

THE HOLY OF HOLIES

Christ Again Restored To Humanity The Assurance Of Immortality. He Elevated The Spiritual Being To A Temple Of Holy Fire, And Made It A Living Altar And Incense To An Eternal Peace



The men of God under the old Covenant, who performed such great wonders, and accomplished such wonderful works, were always rather more on the side of humanity than that of the divine, that is, they always evinced only single powers and perfections. The universal expression of full perfection became an absolute reality only through Christ. He it was who first unbarred the new door—severed the chains of slavery, and pointed out the true image of perfection and wisdom in all their fullness to man. Christ again restored to humanity the assurance of immortality. He elevated the spiritual being to a Temple of Holy Fire, and made it a living altar and incense to an eternal peace.

There are beings for whom the Redeemer has already come, others for whom He comes now, and still others for whom He is yet to come. Since His advent all things have become simplified, and He will simplify Himself more and more until everything earthly will vanish. A great sabbath of universal love and peace, as it was in the creation, will signalize the end. He entered the Holy of Holies as the true High Priest, and restored to the elect through

His spirit, not only the Lost Word of the Old Book, but gave them a new one, richer in content for the healing of all evil, and for making them invulnerable. In addition He gave them the Holy Incense of prayer, and showed them, that without it they would be unable, except through Him alone, to obtain every principle of life. He performed on earth what is found above. He was constantly active, as the highest embodiment of wisdom, in spiritual and temporal acts of charity, and united both in one. But this could only be when He himself was joined in this unity on earth in which He was joined from all eternity. In the end He crowned his work by conferring a spirit which created a knowledge and vitality that were never experienced before. He chose an object of sense as a channel through which to communicate the highest powers of life. Even man may transfer his weak powers on any object: how much more must the mysteries (baptism by water, the communion through bread and wine), instituted by Himself, have possessed a power which man could never possess. The action of the Holy Communion is at the same time corporeal, spiritual and divine, and all things therein contained must become spirit and life, because He himself, who instituted it, was the spirit and the life.

Each true Christian is a living expression of this doctrine and an image of its author. He possesses fervor enough to absorb everything that is diseased and dissolute, and his life is a daily offering in humility and holy fear before God, for the mysteries of God are only revealed to those who fear Him. The true Christian relies upon the commandments of the author of his name. Only such a man can enter into the counsel of peace. If the highest human wisdom continues to be a tottering and perishable structure, a single ray of the sun of the world will make him purer and wiser than all the wise of this earth. Since there are mysteries in every religion, so there are certain things of indescribable power and of the highest weight in Christianity which cannot be explained. So long as these were known only to the true possessors as a sanctuary, Christianity was at rest. But after the great of earth began to set their feet within this sanctuary and desired to see with unprepared eyes; so soon as it was converted into a political machine, divisions and uncertainties ensued. Upon this came the High Priests who separated themselves farther and farther from original purity, and in this resulted in an incongruous conglomeration of religious teachings. Many so-called teachers have multiplied these evils by their subtleties, separating that which was united, and covering with darkness and death what was formerly light and life. If even a few traces of purity, zeal and power could be seen here and there, they could accomplish nothing, because the horrors of desolation had already become too general and were preferred by too many. These corruptions were the cause, in later times, that the structure of Christianity was sapped in its very foundations. Only one step from Deism to utter ruin. Out of Deism grew a still worse brood of materialists, who declared that all connection of humanity with higher powers to be idle imagination, and who did not even believe in their own existence. It was very seldom that the generations of the earliest times sinned through great enterprises; those of later periods, on the contrary, sinned through nullity. But there is a truth whose sanctity cannot be shaken, and which will remain firm as long as the world exists.

But if man, through his reconciliation and return to God, and through a true Christian life, receives the powers which the Saviour promised to his followers, namely, "To expel serpents, to heal the sick, and to cast out devils," and this to the same extent that he did himself, (John xiv. 12) and if such a Christian man can in deed and in truth perform greater wonders than one who lives in a state of sin (and we find this to be the case not only with the apostles, but with all godly men of every age), then we must accord to man what is human. I have already spoken of the Christian method of healing, and inasmuch as I refer back to it in this place, the fact will not admit of a doubt, that the healing by Christ as well as by the apostles really had reference to higher spiritual powers. They never obtained the means to heal diseases from the apothecary, neither did they possess any secret remedies or magical essences; they possessed an inherent power to heal diseases, and by words they cast out devils, restored the dead to life, healed, through prayer and the laying on of hands, the lame and paralytic, and caused the blind to see, and the dumb to speak. To prove this, not however to represent them solely as magnetic cures, but to examine them as humanly Divine Wonders, I will mention a few cures performed by Christ and his apostles as they stand recorded by the Evangelists and the Acts of the Apostles;

(Continued on next page)

JESUS PUTS FORTH HIS HAND

"When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him saying, I will; be thou clean. And immediately his leprosy was cleansed." (Matt. viii. 1-3.)

"And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him to heal his servant. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only and my servant shall be healed. When Jesus heard it, he marvelled, and said unto them that followed; Verily I say unto you, I have not found so great faith, no, not in Israel. Go thy way; and as thou hast believed, so be it unto thee. And his servant was healed in the selfsame hour." (Matt. viii. 5-13.)

"And when Jesus had come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and he arose and ministered unto him." (Matt. viii. 14, 15.)

"When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick." (Matt. viii. 16; Mark i. 32.)

"And, behold, they brought to him a man sick of the palsy, lying on a bed, and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee." (Matt. ix. 2; Mark ii. 3.)

"And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith has made thee whole. And the woman was made whole from that hour." (Matt. ix. 20-22.)

"And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth he went in, and took her by the hand, and the maid arose."

"And when Jesus departed from thence, two blind men followed him. And when he was come into the house, the blind men came unto him: And Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened." (Matt. ix. 27-30.)

The man with the withered hand he healed through the words: "Stretch forth thine hand," and it was restored whole like the other. (Matt. xii 10-13.)

"And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole." (Matt. xiv. 35, 36.)

The daughter of the woman of Canaan, who was grievously vexed with a devil was restored through the faith of the woman. (Matt. xv. 22-28.)

"And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them." (Matt. xv. 30; Luke vii. 22.)

THE TRUE RELATION OF MAN TO THE OMNIPOTENT

The Bible may be justly styled The Holy Scriptures, because it contains the knowledge of the Saints, while at the same time, it unites and harmonizes the word and deed, doctrine and action.

It points out the true relation of man to the Omnipotent—it affords the most direct reference to the great truths of the spiritual and intellectual; it treats of the origin of the universe and its laws, through which all things have to be brought to light—of the anterior and posterior history of mankind—of his future destiny and how to attain it; of the living and visible agents which God employs in the great work of redemption, and, finally, of the most Exalted of all beings—of the world's Saviour, who was a universal expression in his own person, and who exhibited all Divine Power and action in one person.

In The Holy Bible we find a connected chain of acts and events—in fact, a Divine and life-like drama. The Bible contains the light which illuminates every dark phase in life; it is the groundwork of all human actions, the guiding star of the earthly to the eternal—of the intellectual to the Divine, the aim and end of all knowledge. It is the first of the three Great Lights, guiding and governing our faith, and bears no relation to the other two Great Lights of the angel which shall make these actions lawful.

The Bible is also more instructive and helpful in reference to the life, health and spiritual well-being of mankind than all other books taken together. An account will, therefore, be given of the many strange and remarkable things which took place as set forth in the Scriptures. Particular attention is also called to the healing of the sick according to Scriptural teachings.

