, I have had several cases of that kind.

Mr. Southerland: What have you done, how did you relieve them of the obsession?

Dr. de L: Well, now, there is in the city of Chicago at the present time a young Italian fellow from New York, I guess he is about thirty, but he was sent to me by a man in the dity, and he told me that he was forced to move from his room five times in Chicago, and I believe that covers a space of about six weeks. He says he was obsessed by a spirit and he'd jump up in his bed at night and yell until he'd not only raise the people in the house but the neighbors and he claimed that was a curse thrown over him by the evil spirit of an old Italian in New York.

Mr. Southerland: Was the Italian dead or living in New York?

Dr. de L: He was living as far as I know. He told me that there was an old man there who wanted him to marry his daughter

and he would not do it. I told that man that as far as the spirit was concerned it consisted of nothing but what we term a man or individual here, I told him that - I explained to him as far as I was able that obsession consists of what might be termed hypnotism here and that as soon as he would go to work and produce within himself a positive mental condition and protect himself and realize that he in the body as a living man was stronger than a disembodied spirit and that he could not be controlled if he would resist. And from the time I had one interview with that man he has never had another attack of it. Now if Mr. Angier wishes that man I can send him to you. There are many cases of that sort. I know my copy is broad and borders on the sensational, I am sorry for it. But I don't mix any mystic in it. I don't know what you gentlemen know of obsession.

Mr. Cox: Don't you believe a man could be obsessed by a certain notion and not have evil or good spirits in him?

Dr. de L: Yes sir.

Mr. Cox: It doesn't necessarily follow that he is obsessed?

Dr. de L: This --

Mr. Nash: Isn't it a matter of imagination rather than anything that is positive?

Mr. Southerland: I was just going to ask you, was that in your judgment really the evil spirit of this man or a creation (of his imagination).

Dr. de L: I think it was a personality outside of himself. He told me that this person would appear to him when he was half asleep and choke him and curse and beat him.

Mr. Southerland: Did he exhibit any bruises?

Dr. de L: I don't think there would be any if it was not a

physical contact.

Mr. Southerland: Well, then you don't think it was the
but
mental state of this man himself, that he really was obsessed
by something outside of himself?

Dr. de L: I don't think any man's imagination could be
strong enough to produce a delusion of that kind. People see
manifestations and people come before them when they are in
a semi-normal state, and if you take and test the imagination
of an individual why I don't think that anybody can produce
a tangible delusion or anything of that sort.

Mr. Southerland: Let me see if I get your idea; it is
your idea that this Italian in New York projected his astral
body in Chicago and really was there, that his astral body was
there, and this man in Chicago really actually saw him?

Dr. de L: No, Your Honor, that was not my view of it.
Now, as I saw, I take all of these things in a common-sense
manner. Now if you have a couple of friends that you want to
go to, - make trouble around his office - that is a material
thing. Now these people got into contact with this man in
spirit life, had an understanding that they would go to him,
punish him, disturb his rest at night, there is a personality
there.

Mr. Southerland: Well, I thought you said this Italian
in New York was the one who appeared to this man in
Chicago?

Dr. de L: No, I said he was the one who placed that curse
over him. He said that he saw the person materialized to him
from spirit life.

Mr. Southerland: It was not the Italian he saw.

Dr. de L: No sir.

Mr. Southerland: Well now, then you really think that there were spirits there and that it was not an idle statement of this man in Chicago?

Dr. de L: I am absolutely convinced that it was.

Mr. Southerland: Now tell us why.

Dr. de L: Well, because I have observed those myself, I have had personal experience in those things and I have advised people of the things to do and they were able to protect themselves against them. Those things would appear to them and they would fight them off and repel them and since they started that they've quit troubling them.

Mr. Southerland: Well, the thing you told them to do was simply to brace themselves mentally wasn't it?

Dr. de L: Well, that is to -

Mr. Southerland: They don't see those things any more - not permitting his mind to dwell upon them and simply to strengthen themselves mentally so as to relieve this condition?

Dr. de L: Well, that is the material view, that is absolutely material, and then that eliminates the possibility of an external personality appearing to this man. If it is brought up in his own imagination then there is no spiritualism concerned in it.

Mr. Southerland: Well, I understand that that was exactly what you said a moment ago that you told this fellow to do.

Dr. de L: Well, that would depend upon what you expected him to do by that positive condition of mind.

Mr. McMillan: Now, if Your Honor please, Doctor, explain the difference as you understand it between hypnotism and obsession.

Mr. Southerland: I don't think you need to explain that just at this time, just reserve that question.

What did you expect him to do, Doctor, as the result of your instruction?

Dr. de L: I didn't anticipate anything, it all depends on the man.

Mr. Southerland: Well, when you gave this man in Chicago from this advice you mentioned, what did you expect him, what were you advising him to do to overcome this obsession?

Dr. de L: After I observed his personality I made statements to him that would arouse his mental fighting abilities and so forth. I expected that would get results from him but I was surprised when he told me he never had another attack of it.

Mr. Southerland: Isn't that just exactly what I asked you, a moment ago that you simply advised him to strengthen his mental attitude and fight this mental attitude?

Dr. de L: I didn't understand it, I beg your pardon.

Mr. McMillan: Will you explain what you understood, the difference between hypnotism and obsession.

Dr. de L: I don't know as I care to take the responsibility of going in to an explanation of obsession.

Mr. McMillan: Well, just in the sense that you have explained it to me.

Dr. de L: Well, you take and hypnotize a person here and put them under hypnotic control- that person is susceptible -

and in my belief is entirely within the influence of the operator. Some people claim that you can't hypnotize a person and get them to do anything against their moral will, that is you can't hypnotize a good man and get him to do a bad act or a good girl or woman and get her to commit a bad act. Now that opinion is based upon English authorities but I never took that position. I relate an instance, I remember one time in the Florence Building, corner Spears Street and Wilson Avenue, Cleveland. There was a man by the name of Brooks. He had a daughter about eighteen or nineteen. This man jumped on my collar about hypnotism. He said that a person could be hypnotized and could be made to do certain things. I told him, "Mr. Brooks, I believe that a person while hypnotized can't be made to do anything." He said he did not think so. There were cases where the French authorities had placed a paper dagger in the hands of a man and they'd meet in a duel and they'd drive the dagger in, but they knew it was a paper dagger and would not do so with a real weapon. So I put the girl to sleep and her mother sat on the other side of the room. I directed this girl to slap her mother in the face. I said, you count three and open your eyes. She would not do it. I gave indications that her mother had ruined her character in that building, or in other words gave her a reason, and she nearly knocked her mother off the chair - Your Honor will understand that as soon as there is a reason, there is not a man in this room who would strike another man without a reason -

Mr. Southerland: Can you implant that reason in a subject that is well under your control by mental telepathy?