THE HOLY DECALOGUE OR THE WRITTEN LAW FROM GOD

Mankind received the Holy Decalogue or the written law, from God. In addition to the laws which God gave to Moses, engraven upon stone, He also gave to him certain verbal laws, by which through his protracted stay upon the mountain Sinai, where all doctrines, explanations of mysteries, Holy names of God and the angels, and particularly how to apply this knowledge to the best interest of man, were entrusted to him. All these doctrines, which God pronounced good, but which were not generally made known, and which in the course of time were called The Kabala, or Traditions, Moses communicated, during his life, to Joshua, his successor. Joshua handed them over to the elders, the elders gave them to the judges, and from the judges they descended to the prophets. The prophets entrusted them to the men of the great synagogue, and these gave them unto the wise men, and so the Kabala was handed down from one to the other—from mouth to mouth—to the present day. Therefore, do we know that in the Bible are many names of the Most High and his angels, besides deep mysteries, which may be applied to the welfare of man, but which, on account of the perverseness of humanity and to guard against their abuse, have been hidden from the great mass of human beings.

Everything here stated is as clear as the sun, and needs no further proof, and it is equally clear and incontrovertible that the All-merciful God gave the Bible in the beginning to promote the best interests of the soul and the body of man at the same time. Therefore has God endowed man with exalted talents, powers and virtues that, with a rational use of which, man may protect himself from danger, when no other help is at hand, and save himself simply by uttering the words of the living God. On this account, the expression "For it is thy life," occurs frequently in the Bible. And Solomon says in his Proverbs, vi. 22. "When thou goest it shall lead thee, and when thou sleepest it shall keep thee."

That the Psalms are most Holy and Worthy will not be called in question. Our wise men declare, "He who will daily live closer to God, who deserves to unite his soul with Him, and who is willing to live in the closest communion with Him, should often pray the Psalms with fervor and devotion." "Happy the man who does this daily and hourly, for his reward will be great." The Psalms are formed and divided into Five Books, and in them are many names of the Most High Majesty of God and his angels, besides, many mysteries are hidden.

THE de LAURENCE COMPANY

Yes, dear reader, you must not doubt. Through a pious life and by a rational use of the Psalms you may obtain by grace of God, the favor of your employer, men in high offices, judges and magistrates, and the love of your fellow-men. By the Psalms and True Faith and Belief in God you will be enabled to protect yourself from danger, to escape suffering, and to promote your own welfare.

The correctness of this is also established by the teachings of the old wise men, who assure us, that many of our famous forefathers availed themselves of apparently supernatural means from time to time, to protect their best interests. Let it suffice for you to believe that the Almighty God has given in His revealed word true and unexampled talents and power, and that, in an extreme case of necessity, we are permitted to make use of this gift of God, for our own and our neighbor's welfare. As for example, to cast out evil spirits, to relieve deep melancholy and to cure grievous diseases; to set free prisoners who have been unjustly imprisoned; to resist enemies and opponents, to defend innocence and to reveal it, and to foster good fortune, well-being and peace in a general manner.

It is sufficient for you to know that you are allowed, to make use of words and passages in the Holy Scripture for your own good. The Psalms are highly recommended by some writers, as a certain means to avoid suffering and danger, even in cases of war, fire and similar instances, enabling us to escape unharmed, free, secure and without hindrance.

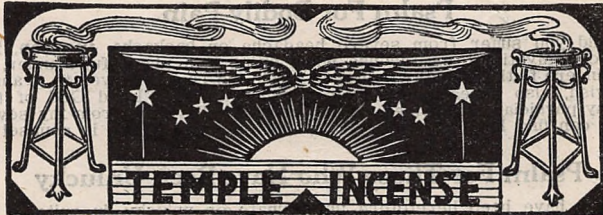
Under such happy circumstances, it is surely right and proper, that such wholesome knowledge, which up to this day was known but to a few men, and they only the learned, was yet free to all, although not generally known, should at least, in some degree, be brought to light.

It is obvious of course, that these printed pages will fall into unclean hands and it is necessary, therefore, in order to prevent an unworthy use of them, to admonish the reader never to use them only when necessary, as set forth in the three following paragraphs.

1. If you are willing to avail yourself of the Psalms, as shown on the following pages, you are warned never to attempt it only in a case of extreme necessity, and when there is no other help at hand.

2. If this be so, in experimenting, place your trust in the goodness and power of the Most High and ever blessed God, upon whom you may perhaps have hitherto called under an unknown holy name.

3. If you wish to console yourself with this help, you must live in such a manner that no crime or willful sin can trouble your conscience; for it is well known, that the prayer of the ungodly is not acceptable to God. At the same time you must have your undertaking continually in your mind. And herewith you are committed to the protection of the Most High.



THE BURNING OF INCENSE

The Continuity of Life After Death. The Burning Of Incense is an old custom which has been followed religiously for ages. Again, the Burning Of Incense seems to stimulate the belief in Spiritual communication. The Burning of Incense also offers an appropriate and striking way of showing one's faith in a continued life beyond the grave. Many burn Candles and Incense to manifest in an outward way, the devotion and faith they have in the Spiritual World. Therefore, the burning of Incense is mute but striking evidence of one's faith in the continuity of life after death.

Life Here But A Temporary Abode. There seems to be something about the Burning of Incense which impresses upon us the great, over-powering fact that our life and intelligence continues after we have finished up our earthly career. These are great truths, all flowing from the ages and philosophies of the past. The Burning of Incense by a Spiritualist, or a true Christian, may be accepted as a sign of their faith in the existence of another life. Genuine Incense burned now and then is impressive testimony; an exhibition of faith and belief on their part that life here is but a temporary abode that is touched by the fingers of light for a short time only; while all around yawns an infinite, shoreless gulf of impenetrable darkness, from one side of which we appeared and to whose other side we shall hurry at death to meet our loved ones and friends living in the Spiritual World.

THE BURNING OF INCENSE AN OLD CUSTOM

As stated in the beginning of this article, the Burning of Incense is an old custom which has been followed religiously for ages, and many burn Incense for different purposes. Some believe it an appropriate and striking way of showing their faith in a continued life beyond the grave. Others burn Incense as a material manifestation of their faith in the Spiritual world beyond the grave. Candles and Incense are burned in almost every country, during Religious or Divine meditation for the purpose of obtaining higher spiritual uplifting and understanding.

Spiritualists and Students of esoteric subjects burn Incense while performing their professional work during spiritual meditation as well as exercises.

Again, many of those who believe in these things, obtain Incense and burn it if they are in trouble or wish to protect themselves against enemies, or any misfortune, believing that by carrying out the old custom of burning Incense they will attract higher spiritual influences and be able to have their wishes fulfilled.

Indeed, among some classes of people, Incense is burned when they get into trouble of any kind, whether it is financial trouble, trouble with the law, home troubles or serious sickness.

All of this of course, is quite natural in view of the fact that it is based upon an old belief that there is something Divine and Sacred connected with the burning of Incense.

Incense Burned With Recital Of The Psalms

Those who believe in the efficacy of prayer and a recital of the Psalms while burning Incense may, if they wish, read what follows.

Psalm For An Unborn Child

Psalm 1.—If a woman is pregnant and fears a premature delivery, or a dangerous confinement, or that the child to be born unto her may not be fully developed and normal in every way, she can, if she wishes, burn some of de Laurence's Mystic Rites Incense while citing in a prayerful manner, the first three verses of Psalm 1; all the while having great and Divine faith that she will not, at the time of her repeating the first three verses of this Psalm, or at any other time, have a premature confinement; but that there will be granted unto her a truly fortunate delivery; that she and the fruit of her body will enjoy good health.

Psalm For A Storm At Sea

Psalm 2.—Should you be exposed to danger in a storm at sea, and your life threatened, you can, if you wish, burn some Temple Incense while citing in a prayerful manner, Psalm 2; all the while having undivided faith in God who fixes the boundary of the sea, restrains its power, and quiets its raging and foaming waves. You can, if you wish, also repeat the prayer which follows, "Almighty God! Let it be Thy holy will, that the raging of the storm and the roaring of the waves may cease, and that the proud billows may be stilled. Lead us, oh, all-merciful Father, to the place of our destination in safety and in good health, for only with Thee is power and might. Thou alone canst help, and Thou wilt surely help to the honor and glory of Thy name. Amen."

Psalm For Bodily Pain

Psalm 3.—Should you suffer from severe headache or backache, you can, if you wish, burn some of de Laurence's Mystic Rites Incense while citing in a prayerful manner, Psalm 3; all the while having most sincere faith in God, who has it within his Divine Power to grant immediate relief. You may, if you wish, also repeat the prayer which follows. "Lord God of the world, may it please thee to be my physician and helper. Heal me and relieve me from my severe headache and backache, because I can find help only with Thee, and only with Thee is counsel and action to be found. Amen."

Psalm For Those Who Have Been Unlucky

Psalm 4.—If you have been heretofore unfortunate or unlucky, in spite of every effort, you can, if you wish, burn some of de Laurence's Oriental Incense while citing in a prayerful manner, Psalm 4, three times, before sunrise in the morning with humility and devotion. Let your mind be uplifted in true faith ever trusting in the help of Almighty God, without whose assistance all must perish. Proceed in faith and peace to execute your contemplated undertaking; having true faith in God, and all things will result to your entire satisfaction. You may, if you wish, also repeat the prayer which follows. "May it please Thee, oh, God, to prosper my ways, steps and doings. Grant that my desire may be amply fulfilled, and let my wishes be satisfied even this day, for the sake of Thy great, mighty and praiseworthy name. Amen."

NOTE: If you wish to accomplish an undertaking or have a favor granted by or through another, you can, if you wish, proceed in all things as already stated above, with this exception; change the prayer as follows: "Oh, God! Let me find grace, favor and mercy in the eyes of, (here mention the name of the person in whose eyes you wish to find favor), so that he may grant my petition."

Again, if you have a case to bring before a high Judge or Magistrate, you can, if you wish, cite Psalm 4 and the prayers given herewith, SEVEN TIMES in succession before the rising of the sun.

Psalm For A Business Transaction

Psalm 5.—In case you have important business of any kind to transact or if there is any person from whom you desire to obtain a special favor, you can, if you wish, burn some of de Laurence's Oriental Incense while citing in a prayerful manner, Psalm 5; early in the morning at the rising of the sun, and in the evening, at sunset; all the while having sincere faith in God to help you. You can, if you wish, also repeat the prayer which follows: "Oh, God! have mercy unto me, for the sake of Thy great, adorable, and, holy name, turn the heart of (here mention the name of the one whom you wish to find favor with), to me, and grant that he may regard me with gracious eyes, and let me find favor and courtesy with him. Amen."

NOTE: A peculiarity of this Psalm 5 is: When you find that notwithstanding the utmost industry and care, your business does not prosper and you have reason to fear that an evil Masal, that is, an evil star, spirit or destiny is opposing you, you can, if you wish, pray Psalm 5, daily, even to the last verse with great devoutness. You should also have true faith in God that you will soon find yourself in more favorable circumstances.

Psalm For Diseases And Infirmities

Psalm 6.—Should you be so unfortunate as to suffer from diseases of the eye and have a desire to be healed, you can, if you wish, burn some of de Laurence's Mystic Rites Incense while citing in a faithful manner, Psalm 6. This very same Psalm can be read once a day for three successive days; but your whole soul should be imbued with Divine Faith in God: that He will heal and relieve you of your sad affliction. You may, if you wish, repeat the prescribed prayer, SEVEN TIMES slowly, each day, in a low tone, and with devotion; keeping continually in your mind the name of God, believing without doubt that He can and will help you. The Prayer follows: "Oh, Lord God, I beseech and ask of Thee to send Thy blessings upon me, and to heal my diseases, and take the pain from my eyes; for Thine is a Divine Power and help, and Thou alone art mighty enough to cure me; of this I am certain, and have great faith and therefore, I trust in Thee. Amen."

(Continued on next page)

Psalm For Enemies

Psalm 7.—Should evil persons conspire to render you unfortunate; if your enemies watch for an opportunity to overthrow you; if they pursue you in order to harm you, you can, if you wish, burn some of de Laurence's Black Incense while citing in a prayerful manner, Psalm 7; all the while keeping in mind the name of the great, strong and Divine God. You may, if you wish, repeat the prayer with the belief that the power of God will help you to make your enemies cease their persecutions and leave you alone in peace. The prayer follows: "Oh, great, strong and highest God! may it please Thee to change the hearts of my enemies and opposers, that they may do me good instead of evil, as thou didst in the days of Abraham when he called upon Thee by this holy name. (Gen. XIV-22.) Amen."

First Note For Psalm 7.—If you have incurred the ill-will of an enemy, whose cunning power and vengeance you have reason to fear, you can, if you wish, burn some of de Laurence's Black Incense while repeating the twelve last verses of Psalm 7; believing in the power of the Lord, and that he will help you to overcome your enemies so that they may not have the power to provoke or to injure you.

Second Note For Psalm 7.—If you have a case to be decided before the Court, and you have reasons to fear an unfavorable or partial verdict, you can, if you wish, burn some of The Master's Oriental Incense while praying the 8th, 9th and 10th Verses of Psalm 7 slowly, a short time before you appear in the presence of the Judge. Believe faithfully in the goodness and power of God, and in the righteousness of your cause. As you approach the Judge, say the following prayer: "Oh, Lord my God, turn Thou the heart of the judge to favor my best interests and grant that I may be fully justified when I depart. Give unto my words power and strength and let me find favor in the eyes of the court. Amen."

Psalm For Love And Good Will Of All Men

Psalm 8.—In the event you desire to secure the Love and Good Will of all men and women, in your business transactions, and social affairs or any other matters you may have, you can, if you wish, burn some of The Master's Oriental Incense while citing in a prayerful manner, Psalm 8; all the while believing in the Lord God, who has made thee to have domain over the works of thy hands. You can, should you care to, pray this Psalm three days in succession after sundown, at the same time thinking continually of the Holy name of God, which signifies love, grace and mercy. After citing this Psalm, as above, you can, if you wish, say the following prayer: "Oh, Lord God, may it please Thee, to grant that I may obtain love, grace and favor in the eyes of all men, and all women, in the transaction of my business. I, at all times, promise Thee that I will be honest and straightforward in all my dealings, according to Thy Holy will. Amen."

Psalm For The Health Of Children

Psalm 9.—This Psalm, (according to the author of a very old and rare book), has been used as a means of restoring a child who is feeble in health, when no medicine or other help are at hand. You can, if you wish, burn some of de Laurence's Mystic Rites Incense while citing Psalm 9, against the power and malignancy of enemies; all the while having unbounded faith in the power of God, who has rebuked the heathen, who has destroyed the wicked, who hast put out their name forever and ever. You may, if you wish, repeat the holy prayer which follows. "All-merciful Father! For the sake of Thy mighty, adorable and holy name, may it please Thee to take away from my child, (here repeat the child's name), the illness, (here name the disease), from which it suffers and relieve it from all pain and suffering. Oh God! let it please Thee to make my child holy in soul, mind and body, and release it during its life from all plagues, injury and danger, and be Thou always my child's helper. Amen."