Dr. de L: No sir, it is usually by verbal suggestion. While

that is being done that person is sound asleep.

Mr. Southerland: Well, if you can't do it except by verbal suggestion that is the only possible way to convey a thought to them?

Dr. de L: You mean - that takes up the extent to which we can influence another mentally at a distance?

Mr. Southerland: Oh no, I am not talking about that, I am talking about the subject you have under your control hypnotized, - could you make that subject get up and walk across the room without telling them about it.

Dr. de L: Well, that could be done, but that would be a subject that you would have to work upon quite a time, but it could be done. I have blindfolded them so that they could not see and I have taken them all over a place. I have had a person hide away and they could find them, and they had no relation to me as far as visual sight was concerned.

Mr. Southerland: For instance, if you should start out from this room and walk to your hotel and placed a key on the bureau and you came back here and hypnotized a subject that you had absolutely under your control, could you make that subject follow your same route and go to that hotel and get that key and bring it back?

Dr. de L: I wouldn't say that I could do that, because I do know several years ago men went around the country blindfolded and drove a team of horses - I understand also that it was absolutely fake all the way through -

Mr. Southerland: I remember, that was done by Professor Leet.

Mr. McMillan: Well, the proposition I tried to draw out

of the Doctor you didn't seem to catch. This is what he gave me as a difference that the power of hypnotism would enable a man to control a living man, to control a subject, but that obsession was when one came under the control of a spirit.

Mr. Southerland: Oh yes, we understand that.

Mr. McMillan: I say, there was the point that I think he had in mind, that he didn't explain to you.

Mr. Southerland: Of course, an obsession may be one coming under control by a spirit, so far as Professor de Laurence, so far as Dr. de Laurence may view it, but of course, what is an obsession is very well known to the ordinary man. What I wanted particularly to know was could you take a subject and put him in that chair over there and sit across the room from him or sit right in front of him and without telling him to do it have him put his hand up and brush his forehead or have him - convey to him what you've got in your mind?

Dr. de L: That could be done, yes sir, but it is not very easily done, I think that could be cultivated in a subject if you worked three or six months or a year till you gradually penetrated his mentality. I think it would depend upon practice and upon how sensitive that fellow becomes.

Mr. Southerland: Now, do you want to tell me anything more about some of these experiences you have had with spirits?

Dr. de L: I am willing to tell you anything, Your Honor, but it gets a little hard for me to volunteer.

Mr. Southerland: We just leave it with you.

Dr. de L: Well, that was the cause, I suppose, of my getting into the work that I am in, I told you about that book, and I suppose to a very great extent that kind of assisted too, the

desire to follow that study has been created by a sort of mental, soul association with spirits.

Mr. McMillan: Are there any other manifestations that you can recall, Doctor, that you can relate?

Dr. de L: Well, I have seen in a vision, if you want to term it that, something that would take place later in regard to an individual. I remember one time I had a girl in my employ and one day I was working at my desk and I saw the girl taking money out of a letter, I could see that girl stooping over there and opening mail and taking money out of it. I didn't say anything to her, I thought to myself I must be wrong or mistaken or something of that sort, because it was a girl I had a great deal of faith in. (In effect). But later I found that she'd come there in the morning and open the registered mail and take the money out of it and fill the orders. That happened four weeks in advance of the event. I don't know where this comes from.

Mr. Southerland: Where does it come from?

Dr. de L: I don't know.

Mr. Southerland: Have you ever had dreams that come true?

Dr. de L: I have many of them.

Mr. Southerland: You've had dreams that didn't come true too, didn't you?

Dr. de L: Yes sir, I have had dreams that I could not patch up, I have dreams many times and I think dreams many times have a meaning, I think they are given allegorically. I was speaking to Mr. McMillan, probably he referred to it; a woman came in to see me about a year ago and she said she dreamed

three times that she saw her daughter three times dressing by the radiator in water up to her knees. She said she was worried that the girl was going to be sick, and it turned out afterwards that the girl was pregnant. Now it was shown to her - that - or she wouldn't have come to me and told me that, and it was shown to her several weeks before it was determined that she was pregnant.

I had a man who came to me and told me he had a dream that his foot was cut right through and when he walked he dragged that foot. He said in his dream he got angry and got a knife and cut that foot off and then he was worse crippled than he was before. I told him I believed he was contemplating taking some move and if he did make that move he would be worse off than before - as indicated by his foot. He told me he had bought some land and the market went down and he sold those lots and contemplated going to Canada with the money.

Mr. Southerland: Did you interpret the muddy-water dream for the woman?

Dr. de L: Well, I indicated to her - I didn't want to take the responsibility, but I had a pretty good idea that things looked that way because if the girl was going to be sick or anything or that sort I didn't think it would have been shown that way, or that there would have been a repetition of that dream.

Mr. Southerland: What did you tell her?

Dr. de L: I hinted to her, I asked her who the girl went out with, if she was going to school, etc.

Mr. Southerland: Just told her that she could look for

trouble.

Dr. de L: Yes sir, I don't think those things are unusual, I believe all of us experience them more or less.

Mr. Southerland: All right, Mr. Nash.

CROSS EXAMINATION

Mr. Nash: Can you describe in detail to the Court the occurrences described on page 292 of your catalogue in which it is stated:

"To say the least it is a very strange coincidence that about three years ago, so it is said, four adepts appeared in astral form before Dr. de Laurence one night at a late hour when he was working on some seals and secret manuscripts to be published after his death and after a lengthy discourse with him departed."

Can you tell the details of that conversation and the appearance of those astral forms to you, to the Court?

Dr. de L: Well, not any more than related there, I had had many manifestations.

Mr. Nash: I mean this particular instance, described in your catalogue, can you describe just how that happened?

Dr. de L: Well, I have had many.

Mr. Nash: But this particular instance.

Dr. de L: Well, I have had that man Paracelsus and those others appear to me.

Mr. Nash: How about these adepts that appeared in astral form to you and so on and had a lengthy discourse with you, what did they talk about and how did they appear and how did they look to you?

Dr. de L: I have had men appear to me in a dream.

Mr. Nash: No, I mean this particular time, this isn't a lie, is it?

Dr. de L: Well, I will have to state that it is true in

a certain sense and then it isn't true.

Mr. Nash: Did it happen or did it not happen?