NOTE: You can, if you care to, repeat this Psalm and prayer devoutly, during the early hours of the morning or late in the evening, as a means of helping the child to gain health; believing with great faith all the while, that you, and your family, will be released from the power of enemies and opposers, and that you will be protected from their persecutions, as God didst protect the Psalmist from the enemies who pursued him.

Psalm Against An Evil Spirit

Psalm 10.—If anyone is plagued with an unclean, or an evil spirit and you wish to relieve the tormented one, you may, if you care to, write the name of the obsessed person upon a piece of Genuine Parchment; then burn some Temple Incense. You may then pronounce, over the name, Psalm 10, nine times; keeping constantly in mind the adorable name of God. You can, if you wish, repeat the prayer which follows: "Oh, Lord God, please break the power and spell of this evil, obsessing spirit and free, (here call the name of the person who is obsessed), from his plagues and oppressions. Wilt Thou strengthen him in soul and body and deliver him from evil and unclean spirits. Amen."

NOTE: SHOULD YOU YOURSELF be obsessed, troubled, or plagued by an evil or an unclean spirit, you can, if you wish, burn some Temple Incense; after writing YOUR OWN NAME upon a piece of Genuine Parchment. You may, then, pronounce, over your name, Psalm 10, nine times; keeping constantly in mind the adorable name of God. You can, if you wish, also repeat the prayer which follows. "Oh, Lord God, please break the power and spell of the evil, obsessing spirit which is tormenting me, and free me from its plagues and oppressions. Wilt Thou strengthen me in soul and body and deliver me from evil and unclean spirits. Amen."

Psalm For Persecution

Psalm 11.—Any person who desires to be safe from all persecution and wishes to be free from fear of evil of any kind, can, if they wish, burn some Temple Incense while citing in a prayerful manner, Psalm 11. This Psalm can be prayed daily with feelings of devotion. Besides, a prayer may be uttered to God. The prayer follows. "Most adorable, mighty and holy God; who hast all advice; who hast all action and power; who hast the power to work wonders, I beseech Thee to turn away from me, all that is evil and protect me from the persecution of evil men, for the sake of Thy great name and power. Amen."

Psalm For Better Fortune

Psalm 12.—Any person suffering from adversity, misfortune, or financial reverses, can, if it be so wished, burn some of de Laurence's Oriental Incense while citing in a prayerful manner, Psalm 12. After citing this Psalm, if it be so wished, the following prayer may be repeated. "Almighty God, may it please Thee to grant that all conspiracies against me may be set at naught; turn away from me all danger and injury as well as direct toward me prosperity and success in all undertakings, in which I am worthy, and which are honestly due unto me. Amen."

Psalm For Personal Safety

Psalm 13.—Any person who wishes to feel safe for the next twenty-four hours from an unnatural death and from all bodily sufferings and punishments, may, if it is desired, burn some Temple Incense while citing in a prayerful manner, Psalm 13; all the while believing in the great power and Divine mercy of God. After citing said Psalm if it be so wished, the following prayer may be repeated. "O, Lord, let it be Thy holy will that protection be granted unto me from violent, sudden and unnatural death and from all other evil accidents; for Thou art my help and my God and Thine is the power and the glory. Amen."

(Continued on next page)

Psalm For Favor With All Men

Psalm 14.—Any person who wishes to find favor with all men, and all women, and be free from slander and mistrust, may if they so desire, burn some of de Laurence's Oriental Incense, and pray Psalm 14 with child-like faith and trust in God. If it be so wished, the following prayer may be repeated. "O, God in Heaven, may it please Thee, to grant me grace, love, and favor with all honest men, and women, whose help and well wishes I need. Grant, O God, that all may believe my words, and that no slander may be effective against me to take away the confidence of anyone. Thou canst do this for Thou turnest the hearts of men and women according to Thy holy will, and liars and slanderers are an abomination to Thee. Hear me, for the sake of Thy name. Amen."

Psalm Against An Evil Spirit

Psalm 15.—Any person who desires to help another against the presence of an evil spirit, insanity and melancholy, can, if it be so wished, burn some Temple Incense while repeating Psalm 15. Again, if they care to, they may repeat the following prayer. "May it be Thy will, O, God, to restore, (here name the person who is obsessed), for he has been robbed of his senses and is grievously tormented and plagued by an evil spirit. Enlighten his mind for the sake of Thy holy name. Amen."

Psalm For Robbery

Psalm 16.—This is a very important Psalm and can be used. Any person who has had anything stolen from them, can, if they so wish, burn some of de Laurence's Black Incense and repeat Psalm 16 with great reverence and child-like trust in the eternal love and justice of God. The one who prays this Psalm with a desire and wish, to know the name of the robber must have unbounded faith in the Divine power of the Lord God, beseeching that the thief may be caught or, shown before his eyes in a vision, that the thief may be known to all men. Again, if it be desired, the following prayer may be repeated. "Let it be the will of the Living God to make known the name of the thief who stole from me, (here name that which was stolen). Grant, O, God, that the name of the thief may rise before my eyes in a vision; or be shown me in a dream, and thus be made known to me and all men that; Thy name may be glorified. Please, O God, grant this request for the sake of Thy holy name. Amen." This Psalm, can be prayed with reverence, and child-like trust in the eternal love and goodness of God: that God will change sorrow into joy; enemies into friends, and will destroy thieves and vagabonds.

Psalm For A Traveler

Psalm 17.—Any traveler, whether by land; by railroad; by sea; by airship, or vehicle of any kind, can, if he so wishes, burn some Temple Incense, and pray Psalm 17, early in the morning with ardor. Again, if it be so wished, the following prayer may be repeated. "May it be Thy holy will, O, God, to make my journey prosperous, to lead me in pleasant paths, to protect me from all evil and to bring me safely back to my loved ones, for Thy mighty and adorable name's sake. Amen."

Psalm Against Robbers

Psalm 18.—Should you be attacked unexpectedly by robbers, you can, if you wish, burn some of de Laurence's Black Incense and pray Psalm 18 quietly but fervently. You can, if you so desire, repeat the following prayer, with confidence in the name of the Lord God who is, mighty, all merciful and compassionate; all the while believing with unbounded faith in the power of God, and that the robbers will leave you suddenly, without inflicting the slightest injury upon you. The prayer is as follows: "Mighty, all merciful and compassionate God, may it be pleasing to Thy most holy will, to defend me against approaching robbers and protect me against all enemies, opposers and evil circumstances, for Thine is the power and Thou canst help. Hear me O, God, for the sake of Thy most holy name. Amen."

Psalm For A Dangerous Confinement

Psalm 19.—For a protracted and dangerous confinement, you can, if you wish, burn some of de Laurence's Mystic Rites Incense and cite over the one who is about to become a mother, Psalm 19, every morning for two weeks before the delivery is expected. The holy name of this Psalm consists of two letters from the holy name Jehovah He, which, according to the tradition of the Kabalists, are of great power, and which embrace the so-called ten Sephiroth or reckonings and other deep mysteries. The prayer is as follows: "Lord of Heaven and Earth! May it please Thee graciously to be with this parturient, (here name the person about to be confined), who is fluctuating between life and death; ameliorate her sufferings, and help her and the fruit of her body that she may soon be delivered. Keep her and her child in perfect health and grant her life, for the sake of Thy holy name. Amen."