Dr. de L: I have had things of that sort to happen.

Mr. Nash: Did this happen, did you have four adepts appear in astral form?

Dr. de L: No sir.

Mr. Nash: Are you an East Indian Adept, are you a high-caste adept?

Dr. de L: No sir.

Mr. Nash: Are you a magician?

Dr. de L: Well, now, in what respect do you mean a magician?

Mr. Nash: I mean in the general respect that the term is used.

Dr. de L: Legerdemain, magician of the Orient?

Mr. Southerland: Well, in any respect?

Dr. de L: Well, I could term myself an adept because of my education, my manipulation of those things, I don't know -

Mr. Southerland: In what respect are you a magician, Doctor?

Dr. de L: Well, a man is given the term of magician that operates any of those things, we have what is called, different things that we -

Mr. Nash: Why do you call yourself high-caste, Mr. de Laurence?

Dr. de L: Well, I guess that is a term that is used there.

Mr. Nash: Do you know what "caste" means in India?

Dr. de L: Yes sir.

Mr. Nash: How do you reckon yourself to be high caste?

Dr. de L: Well, if I were to make a statement to you that I have associated myself - that I have had man appear to me in Hindu costume - that I have been identified with men that

have passed out of the body, I could claim association of that kind --

Mr. Nash: Have you associated with dead Hindus?

Dr. de L: Yes sir, many of them, many of my people -

Mr. Nash: Just tell us what they looked like, when did they first appear, what they said to you and what you said to them - just a solitary instance what he looked like, what he did, what he said, this general talk isn't convincing at all.

Dr. de L: I am sorry.

Mr. Nash: For your own sake get that before the Court just and one instance where a dead Hindu appeared to you made you a high-caste adept or convinced you that you were one.

Dr. de L: Well, I couldn't make a statement of that kind, that he appeared before me and made me a high-caste adept.

Mr. Nash: It never happened did it? No dead Hindu ever appeared to you did he?

Dr. de L: Well, there has -

Mr. Nash: How did he appear?

Dr. de L: Well they manifested themselves to me and materialized themselves to me.

Mr. Nash: Tell me when it happened, exactly when and what did happen?

Dr. de L: Well, I remember here, It has been I suppose six weeks ago, my boy was sick, a little fellow, and he was pretty sick and I was worried about him and the Hindu came to my bedside and told me "That boy will be all right in a couple of days."

Mr. Nash: How do you know he was a Hindu?

Dr. de L: I could see that he was from his garb, and I could not say any more than that.

Mr. Nash: What time was that?

Dr. de L: Usually I get those things about three or four o'clock in the morning.

Mr. Nash: When did this particular thing happen?

Dr. de L: About four o'clock in the morning.

Mr. Nash: What was the date of it?

Dr. de L: Well, I think it must have been - I could get it from the record there, probably about the 13th or 14th of February.

Mr. Nash: About the 13th or 14th of February, what did this spirit look like.

Dr. de L: He appeared as a Hindu with a turban on.

Mr. Nash: Standing beside you, was he?

Dr. de L: Right beside my bed.

Mr. Nash: And he said your boy would get better?

Mr. Southerland: Were you asleep or awake, Doctor?

Dr. de L: I was lying there quietly, I never get phenomena of that kind when I am asleep unless it is manifested in a dream. I have a guitar, I have had it hanging on the wall, I have had that instrument played, I have had my mandolin played I remember one evening I was practicing and right before me, a man appeared before me playing on that. --

Mr. Southerland: Could you hear that?

Dr. de L: I could hear the music.

Mr. Nash: Doctor, I have one question I'd like to ask you before I get away, where did you get your medical education?

Dr. de L: I haven't got any except in a general way.

Mr. Nash: Well, you've attempted to write a number of

books on medical subjects, haven't you?

Dr. de L: Well, if you term that copy medical subjects, yes.

Mr. Nash: Who wrote them for you?

Dr. de L: Well, that was - I arranged that copy myself --

Mr. Nash: Did you consult any real physicians about this matter?

Dr. de L: No sir.

Mr. Nash: You published it all on your own responsibility, did you?

Dr. de L: Yes sir.

Mr. Cox: Who was Albertus Magnus?

Dr. de L: He was a character we find in the Bible, I can't give the details, he is, I have heard of him spoken of many times.

Mr. Cox: Do you believe in his writings, think they are true?

Dr. de L: I have never made a careful study of his writings, they may be true.

Mr. Nash: You revised his book, didn't you, called the Egyptian Secrets, or White and Black Art for Man and Beast, and reedited it?

Dr. de L: That is a term which is in the title page there.

Mr. Nash: I asked you if you did do so.

Dr. de L: No sir.

Mr. Nash: Why do you say you did, let me read:

"Albertus Magnus being the approved, verified, sympathetic and natural Egyptian Secrets, white and black art for man and beast, the book of nature and the hidden secrets of life unveiled; being the forbidden knowledge of ancient philosophers by that celebrated occult student, philosopher, chemist, naturalist, psychomist, astrologer, alchemist, metallurgist, sorcerer, explanator of the mysteries of wizards and witchcraft; together with recondite views of numerous secret

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arts and sciences - obscure, plain, practical, etc. New revised, enlarged edition prepared for publication under the editorship of Dr. L. W. de Laurence."

Did you do that?

Dr. de L: Well, I attached my name there for the reason that I believe that when my name is on the book it helps create a sale, nothing outside of that, does that say "revised?"

Mr. Cox: Yes, "new revised, enlarged edition prepared for publication under the editorship of Dr. L. W. de Laurence," did you do that or not?

Dr. de L: No sir.

Mr. Cox: You put him down as a very great man, and enlightened in his writings, do you believe in them?

Dr. de L: I am not familiar enough with his writings to say whether I would or not.

Mr. Cox: Well, he claims to do almost all those things that you have been telling the Court that you can do and then you say that you don't believe in them.

Dr. de L: I said that I was not familiar enough with his writings to state whether I did or not.

Mr. Cox: You believe enough to state over your own signature that you have revised and edited his books.

Dr. de L: Yes sir.

Mr. Cox: Now he states that he gives a remedy for violent toothache:

"Take a new nail, pick with this the tooth till it bleeds, then take this nail and insert it in a place where neither sun or moon ever shines into, perhaps, in the rafters of the bin in a cellar, toward the rising of the sun; at the first stroke upon the nail call the name of him whom you design to help, and speak: Toothache flyaway, by the second stroke: Toothache cease, pain allay!"

Do you believe that would do the toothache any good?

Dr. de L: I don't think so, no sir.

Mr. Cox: For bad hearing:

"Take the oil with which the bells of churches are greased, and smear it behind the afflicted ears, and relief will not fail to come at once."

Believe that?

Dr. de L: I don't know, how we match that up with Christ who put clay behind the man's ears to bring the man's eyesight back.

Mr. Cox: But you don't put Albertus in the same class with Christ?

Dr. de L: That takes up the question of personal theology.

Mr. Cox: What is your belief about it?

Dr. de L: I believe that if an outlandish thing, if an individual is told to do an outlandish thing and it arouses his faith he might get results, as Christ got them.

Mr. Cox: Suppose his eardrums are so destroyed that it is impossible?

Dr. de L: I don't know, we have a case where a woman was on a boat in Lake Erie, the boat struck ground or rock or something, she became alarmed, thought she was going to drown, she got her hearing back, it was either her hearing or her eyesight.

Mr. Cox: You don't know anything about the cause of deafness or the loss of the eyesight, did you say she recovered her eyesight too?

Dr. de L: I say it was either her eyesight or her hearing, as I recollect it.

Mr. Cox: I say, you don't know anything about the cause?

Dr. de L: She had had trouble for several years, we would have to try to find the -- (in effect) much would depend on whether the person had sufficient faith in the remedies.

Mr. Southerland: What do you believe, Doctor?

Dr. de L: I believe every bit of it.

Mr. Cox: Do you believe all of this?

Dr. de L: I am confining myself to that statement, that as we arouse the faith of the individual -

Mr. Cox: I am calling to your attention now two particular instances contained in the book which you have revised and reedited, as is shown by the front page, or at least three, now you didn't -

Dr. de L: I could tell you a little about how books go out of Chicago -

Mr. Cox: I don't want you to. Now in this same book I read a remedy against milk thieves, something that will stop 'em from stealing.

Dr. de L: Yes sir.

Mr. Cox: On page 26 of Albertus Magnus:

"Against milk thieves. Take twigs of the hazel poplar tree, put them over the entrance of the stable door where the cattle go in and out. In case the cow is about to calve, break oak leaves from a young clearing, and feed them with it."

Do you think that will stop people from stealing milk?

Dr. de L: I could not say.

Mr. Southerland: You can't say what you believe about it?

Mr. Cox: You think that would have any effect on a milk thief, let's be frank with each other.

Dr. de L: No, I do not.

Mr. Cox: Here is what he says you must do to make yourself invisible. By this, I don't know what you call it:

"To make yourself invisible. Pierce the right eye of a bat, and carry it with you and you will be invisible."

Do you believe any such damn foolishness as that?

Dr. de L: No, I don't, I respect you for the expression.

Can I make a statement now? That book is one of our best sellers because people like those things. Lots of them say that it is a great book and they get results from the things we put down there.

Mr. Cox: That's just the thing we have to do, save such foolish people from such foolish things.

Dr. de L: They get results.

Mr. McMillan: Judge, you will be surprised to know that many, many physicians will buy these books, - from letters I have seen.

Mr. Cox: Now I want here, - I believe you sell some rings, don't you?

Dr. de L: Yes sir.

Mr. Cox: And represent that they have certain effects upon persons who wear them, and I notice in your catalogue, page 149, a discussion of the red corals disagreeable to evil spirits. Now you sell a good many of these rings I guess down in Africa, don't you?

Dr. de L: Yes, we sell many, I would not say a great many.

Mr. Cox: Well, you can, of course.

Dr. de L: Yes sir.

Mr. Cox: And you do sell some of them in Africa?

Dr. de L: Yes sir.

Mr. Cox: Do you know much about the Africans?

Dr. de L: Well, I do know we get more typewritten letters from Africa than we do from the United States, and couched in better language than from the United States.

Mr. Cox: Are they superstitious people?

Dr. de L: I don't know, as they are any more than they are in this country.

Mr. Cox: Isn't it a fact that they are a very superstitious people?

Dr. de L: I don't know as they are.

Mr. Cox: You don't think they are?

Mr. McMillan: You are referring to the African negro now, the African negro, that we see here, he is referring to the educated negro, some of them come from South Africa that are educated men.

Mr. Cox: I mean all those people you come in contact with and who buy rings. You said they are solicited to buy these various things that you sell aren't they, down in Africa?

Dr. de L: I don't think the percentage there is any greater than it is in this country, not as large.

Mr. Cox: I ran across a circular not in evidence written by a man named Michael Williams speaking of the superstitions of his own people there and I presume that it gives -

Dr. de L: I believe they have a belief down in India - I believe a good many of them operate along the line of witchcraft, black art and such things.

Mr. Cox: That's what I say.

Dr. de L: Yes sir.

Mr. Nash: What is the reason, if you know why red corals in rings would have any more effect in rings than brown coral?

Dr. de L: Well, I will tell you that, I base all that on a statement that Paracelsus makes in his works about coral, that is, I enlarged the idea and wrote rather broadly, that is where I got that idea from.

Mr. Cox: As a matter of fact, could red coral set in gold or platinum or any other metal have any effect whatever?

Dr. de L: Well, people claim that it helps, I have known people that put it on a child in the shape of a necklace - and if you know anything about Paracelsus you know that the doctor - he is supposed to be the father of medicine and all my copy is based on a very broad statement of Paracelsus in that way.

Mr. Southerland: What do you think about it yourself, Dr. de Lawrence, do you think that if anybody wears a red coral ring that will keep evil spirits away from them?

Dr. de L: That depends, Your Honor, whether the coral has any virtue or not or whether the coral is a means of arousing the individual's faith.

Mr. Southerland: I am talking about what you believe about it.

Dr. de L: No, I don't, I think it would be nonsense to assume that coral had any particular action in that respect only as it acts on the faith of an individual. Now you take a mother -

Mr. Southerland: You are speaking of pre-natal influences.

Dr. de L: Well, take a child that is grown -

Mr. Cox: Now you go on to enumerate the manner in which

these evil spirits appear, and where, and torture people, and all that, and then in rather heavy type:

"Genuine coral necklaces, coral rings and coral brooches recommended as a remedy against evil influences."

Dr. de L: Well that's copy I have taken from Paracelsus and I will say I have written broadly -

Mr. Cox: Now you say:

"Evil spirits, who trouble men and women are as afraid of red corals as dogs are afraid of a whip."

What basis have you for that?

Dr. de L: That's an exact reproduction of Paracelsus' statement.

Mr. Cox: Well, do you believe any such thing as that?

Dr. de L: No, I do not.