Psalm For Trial Before A Judge

Psalm 20.—Should you be summoned to appear before a judge in a judicial trial, you can, if you wish, burn some of The Master's Oriental Incense shortly beforehand and repeat Psalm 20. This Psalm may be repeated as many times as you wish to repeat it before the trial. You surely will be justified in citing this Psalm if it is your desire to leave the court without restraint. You can, if you wish, repeat the prayer which follows. "Lord and judge of all the world! Thou holdest the hearts of all men in Thy power and movest them according to Thy holy will; grant that I may find grace and favor in the sight of my judges and those placed above me in power, and dispose their hearts to my best interests. Grant O God, that I may be favored with a reasonable and favorable verdict, that I may be justified by it, and that I may freely go from hence. Hear me, merciful, beloved Father, and fulfill my desire, for the sake of Thy Great and Adorable name."

Psalm For A Storm At Sea

Psalm 21.—Should anyone be on the high seas when there is a terrible storm, they can, if they so wish, burn some Temple Incense and repeat slowly with great sincerity, Psalm 21. This very same Psalm may be repeated as often as it is thought necessary during the storm. Again, while the sea is foaming, you can, if you so desire, utter the following prayer. "Lord of the World! Thou rulest the pride of the foaming and roaring sea, and calmest the terrible noise of the waves. May it please Thee, for the sake of Thy most holy name, to calm the storm and to deliver us from this terrible danger. Amen."

Psalm For A Traveler

Psalm 22.—If a traveler, you can, if you so wish, before starting on a journey, burn some Temple Incense twice daily and cite Psalm 22, in full trust in the mighty protection of our exalted and most merciful God; beseeching Him that no misfortune will happen whether you travel by water; by land; by train or by any other means, and that you and your family, if any, will be safe from harm, by men and beasts.

(Continued on next page)

THE de LAURENCE COMPANY

Psalm For Instruction By A Vision Or Dream

Psalm 23.—Should you desire to receive information regarding any particular person, or a given matter, through a Vision or a Dream, you can, if you wish, burn some Temple Incense and cite Psalm 23, seven times each day until the thing you wish to know has been shown you in a vision or in a dream. You may, if you so desire, repeat the following prayer every time you cite Psalm 23. The prayer follows: "Lord of the World! Notwithstanding Thy unutterable mighty power, exaltation and glory. Thou wilt still lend a listening ear to the prayer of Thy humblest creature, and wilt fulfill his desires. Hear my prayer also, loving Father, and let it be pleasing to Thy most holy will to reveal unto me in a dream, whether, (here the affair of which a correct knowledge is desired must be plainly stated), as Thou didst often reveal through dreams the fate of our forefathers. Grant me my petition, for the sake of Thy adorable name. Amen."

Psalm 24 And Psalm 25

Psalm 24 And 25.—Although the contents of these remarkable Psalms differ materially, in respect to their Mystical Uses, they are believed, to be equal and alike in divine power and action. Whosoever cares to do so, may repeat these Psalms daily in the morning and the evening with a deep feeling of devotion; while burning some Temple Incense, for it is believed that by repeating these Psalms, one will receive the protection of God against evil influences of any kind.

Psalm For Success

Psalm 26.—If bad luck has followed you, or misfortune is ever-present and with you; or if you have been unsuccessful in obtaining employment; or you have not been able to save money, you may, if you wish, burn some of de Laurence's Oriental Incense and cite Psalm 26, early every morning and late every evening. However, you must have undivided faith in the great and unlimited power of God to overcome all things, and to help you so that your wishes may be fulfilled so you will have plenty for yourself and your loved ones.

Psalm For One Visiting A Strange City

Psalm 27.—If you wish to be kindly received by those you are going to meet in a strange city, and desire to be hospitably entertained, you can, if you wish, burn some of de Laurence's Oriental Incense and repeat Psalm 27, before beginning your journey; also again and again while going. This Psalm should be prayed with great reverence and in full confidence that God will dispose the hearts of your friends and associates to receive and entertain you kindly.

Psalm For An Enemy

Psalm 28.—If you would have one who is your bitter enemy to become reconciled to you, if you so wish, you can, burn some of de Laurence's Black Incense and pronounce Psalm 28, with appropriate reverence and mighty trust in the power and readiness of the Lord God, who is a ruler of hearts, to put kindness and consideration for you into the heart of your enemy so that he will become friendly and reconciled to you.

Psalm For An Evil Spirit

Psalm 29.—It is reported that this Psalm has been used by many for the above purpose, and, you may, if you so desire, burn some Temple Incense and repeat it any time you care to, ten times; all the while having great reverence for God and true faith in his power to drive away an evil spirit, as well as make it depart from the one who is possessed.

Psalm For Death Of Children

Psalm 33.—If you have been unfortunate in respect to the constant death of your children before or after birth, you may, if you so desire, burn some of de Laurence's Mystic Rites Incense and repeat Psalm 33, at any time you wish. That is, before pregnancy, during pregnancy, just before or after confinement. While praying this wonderful Psalm, your soul must be uplifted to God, who is to be praised for his goodness; for his power. All of your confidence and faith is to be literally and intensely placed in God; ever believing that you will be more fortunate with any child born to you thereafter; that it will live and be blessed by God, who is a giver of all good.

Psalm For One Deprived Of A Position

Psalm 41.—A peculiar characteristic of this Psalm is that it brings to those who pray it in a sincere and faithful manner, great hope and unlimited consolation, especially if they have a troubled heart.

If your enemies have talked about you, or did something that has been the means of your losing a valued position so that your earnings will be thereby reduced; or if you have been deprived of a position and another put in your place, you can, if you wish, burn some of de Laurence's Oriental Incense and pray Psalm 41 three times each day immediately after getting up in the morning and the last thing before going to bed at night. A frequent citing or praying of this Psalm will be the means of bringing unto you the blessings of God and help you put your enemies to shame and humiliation.

Incense Burned With Recital Of The Psalms

For information regarding Order Numbers, Price and Description of the different kinds of Incense used while citing the Psalms, read below.

Temple Incense is listed on another page under Order Nos. 17701-17704-17705-17706-17708-17709-17710 and 17711 in different size packages, with or without an Incense Burner.

de Laurence's Oriental Incense is listed on another page under Order Nos. 17717-17718-17719 and 17720 in different size packages, with or without an Incense Burner.

de Laurence's Ceremonial Incense is listed on another page under Order Nos. 17721 and 17730 in different size packages, with or without an Incense Burner.

de Laurence's Mystic Rites Incense is listed on another page under Order Nos. 17725-17726-17727 and 17733 in different size packages, with or without an Incense Burner.

de Laurence's Black Incense is listed on another page under Order Nos. 17723-17724-17732 and 17729 in different size packages, with or without an Incense Burner.

The Masters Oriental Incense is listed on another page under Order Nos. 17722-17731 and 17734 in different size packages, with or without an Incense Burner.

NOTE. For order number and price of the different kinds of Incense mentioned above to be burned with a recital of the Psalms, see another page.

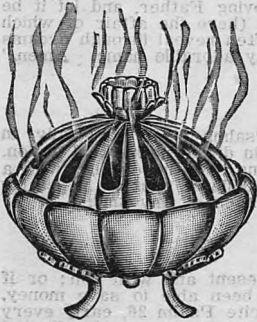
INCENSE IN THE ORIENT

Incense In Ancient And Modern Literature. Temple Incense is a product of the Far East. We are told that it is one of the oldest articles of commerce, as indicated by the fact that the world's first trade routes were established for the transportation of Incense that its importance and significance in the life of the Orient are proven by the innumerable references to Incense in ancient and modern literature. We are informed that Temple and Oriental Incense are made according to a formula adopted from one that for centuries has played an important part in the Ceremonial Rites of the Orient, having been first made by Arabian chemists.

Used Since The Beginning Of The World. Incense has been used, in some form or other, by people of different beliefs, since the beginning of the world, and, in ancient times was prepared as an Aromatic Substance which exhaled perfume, that is, it produced a sweet odor when burned for Sacrificial Fumigation, or as an Invoking Powder.

Incense In The Bible. Incense is referred to in the Bible: "He made the holy anointing oil, and the pure Incense of sweet spices, according to the product of the Apothecary." (Exodus XXXVII, 29.)

There are few things so characteristic of the fascination and mystery of the beautiful lands beyond the Pacific, as Temple or Oriental Incense. The dreamy, soothing fragrance of Burning In-



cense brings to mind the rosy dawns, the brilliant sunlight, the purple dusks of the Orient—the enchantments of strange, Far Eastern countries—the subtle, languorous sweetness of tropical gardens and of blossom-laden breezes blown from palm-fringed islands set in turquoise seas. All Incense from the Far East, is made according to a formula adopted from one that for centuries has played an important part in the Ceremonial, Spiritual and Occult Rites of the Orient. Its principal ingredients, Sandalwood and Patachouly, were among the first to be used by those learned Arabian chemists, to whom the world is indebted for its finest Oriental Perfumes.

The Magic Use Of Incense

Modern materialism seems to have lost sight completely of the Occult or Esoteric teachings of the ancients. There are many hidden treasures of the past, and these consist of a knowledge of those Occult and Spiritual forces of the universe.

Go back as far as one likes, even to pre-historic ages, and we find nearly every nation of antiquity using Incense or Oriental Perfumes, and, not always for ornate and sentimental purposes. The fact is, the finer forces possessed by man seem to be affected by Oriental Perfumes and Incense. Take the case of modern anesthetics. Note the helplessness which follows the inhaling of chloroform or ether.

In all ages of the world Incense or Candles have been burned before any Occult or Spiritual work has been started. The Orientals, especially the Hindus and Japanese, always burn Incense or Candles when about to invoke or call the Spirits.

Among the Ancient Egyptians and Hindus, the composition of Incense and Oriental Perfumes was kept a profound secret and only made known to Initiates and those fitted to receive the higher Occult and Spiritual knowledge of the Adepts and Old Masters.

Primarily, the mind should be prepared before Candles are burned or Oriental Incense Magically used. That is, Incense should not be burned in the ordinary way. Affirmations should precede the use of Incense or Candles; a statement of what one wants, and a strong desire to obtain it, must possess, the aspirant.

In fact, it was held by the Ancients that no Magical, or Spiritual practices were of any use unless the mind could be brought to a reverential attitude; an attitude desirous to learn, to develop, only the Highest and Divinest Occult and Spiritual Powers. Nor is this all; there must be no thoughts of anger, envy, criticism, no unkindly acts, or evil inclinations toward others or it will render the Incense useless for Invoking and attracting higher Spiritual and Occult Powers.

There is about Virtue, or Godness, an actual definite rate of pure vibration created, and this rate harmonizes with the Perfume or Oriental Incense used. We know that in music certain notes are in harmony with others, and that other notes when struck together produce discord. In the world of effects, when discord takes place, it is like two people pulling in opposite directions with equal force—nothing happens only that a good deal of force has been wasted to no purpose. Incense and Oriental Perfumes only act where the finer forces on which they act are in a quiet, harmonious condition of true faith and belief. This particularly applies where we wish to raise our Occult and Spiritual Powers to a higher level, where we want to make ourselves receptive to higher Astral Influences, and come in touch directly with the Great Hidden Forces of the universe. Our Inner Vision or Spiritual Sight, then becomes clearer; we can see into problems which before we were in doubt about, and were constantly in the habit of consulting others. We become more self-reliant; we are able to entertain bigger plans, to see ways and means of carrying projects through; we become independent of outside help; we solve our own difficulties; our ambition becomes firmer, more noble, and we no longer lead the mean petty lives we have been leading before. We refuse to be mere average persons, but see that life is something far greater than we used to believe it was.

Many have heard of people being unpleasantly affected by certain houses when they have entered them. They have not liked them, though they could give no definite reason for their dislike. The Tower of London and the mummy rooms of the British Museum have had effects on sensitive persons, and it was not on account of their imagination. The fact is, both these places have a moral "atmosphere" which the student of Occultism recognizes as being due to apparitions and allied phenomena. If the person is keyed up to the same rate as the rooms or place vibrates, then, he or she, feels the vibrations repeated in his or her body. Experiments have been repeatedly carried out showing that this is no idle statement. Many have seen it in cases where the person so affected has been ignorant of the history associated with the place complained of.

To aid in securing desirable conditions as far as your home or room is concerned, one should first burn Incense in it, as this 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 or 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 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.

(Continued on next page)

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 in that wonderful book, namely, "The Master Key," published and sold only by The de Laurence Company.

You are going to create an atmosphere for yourself; you want a room to which you can retire when mentally tired, dispirited, a little out of tune with the Higher Spiritual Forces. Do not misunderstand, however. You must not carry these negative conditions into your Sacred Sanctuary, but that whenever, in the outer world you may be discouraged or not perfectly happy, you must lay your cares, doubts and misgivings aside, and say to yourself: "I will enter my Sacred room and put myself into touch with the great Hidden Spiritual Forces of Nature, whence all Power, all Life, all Mental Force is derived." So that when your soul lacks anything; when it is depleted of energy, or when your mind has been harassed with home or business worries, you will find solace and sure recuperation in that Sacred Room wherein you have burned your soothing Incense and thereby made for yourself a place for soul rest.

Thus, by entering your Sanctuary or Sacred Room with feelings of Gladness, of Hopefulness, of Potency, High-Souled Ambition, Aspiration and feelings which raise one to the highest point you can conceive, you actually attract and draw to yourself very wonderful forces. They remain in the room, are strengthened each time you enter the room in such a hopeful mental state, and by means of the Incense burned therein; begin to weave about you Soul and Occult Powers and possibilities, which only the future can outline.

Now, if you treat what is written here the same way you do a novel or cheap literature and books written by surface writers, you will derive no benefit from what is given forth. This contribution to the Magical and Spiritual use of Incense gives Force of Character; builds up your Inner Forces, affects your surroundings with certainty, provided the Spirit and Faith inculcated herein is entered into. But only by actual practice and the Burning of Incense, can these Grand Powers be gained. Mere reading of cheap books that teach nothing, will do little beyond stimulating your curiosity, or pass away an hour. There is in the study of True Occultism, as contained in "The Great Book Of Magical Art, Hindu Magic, And East Indian Occultism," by de Laurence, Spiritual work enough to last one many years; but you must first find the Key by following the instructions laid down in those books written by the old Adepts and Masters.

It has been said that man is more than a mere physical body; he is more than a material envelope; but his body is thin, and within that outer casing lies another; the exact duplicate of his outer personality. It is formed of a very fine spiritual matter, so fine, in fact, that it is scarcely entitled to the name of matter; but nevertheless it is matter after all; but too fine to be perceived by the eyesight and is known as the Astral or Spiritual body. Anyone gifted with even a slight degree of Clairvoyance, or Inner Sight, can perceive it, and it is this duplicate which is often seen and taken for a ghost. The Astral* Body is the receptacle of the emotions, and all our feelings may be referred to it. It is powerfully affected by certain Perfumes and Unseen Forces, and as our feelings are affected so we act.

Many people are, as a matter of fact, moved by their inner feelings more than they are by their thoughts, or by reason or common sense. The English and American people are less moved than, say, the French or the Italians; they are reputed to be cold, phlegmatic, yet, all the same these feelings play a tremendous part in their ordinary daily lives. Being ruled by one's feelings is being ruled by the passions, and seeing how prone the majority are to get into a passion with the slightest pretext, one can understand how Oriental Perfumes and Incense will act on this subtle spiritual body.