Mr. Cox: I thought you didn't. But you did say those things and when it got to the hands of superstitious persons --

Dr. de L: Pardon me, does my copy read that.

Mr. Cox: You start off by saying:

"Red corals disagreeable to evil spirits. Under certain circumstances human astral spirits may become manifest in some manner. They may appear in bodily shape, or remain invisible and produce sounds and noises.

Genuine coral necklaces, coral rings, coral brooches recommended as a remedy against evil influences,"

and

"evil spirits who trouble men and women are as afraid of red coral as dogs are afraid of a whip; but brown corals attract them.

Dr. de L: I don't give Paracelsus credit for that, do I?

Mr. Cox: And:

"We can recommend the wearing of red corals in the shape of a genuine coral necklace, or genuine coral mounted in a solid gold ring, or a wheel coral rolled gold brooch, same is shown here, as a remedy against melancholy.

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Genuine red corals are ruled by the influence of the sun, while those of brown color are under the influence of the moon. Red corals are disagreeable not only to phantasmata, but also to monsters, Incubi, Succubi, and other evil spirits, but the brown corals are agreeable to and attract them.

You don't believe that, do you?

Dr. de L: No sir.

Mr. Cox: Certainly you don't.

Suppose a man was to tell you that his wife was dead and that a hideous looking animal sat on the foot of the bed and snarled at him and appeared to be ready to jump at him, what would you say about that?

Dr. de L: I think that would depend a great deal upon the man.

Mr. Cox: Would you say that it was an evil spirit that was near him?

Dr. de L: Well, that I could not say, that would be an evil spirit as far as the personality would be concerned, but I am satisfied that the soul of an animal continues to exist -

Mr. Cox: Suppose you were sitting right by him and you did not see anything on the bed at all, what would you think was the trouble with that fellow?

Dr. de L: I'd believe that he saw what he told me.

Mr. Cox: Now, would you think that that was an evil spirit?

Dr. de L: I'd think that was the manifestation of a monster or something of that kind existing in spirit life.

Mr. Cox: Would you think it would be an evil spirit or some trouble with which he was obsessed?

Dr. de L: I would think that that would be some personality other than his own.

Mr. Cox: Suppose I would tell you that this man had been drunk for two weeks and had delirium tremens.

Dr. de L: I would say that that man is on the astral plane and -

Mr. Nash: You mean he really sees those things he thinks he sees?

Dr. de L: It is held by authorities that a man in delirium tremens is upon the astral plane.

Mr. Cox: What authorities?

Dr. de L: Upon different medical authorities.

Mr. Cox: Give me some of them.

Dr. de L: I believe Dr. Quackenbaugh.

Mr. Cox: I wish you'd put that in the record.

Dr. de L: Take Paracelsus' works there.

Mr. Nash: Is Paracelsus your authority?

Dr. de L: There are similar authorities. I can give you two more entitled "Magic in Black and White," by Hartman.

Mr. Nash: Is he a doctor, what is he?

Dr. de L: He is an authority on psychology, spiritualism, and so forth.

Mr. Nash: How do you know he is an authority?

Dr. de L: His book has been in existence for twenty-five or thirty years.

Mr. Nash: What is his education, along these lines?

Dr. de L: I could not tell you.

Mr. Cox: Has he any degree, did he ever attend schools of any kind?

Dr. de L: I could not tell you, his book has a big sale.

Mr. Nash: You don't know whether he is an authority or not.

Dr. de L: He is held an authority by people who follow that thing.

Mr. Nash: What people?

Dr. de L: Students of the occult.

Mr. Nash: It is not the students in these things that determines who is the authority, it is the persons who are expert along those lines who determine it, isn't it?

Dr. de L: It may be.

Mr. Nash: Who else was your authority?

Dr. de L: Well, there is another book called "Transcendental Magic."

Mr. Nash: Who wrote that?

Dr. de L: Levi.

Mr. Nash: Is he a doctor of medicine?

Dr. de L: I don't know as he is a doctor, I don't think he is.

Mr. Nash: What is his education along those lines?

Dr. de L: He is an author on natural magic.

Mr. Nash: What are his qualifications as an expert?

Dr. de L: I could not tell you.

Mr. Nash: You don't know whether he knows what he is talking about or not, do you?

Dr. de L: Well, it is my opinion based, as a writer and upon statements he made, I would look upon him as an authority.

Mr. Nash: Any other authorities that you know about that would give any knowledge on these things?

Dr. de L: Well, there is a Waite, who recently died, he is the author of several books in London.

Mr. Nash: He says that delirium tremens is caused by those things seen by a man under the influence of delirium tremens are seen on the astral plane, that is what we are seeking to get authorities on, you understand?

Dr. de L: I would not say that about Waite, but the other men I am quite certain about.

Mr. Nash: What is Waite's reputation?

Dr. de L: Waite is held by the English press to be one of the greatest writers in the world upon magic.

Mr. Nash: By the English press, what do you mean by the English press?

Dr. de L: Well, the same as the press in this country.

Mr. Nash: You mean you have seen in certain English newspapers statements to that effect?

Dr. de L: I have representations to submit that have appeared about him as an author.

Mr. Nash: In what papers?

Dr. de L: I could not tell you until I looked them up.

Mr. Nash: Do you know what his training has been?

Dr. de L: No, I do not.

Mr. Nash: Don't know whether he has any degree, whether he has traveled to any extent, or anything of the kind?

Dr. de L: I think you'll find all particulars of Mr. Waite over in our copy there about Paracelsus.

Mr. Nash: Don't you know as a matter of fact that Paracelsus isn't an authority upon medical subjects at the present time and has not been for generations?

Dr. de L: I spoke of him as being Father of Medicine, he has been held that way.

Mr. Nash: But you know as a matter of fact that his theories are antiquated and they are not followed at all by the modern science of medicine, do you not?

Dr. de L: I don't suppose that they are.

Mr. Nash: Where did you get your formulae for the remedies that are listed in this "Manuel of Disease and Medicine," on page 91 which gives the Lion Stomach Tonic, Special Remedy No. 140, and describes it as follows:

"This compound is of great value in the treatment of constipation, bad stomach and bad breath, owing to its combined tonic and laxative action. It contains Aloin, Belladonna and Strychnine, which, as every physician knows, has special action on the stomach and lower intestines."

Where do you get that formula?

Dr. de L: We buy that from Parke-Davis & Company.

Mr. Nash: Is that where you get your other formulas that are listed here, asthma, for instance, syphilis?

Dr. de L: Those remedies come from Parke-Davis & Company or the Chicago Pharmacy Company.

Mr. Nash: Either one?

Dr. de L: Yes.

Mr. Nash: Of course, Parke-Davis & Company don't make these representations about these?

Dr. de L: I think that appears, most of those remedies, those elixirs, that is almost a reproduction of some of Parke-Davis Company's advertising, but I would not be certain. I think possibly some of that copy may appear upon the label of the bottle.

Mr. Nash: Do you know anything about the action of aloin, belladonna, or strychnine - aloin?

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Dr. de L: It is a laxative.

Mr. Nash: Belladonna?

Dr. de L: I would not care to make a statement. If you mean to question me upon my medical knowledge I will state that I have not any, I know what belladonna is and its application.

Mr. Nash: You say you've discontinued these Hong-Kong remedies?

Dr. de L: Yes sir.

Mr. Nash: This book was arranged by you yourself, wasn't it?

Dr. de L: Yes sir.

Mr. Nash: And the copies supplied by you to the publisher?

Dr. de L: Yes sir.

Mr. Nash: Doctor, we have in evidence as government exhibit No. 2, so called talismans supplied by you, - have you any belief that these talismans will do what it is stated in the catalogue they will do, - are they of any value?

Dr. de L: They are of value as much as any individual believes in them.

Mr. Nash: A matter of faith, - they have not any value in themselves?

Dr. de L: I base my faith in what history shows, - the use of talismans.

Mr. Nash: Well, as a matter of fact if a man believed that the use of an ordinary piece of paper will accomplish the same effect as what these talismans will?

Dr. de L: I would not take that responsibility, but it was something that existed before I went into business.

Mr. Nash: You don't believe that these things would accomplish

what they are said to do?

Dr. de L: I have had many men tell me that they do.

Mr. Nash: What is your own belief?

Dr. de L: I believe in them. I have one of them, my boy has one. I know one man who I don't think would part with the talisman he has got for ten thousand dollars.

Mr. Nash: What is the extent, - how do they work, do they ward off evil spirits?

Dr. de L: That takes up a phase that would require explanation.

Mr. Nash: I have plenty of time.

Dr. de L: Well, if those talismans are the means of arousing the faith of an individual, - we can't state to what extent that faith will protect that man.

Mr. Nash: What virtue is in the talismans themselves, outside of this so-called belief?

Dr. de L: As far as their relationship is concerned?

Mr. Nash: Yes.

Dr. de L: There could not be any, not that I know of unless the talisman - We have authors like King Solomon that claim --

Mr. Nash: But your theory is that it is all a matter of faith?

Dr. de L: Talismans produced in that manner, but I would not say about the other way of producing them.

Mr. Nash: Are these made out of sheepskin?

Dr. de L: Yes sir.

Mr. Nash: That is your practice?

Dr. de L: Until recently, - we could not obtain that parchment.

Mr. Nash: What do you make them out of now?

Dr. de L: We make them out of Japanese parchment.

Mr. Nash: How long is it since you discontinued using the parchment from new born, - newly born lambs?

Dr. de L: We have not discontinued it yet, - we have those talismans.

Mr. Nash: I thought you said you were making them out of Japanese parchment.

Dr. de L: We are making some of them -

Mr. Nash: Well, if a man writes in for one of these talismans you would furnish one or the other indiscriminately, one to one, and one to some other, you do not distinguish?

Dr. de L: Well, I think recently the Japanese parchment has taken the place of the other.

Mr. Southerland: Wait just a minute, do you make the talismans in your own place, or do you buy them already made?

Dr. de L: No, we buy the plates and have them printed.

Mr. Southerland: You furnish the material on which they are printed, the parchment?

Dr. de L: Yes sir.

Mr. Southerland: When did you last print, on the skin of newborn lambs.

Dr. de L: Why, I could not tell you the date, we have them in stock now on genuine parchment.

Mr. Southerland: The skin of new born lambs, is what you refer to as genuine parchment.

Dr. de L: Yes sir.

Mr. Southerland: When did you have those made?

Dr. de L: Printed? I could not tell you exactly, we'll say

in - possibly inside of a year. I don't know.

Mr. Southerland: Where did you get the paper?

Dr. de L: From the Butler Paper Company?

Mr. Southerland: What did you buy from the Butler Paper Company?

Dr. de L: Genuine parchment.

Mr. Southerland: Did you tell them that you wanted parchment made from the skin of new born lambs?

Dr. de L: Well it is unnecessary for us to state that, I think, to the Butler Paper Company.

Mr. Southerland: Why is it unnecessary to state that?

Dr. de L: Well, they know what genuine parchment is when we order it, that's what we say.

Mr. Southerland: Then all genuine parchment is made from the skin of newborn lambs.

Dr. de L: That's what it is said to be in the dictionary, that's what parchment is held to be made from, the skin of dead lamb polished down with pumice stone. I think you will find if you refer to --

Mr. Southerland: Then you just ordered from the Butler Company genuine parchment -

Dr. de L: Yes sir.

Mr. Southerland: And if they made any change in the process of manufacture why you didn't know the difference, you didn't know whether they had made any change or not.

Dr. de L: Well, they are supplying us now with what is termed Japanese parchment.

Mr. Southerland: How long have they been supplying that?

Dr. de L: I don't know, I suppose probably three or four months, something like that.

Mr. Southerland: Does that have any effect upon the efficacy of these charms, the fact that they are made out of Japanese parchment rather than the skin of newborn lambs?

Dr. de L: No sir.

Mr. Southerland: Well, why did you make it appear in your catalogue that they had to be made in this particular way, that the charm would be no good unless it was made in that way.

Dr. de L: I copied the authorities on that. That is the way I read it and copied it in the catalogue.

Mr. Southerland: You don't think it makes any difference yourself though?

Dr. de L: I think it would be immaterial.

Mr. Nash: That's one of the crystals sold by you?

Dr. de L: Yes sir.

Mr. Nash: As a matter of fact it is not a crystal, is it, simply a piece of glass?

Dr. de L: That's what we term a crystal.

Mr. Nash: It is manufactured glass, however, is it not?

Dr. de L: Yes sir.

Mr. Nash: How do you know that a person can become a clairvoyant by using one of those things?

Dr. de L: Well, I know we have a class of people called crystal gazers who use the crystal for that purpose.

Mr. Nash: How do you know that?

Dr. de L: Well, they buy the crystal and we receive letter after letter, they buy a crystal and state that they get results. I know a man in Chicago who told me that he placed it on his

desk and saw things.