Seeing that the use of Incense is now being so widely used by many Occult Students, Spiritualists and Healers; it may be well to let the reader know more about it in performing all Occult Operations. Certain Herbs and Dried Plants when burnt emit odors which have a calming effect. These are found useful in preparing the mind; others literally intoxicate and produce illusions when inhaled, the fumes being charged with substances which have a peculiar affinity with the secret "Gates of the Astral Body," as they are termed in the East, by the Chakras. These seven Centers of the body vibrate at a more rapid rate when these fumes impinge upon them, and this quickly rushes through the whole body.

In this state, then, the thoughts are influenced by the feelings and the Clairvoyant state is reached much more quickly. Moreover, the reaction on the thoughts leads to the inception of new ideas, and when a man gets new ideas he usually does something with them if he has any ambition at all worth mentioning. High-grade Oriental Perfumes and Incense influence the Thought-centers of the body, so it is believed.

A further reason is afforded in the well known law of Sympathies and Antipathies, as taught in "The Great Book Of Magical Art, Hindu Magic And East Indian Occultism," upon which medical science is based to some extent. Some schools of Materia Medica work with the Sympathies and others with the Antipathies. Much in the same way we see that opposite temperaments in persons get on better than when both are alike; they are complementary. It is another example of the "pairs of opposites," such a Light and Darkness, Heat and Cold, Day and Night, Magnet and Electric, Positive and Negative. The reciprocal action engendered between two opposite temperaments, leads one to give up that which the other has not, and the interchange is beneficial to both.

Supposing you have got your Sacred Room properly prepared, a little Incense may be burned; no plants, dog or cat, being in the room at the time. The doors should be closed, but the windows may be opened a little. Left thus for twenty-four hours, the room should then be well aired and is ready for use. If hangings, shades or curtains are used at all, let them be dark or deep blue.

First procure from The de Laurence Co., a packet of their Oriental or Temple Incense, together with a durable Incense burner. Place within the burner some Incense and set fire to it. It will burn for a long time.

Ordinary clothing may be worn. To get the best results for the Higher Occult and Magical Purposes, Incense obtained from this firm may be used exclusive of all other brands. Always, after lighting your Incense, place the top on the burner, as this insures that it shall not die out before being burnt through.

(Continued on next page)

*As long as anyone fancies his highest ideal to exist outside of him, somewhere above the clouds or in the history of the past, he will go outside of himself to seek for it in his fancy or in the pages of history. This is not true wisdom, but merely a dreaming about it; for not that wisdom which exists outside of man, but that which has taken root in him renders him wise. A child is not born from outside of its mother's womb, but from within, and the spiritual regeneration of man must be accomplished by that which is existing in him.

The spiritual regeneration of man requires the opening of his inner senses, and this again involves the development of the internal organs or the spiritual body, while the latter is intimately connected with the physical form. Thus this regeneration is not an entirely spiritual process, but productive of great changes in the physical body. He who rejects, neglects, or despises his physical body as long as he has not outgrown the necessity of having such a corporeal form, may be compared to the yolk of an egg wanting to be free from the white of the egg and the shell, without having grown into a bird.

THE de LAURENCE COMPANY

TEMPLE INCENSE WITH DAILY RECITALS

Taking the days of the week, you may, if you so desire, burn Temple Incense while reciting different Psalms.

SUNDAY—If it is your heart's wish and great desire to be successful in all of your undertakings, you may, if you wish, on Sunday, burn Temple Incense for ten minutes and repeat in a low, firm voice, Psalm 55. If you wish to overcome the evil set against you by your enemies, so that it will be turned to naught; or you desire some particular wish granted, you may, if you wish, repeat Psalm 55 seven times while burning Temple Incense. There is no doubt you will find this day and Psalm good.

MONDAY—If it is your wish to receive knowledge through a Dream or in a vision, you may, if you so desire, purify yourself by fasting twenty-four hours and burn Temple Incense while repeating Psalm 23 seven times. This can be done between the hours of eleven and twelve o'clock at night.

Temple Incense can be burned of course on any day of the week; although it is believed by some that Sunday and Wednesday between the hours of eleven and twelve at night is a very good time. Being a moon-scent Incense, it might well be dedicated to the lunar goddess.

NOTE—If upon consideration, it becomes your wish, you may repeat the following prayer after you have read Psalm 23 between the hours of eleven and twelve on Monday night, as indicated above. The prayer follows: Oh, Great and Powerful spirit of the world (God!), notwithstanding Thy unutterable mighty, hidden power, exaltation and glory, Thou wilt lend a listening ear to the prayer of Thy humblest and faithful disciple, and wilt fulfill his desires. Hear my earnest prayer, Thou Great Universal Spirit, and let it be pleasing to Thy Holy will to reveal unto me in a dream, whether (here the affair of which a correct knowledge is desired must be plainly stated) as Thou didst often reveal through dreams the fate of our forefathers. Grant me my petition for the sake of Thy adorable name. Repeat this prayer from memory four times, burning Incense all the time.

TUESDAY—Temple Incense is an appropriate fumigation to burn on this day. If you are troubled by your enemies—open or secret—you may if you wish, repeat Psalm 53, while burning Temple Incense between the hours of eleven and twelve at night, if possible. If you wish to feel doubly secure from their malice and to overcome them, you may if you wish, repeat Psalm 64, as indicated above.

WEDNESDAY—An appropriate fumigation for this day is de Laurence's Mystic Rites Incense. If you are about to enter college; or have a case in court; or hold converse with influential men; or if you wish to gain wisdom and superior or spiritual powers, you may if you wish, repeat Psalm 134 five times while the Incense is burning.

THURSDAY—If any man wishes to procure the love of women; or if it is wished to make peace between man and wife, and especially influence a cross or unreasonable wife, a man can if he so desires, repeat the 45th Psalm ten times while burning de Laurence's Oriental Incense. Further, if any man's wife has departed and he wishes her to return, he can if he so wishes, repeat this very same Psalm while burning de Laurence's Oriental Incense.

FRIDAY—This day is held to be unlucky by those who are superstitious, weak, and disinclined to develop an aggressive disposition. However, if any person wishes to increase in good fortune, might and power; or to gain the love, respect, friendship, and good will of another, he can if he so wishes, repeat the 137th Psalm nine consecutive times while burning de Laurence's Mystic Rites Incense.

SATURDAY—If any person is troubled with a guilty conscience or an evil spirit and wishes to obtain relief, he can if he so wishes, recite the 90th Psalm four times while burning de Laurence's Mystic Rites Incense.

† God is the greatest power in the universe, because He is the source and sum of all powers in their highest mode of manifestation. God is therefore absolute consciousness, absolute love, and absolute wisdom. If we wish to accomplish anything great, the first requirement is the presence of God, because He is man's understanding and power, and resides in man; but God cannot be approached by an intellect that is without love. God is love, and is only attracted by love. We cannot know the principle of love, unless we love it with our heart, and the more we desire it, the more will we be able to comprehend with the heart what the principle is. The love of God is therefore a power transcending the lower nature of man; it cannot develop itself out of the animal elements of man, but it is a gift from the universal fountain of love, in the same sense as sunshine cannot grow out of the earth, but comes from above. God lives in the hearts of men, and if we desire to love him, we must love all that is good in humanity. The love of humanity is the beginning of the knowledge of God. The intellect is the greatest possession of mortal man, and an intellect that rises to the source of all knowledge by the power of love may know God and all the mysteries of Nature, and become godlike itself; but an intellect without love leads into error, grovels in darkness, and goes to perdition. An intellect combined with love for the supreme good leads to wisdom; an intellect without love leads to the powers of evil.