Mr. Nash: Do you really believe that that is the case, and that you can see things by looking into the crystal?

Dr. de L: My belief is that the crystal is a means of centering the attention, fixing the mind of the individual, getting him into a state of introspection where he can -

Mr. Nash: Have you been able to do that, have you ever tried it?

Dr. de L: As far as the crystal is concerned?

Mr. Nash: Yes.

Dr. de L: I have had some experience with the crystal.

Mr. Nash: Detail one experience, the time it took place and what happened.

Dr. de L: Well, if I wanted to state that I could not say conscientiously whether it was the result of the crystal or whether the crystal was the means.

Mr. Nash: State just what happened.

Dr. de L: Well, I have taken the crystal several times and I have seen forms appear in that crystal.

Mr. Nash: Well, one particular time, just mention one particular time when this was done by you and what forms you saw.

Dr. de L: Well, I suppose it was three or four years ago I had a crystal in my desk and just happened to pull it out and started to look at it, and it was like a man carrying something out on a box, it was a larger crystal than the one you have there, and I kept my mind there and I saw negroes there, and I think it was about four weeks after that that I was robbed. Of course, that was not tangible enough, it was not plain enough

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to give me a hint of what was going to take place but I saw enough there to realize afterwards that I saw my plates being taken out.

Mr. Nash: Did you ever have any other experience with the crystal?

Dr. de L: No, I don't think so. I never thought crystal gazing of very much importance.

Mr. Nash: What do you use these candles for, Doctor?

Dr. de L: Well, those candles are used, supposed to be used as a sort of charm, invocation.

Mr. Nash: Where did you get these candles?

Dr. de L: Benziger Brothers.

Mr. Nash: They are the ordinary candles sold by them?

Dr. de L: Benziger Brothers supply churches, and so forth.

Mr. Nash: They are candles used in Catholic churches and places of that kind?

Dr. de L: Yes.

Mr. Nash: They are not any different, so far as you know, from any other candles?

Dr. de L: No sir.

Mr. Nash: Do you believe what is stated in the catalogue about these candles as an aid to invoking spirits?

Dr. de L: Well, I do, yes, because I have noticed when I was working a transmitter I was cold, if I wanted a person to come there I'd light a candle, a couple of candles and let them burn. People in the spirit ^{world} get that the same as burning incense.

Mr. Cox: Why wouldn't a lamp work just as well as a candle, or why wouldn't an electric light, or fire, or anything else?

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Dr. de L: You might as well say why isn't an express wagon better than an automobile.

Mr. Cox: Do you think there is anything in any of the copy -

Dr. de L: I believe that those people who burn candles believe they honestly get results.

Mr. McMillan: It is like putting the candles around the body of a dead person, some people believe it will do some good.

I just want to ask a few questions on re-direct.

Mr. Southerland: How long will you be, Mr. McMillan?

Mr. McMillan: Just a few minutes.

Doctor, how much local business have you in Chicago?

Dr. de L: Well, I have more business than I believe Mr. Angier thought that I had. I could exist on my business that I have locally if I did not have any mail order business. I have been there twenty years and my sale on the stuff was a good deal.

Mr. McMillan: Now, do you do business, do you have customers among the larger business houses in Chicago?

Dr. de L: Well, the books we have there I guess sell to almost all the dealers, a great many of them.

Mr. McMillan: Well, name some of the dealers to whom you sell books in Chicago.

Dr. de L: McClure & Company, McKeever-White & Company, and firms of that kind handle them.

Mr. Southerland: Do McClure's do a mail order business?

Dr. de L: No, they have a store.

Mr. Southerland: Do they sell these books of yours through the mails or do they sell them locally in Chicago?

Dr. de L: They sell them locally, yes sir, in their store, yes sir.

Mr. Southerland: All right, go ahead.

Mr. McMillan: McKeever-White & Company handle books you say?

Dr. de L: Yes sir.

Mr. McMillan: Any other large house?

Dr. de L: Well, we sell the Western News Company.

Mr. McMillan: Where do they do business?

Dr. de L: Well, they claim they put them in their news stands, wherever they sell them.

Mr. McMillan: Sell them on the railroad trains, do they, the Western News Company?

Dr. de L: Sir?

Mr. McMillan: Where are they located?

Dr. de L: In New York.

Mr. McMillan: I mean in Chicago, first.

Dr. de L: --

We have orders in from Sears, Roebuck & Company.

Mr. McMillan: Did you sell book dealers in other cities, you were speaking of selling somebody in New York?

Dr. de L: We have Scribner's, in New York, and McCoy.

Mr. McMillan: Read the firm name into the record.

Who did you have in New York?

Dr. de L: There is Charles Scribner and Son, Baker Taylor Company, -

Mr. McMillan: And who else?

Dr. de L: McCoy & Company in New York.

Mr. McMillan: Who else?

Dr. de L: Then there is an order from the National Academy of Medicine, Brentano's.

Mr. McMillan: From Brentano's in New York?

Dr. de L: Yes, I guess that's about all.

Mr. McMillan: Did you do any business in Washington with

any book people?

Dr. de L: Here is the O.E. Library League, called the Oriental.

Mr. McMillan: The O.E. Library League, 1207 Q Street, Washington, D. C.

Do you have many orders from them?

Dr. de L: Well, their orders come in very often, yes sir.

Mr. McMillan: Doctor, have you any retail store in connection with your business?

Dr. de L: No, I have no store, but we have people come in there that buy, and that would buy more, I suppose, if we were in shape to take care of them.

Mr. McMillan: Do you contemplate opening a retail store?

Dr. de L: Yes sir.

Mr. McMillan: Had you made any arrangements to that effect?

Dr. de L: Well, I had partially made arrangements to get space to be used for that purpose.

Mr. McMillan: When do you expect to open that store?

Dr. de L: May 1st.

Mr. McMillan: Is it in your present location?

Dr. de L: Yes sir.

Mr. McMillan: The same number?

Dr. de L: No, it is about four or five doors below, north, of where we are - it is on the same block.

Mr. McMillan: That is to accommodate your retail business?

Dr. de L: Yes sir, to some extent.

Mr. McMillan: Have you made arrangements to lease certain property for that purpose?

Dr. de L: Yes sir.

Mr. McMillan: From whom?

Dr. de L: A. C. Whetman Company.

Mr. McMillan: I think that's all. I'll make a little statement there, that as the Doctor's attorney I negotiated the details of a lease with Elbert H. Webb & Company, a five years' lease for a little more than twice the floor space he has at present at the old place, so that we will have a chance to open up a good big place as a retail store in which to display jewelry, books, and his other line of goods.

Mr. Southerland: First floor of the building?

Mr. McMillan: No sir, the third floor. And down in that section there is a great amount of business, jewelers and all kinds of booksellers on the different floors in this building, and he has taken the lease. - it has not been signed, but the lease is for five years at \$3,000 a year, for the purpose of carrying on this business.

Mr. Southerland: When were the negotiations started?

Mr. McMillan: Why, I presume thirty days ago.

Mr. Southerland: Since the investigation by postoffice inspectors?

Mr. McMillan: Oh, yes sir.

Mr. Southerland: Anything further, Mr. Nash?

Mr. Nash: Nothing further.

Mr. Southerland: Well, I don't suppose you want to argue this case or submit a brief on it.

Mr. McMillan: I don't think so. Just to say that we have come to give you freely what information we could in an

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investigation by the Government to ascertain if there was cause to issue a fraud order. My contention is that fraud, within the decisions of the Department, may exist in a good deal of this advertising matter, but that it grew up as the business enlarged and took over these different things, and followed the advertising of different men in the same line, almost verbatim, - they used the same line of argument, and while they are fraudulent under your decisions I am positive that Dr. de Laurence believed that he was within the law. He gave freely all the information in his possession to the Government and spent at least two months revising his catalogue. When he found, - I had told him that a good deal of his matter was not proper, - the Government would not stand for it he said he'd revise it and revise everything else that he thought wasn't right, and then submit it, and if the Government wasn't satisfied with the changes he'd change it still further, that he wanted while he was about it, to put the business on an absolutely proper basis so that in the future there could never be any complaint. In the twenty years he has been in business he has always tried, I am satisfied, (to conduct it) along what he believed to be legal lines and I feel that the Government should be willing to give him a chance to change his catalogue. He hasn't changed it as yet because it means an expense of several thousand dollars, and he was waiting until this hearing was over, until he knew just what the Government would insist upon. Now as he states in his letter, he is willing to amend it further, cut out anything that the Government believes to be fraudulent, and I feel that where the larger amount of his business is legal

and where the amount of money that has been invested - that has not been brought out here - but he tells me it is approximately \$100,000 in plates, stock, merchandise, for his books and all -

Mr. Southerland: Was \$100,000 made out of his business?

Mr. McMillan: Yes sir, in the twenty years, made, and put right back in this business, - that where the majority of it is legal and only a part of it which has not been legal, I think that the Government should give him a chance of cutting out the part to which it objects, to conform to the law and proceed with his business in the proper way. I know how he feels about it and that he is conscientious in that desire. I feel that it would not be right for the Government to issue a fraud order and ruin his business. Now that means ruin to a man, naturally.

Mr. Southerland: Are you through, Mr. McMillan? I was just suggesting to Mr. Nash, or rather asking him whether he wished to call upon you for a submission of further evidence along certain lines and he says he doesn't, so, of course, we will be glad to receive and consider whatever you want to submit, and while it isn't customary for us to make suggestions as to what should be submitted, I am frank to say that I have glanced over the revised catalogue and it doesn't help the business the slightest bit, not the slightest, he might as well not have submitted it at all.

Mr. McMillan: Well, he is willing to submit a new one eliminating all those objectionable lines.

Mr. Southerland: I don't see how that is possible.

Mr. McMillan: He can handle another line of business you know, other than the mail order business of that kind. The Doctor wants to know if he can make a little statement.

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Mr. Southerland: Certainly.

Dr. de L: Your Honor, I'd like to continue to exist. I realize my copy is broad. I'd like to exist. I will list my books in the most conservative manner. I would not like to be put out of existence. I will list the titles, I would not like to be put out of business.

Mr. Southerland: Yes, that's true, Doctor, you wouldn't like to be put out of business, no man would. We don't like to put anybody out of existence. We don't like to issue fraud orders. The sole question we've got before us is what it is our duty to do in view of the things before us and the law that we are required to administer. It is a disagreeable duty to issue fraud orders in a good many cases, I can't say in every case because in some cases we are very glad to issue them, because we think they are well deserved, - but it isn't a personal question with us at all. It is a question of what the evidence before us requires us to do under the law. Now we will have to consider that in connection with the evidence before us. I am not prepared to state at this time what we will do, but we will consider the matter very carefully and go over these advertisements in connection with your statements, go over the matter itself, and if you wish to submit any additional matter why we'll be glad to consider it if it is submitted promptly.

Mr. McMillan: Well, what would Your Honor call promptly?

Mr. Southerland: Well, a week or ten days.

Mr. McMillan: Would that be sufficient, Doctor.

Dr. de L: Yes, it would, Mr. McMillan, as I have suggested if I am allowed to issue a list -

Mr. McMillan: Additional evidence as to the nature of the business, that is what you refer to?

Mr. Southerland: Any additional matter that you wish to submit that comes in within a week or ten days we will be glad to consider, but we will have to close the case at the end of ten days.

Mr. McMillan: Well, of course, we couldn't prepare a new catalogue in any such time.

Dr. de L: Your Honor, now that that matter has been brought to my attention. I have a man with me at the beginning, I can explain to you about that turban. That was brought to me by a traveling man. -

Would you have any objection if I issue a list like every bookhouse. I will cut out all that Hinduism and everything.

Mr. Southerland: I could not tell about that.

Dr. de L: If you are kind enough to consider it I will not forget it. I don't like to be put out of existence. The evidence shows there is copy that never should have gone through the mails. I started twenty years and the attitude of the public and the attitude of the Government was different than it is today.

Mr. Southerland: Well, I don't want to argue with you, but I believe these representations taken in connection with the palpable falsehood of the representations themselves and your own very frank and true admissions with reference to them makes it a pretty strong case against you. I think you are to be commended for your frankness in the matter -

Dr. de L: Thank you.

Mr. Southerland: And it would make me feel that if there were any possible way of granting you consideration in connection

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with the matter I would be glad to do it because you have told us frankly and truthfully that you did not believe in a number of these representations, because you could have lied about it just as well, and you didn't do it. But we have a certain duty to perform in connection with these matters and I don't know just now how we can work the matter out. However, we will take it under advisement and see what we can do.

Mr. McMillan: Will you give us two weeks instead of ten days.

Mr. Southerland: How about that, Mr. Nash?

Mr. Nash: That is satisfactory to me.

Mr. Southerland: What is the date, Thursday?

Mr. Nash: The 17th. (Referring to the date to which the case would be continued.)

Mr. Southerland: We will give you until the 17th. We will continue the case over to the 17th of July.

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