ORDER YOUR OWN NEW TESTAMENT AND PSALMS

Those who wish a NEW TESTAMENT of Our Lord and Saviour, Jesus Christ, with the Psalms translated out of the Original Greek so that they can recite or write on Virgin Parchment any of the Psalms referred to on this page, or if they care to cite any of the Psalms while burning Incense, they may send for one of the NEW TESTAMENTS WITH PSALMS, as per Order Numbers below.

ORDER NO. 8040. New Testament, with Psalms. Bound in Morocco Grain Cloth Boards. Blank Border On Covers. Round Corners, Red Edges. Titles Gold Stamped. Price \$1.75; Foreign 9s. (N. 502P)

ORDER NO. 8041. New Testament, with Psalms. Bound in Genuine Leather, Morocco Grain, Flexible Covers. Round Corners, Red Under Gold Edges, Titles Gold Stamped. Price \$2.75; Foreign 14s. (N. 508P).

MYSTICAL CEREMONIAL COMPOUND

ORIENTAL INCENSE is one of those enchantingly exquisite suffumes, whose odor is most pleasing. Throughout the Orient it is believed the burning of Incense helps one in the generation of Occult, Spiritual and Esoteric Powers. At all times, and in all places, Oriental Incense gives forth a Subtle, Fragrant odor, stronger and more agreeable than any other Incense or Invoking Powder. This sweet-smelling Mystical Ceremonial Compound may be used exclusively by sincere and earnest investigators. Those who wish to be lulled into a "Soul-Vision" or Clairvoyant state, where they can experiment in those weird "out-of-the-body" sensations, so much loved by the Oriental, certainly could do no better than try a package of Temple or Oriental Incense; especially if they are using a Magic Mirror or Crystal, or sitting for development.

The Incense sold by The de Laurence Co. is made after the same formulas that the Old Masters used, ages and ages ago. Therefore, it is an Aromatic Compound which really and truly diffuses an agreeable, dreamy fragrance, most pleasing to the senses, and is used by many who believe it helpful in the development of Clairvoyance and Spirit-Sight.

Incense is used abroad, in Courts and Palaces of high-caste titled Oriental people, also by the Priests in the Lamarsaries and Hindu Occult Chambers. One package should do for one hundred or more sittings, so you see it is very inexpensive, costing only two cents or less per sitting. Temple Incense is highly recommended for use among Spiritualists, those holding Circle, Public Mediums and those who do a professional business.

(Continued on next page)

THE de LAURENCE COMPANY

Both Temple and Oriental Incense have for centuries been used in all high-grade Invocations, Ceremonial, Magical and Occult Rites of the Orient and the Far East. Its ingredients were among the first Secret Preparations to be used by those learned Arabian chemists to whom the world is deeply indebted for Oriental Perfumes and Incense.

Little need be said here about Oriental Perfumes and fumigations made from Incense, as all who believe in Eastern Occultism and Spiritism, know that Incense is burned during all of the various operations and communications with the unseen world throughout the Orient and the Far East.

Hundreds and thousands of years ago, the Ancient Masters knew much regarding the Occult uses of Temple Incense, Ceremonial Incense, Black Incense, and other subtle Oriental Compounds. It is reported that they well knew why they were so efficacious. These Ancients also well knew the power and meaning of Confections, Lights, Lamps, Infernal Imprecations, and also of Seals, Charms and Talismans traced on Parchment Paper, or engraved on Solid Gold. It is to be regretted that there are very, very few indeed, today, who have made a sincere study of the deeper phases of Oriental Occultism and Spiritism, so that they could get a proper interpretation of the deeper and powerful work.

The reason why many never learn Occultism or advance in Development and Spirit-Sight is obvious. They insist on buying every cheap, new little publication issued. Every so-called New Thought gun fired by some crank professor attracts them. They will insist upon following so-called modern authors, teachers, cheap professors, and fake institutes of which there is a multitude today, instead of confining themselves to some of the works of the Old World writers, such as Agrippa, author of **THE PHILISOPHY OF NATURAL MAGIC**, (Order No. 4312. Price \$3.50; Foreign 18s.) Eliphas Levi, author of **THE MYSTERIES OF MAGIC** (Order No. 4348. Price \$3.50; Foreign 18s.) also **TRANSCENDENTAL MAGIC, ITS DOCTRINE AND RITUAL**, (Order No. 4307. Price \$4.00; Foreign £1.

Yes, all students and investigators should be careful how they send for books written by surface writers. Stick to the old world authors and masters such as Paracelsus, Agrippa, Levi, Franz Hartmann, and de Laurence.

Those who have ordered and studied such works as, "The Book Of Death, Hindu Spiritism, Soul Transition, And Soul Reincarnation," known as the Handbook of Spiritualism, by de Laurence, (Order No. 4193. Price \$2.00; Foreign 10s.), also "The Great Book Of Magical Art, Hindu Magic And East India Occultism," (Order No. 4301. Price \$10.50; Foreign £2. 15s.), always get the best of results. Indeed it is tradition that those who have studied de Laurence's books have advanced from the very start.

Don't think you can ever become a Master unless you study under a Master. Some people think they can develop simply by reading some Spiritual novel written by some fly-by-the-gate author, who has had a fairy dream and put it in book form. Let cheap books, cheap professors, cheap institutes and cheap mail courses severely alone. Pay a fair, honest price and deal with those who handle Official Publications written by authors of reputation, and you will have less cause to complain about your advancement.

The same thing holds good regarding Incense and all Oriental Compounds used by the student of Occultism to bring about Development, "Spirit-Sight," "Soul-Vision," and such "Out-of-the-body" experiences as Propelling the Astral Form, etc. Insist upon getting the best Temple, or Ceremonial Incense and feel certain beyond a reasonable doubt that you are getting the genuine article. Unless you do this you will be disappointed, as you should be; for it's clearly your own fault if you buy of unreliable dealers or purchase unknown and untried goods.

It's claimed that the Eastern Masters once held the secret of making Incense which many today use to help them find the Key which unlocks the Mysteries of Spirit Life, so that they may acquire the Gift of Clairvoyance and Soul Vision.

For the benefit of those interested, and who wish to test Incense, for Conjunction and Ceremonies, we will state that it is used as follows:

FIRST. It may be used in an Incense Burner which can be obtained from this firm. Use about one-quarter of a teaspoonful of a "Sitting." Put the Incense in the Burner, light it with a match by allowing the flame to die out. Then allow the Incense to smoulder. Place the Burner upon a table or stand. Next seat yourself about two feet away and gaze into and look through the ascending spirals of smoke which arise from the fumigation.

Use a darkened room, or, if you have a light, it must be very subdued; keep the mind perfectly passive, as directed by de Laurence in his Lessons in "The Mystic Test Book Of The Hindu Occult Chambers." (Order No. 4357. Price \$2.00; Foreign 10s.)

While the Incense is burning entertain a reverent spirit of mind and soul. Observe that conditions conform strictly to directions given here, and in the book just referred to, as they are very essential. Again, always keep the package of Incense securely closed and open it only when you wish to use some. We print below a testimonial taken from an English Publication. This testimonial seems to have been given by a good soul who had used Incense to produce a fumigation.

TESTIMONIAL

"I hasten to send you a description of the remarkable phenomena produced by the mystical Hindu Powder or "Soul-Vision" inducing subtle compound called Temple Incense which I have been using in an Incense Burner to make a fumigation while sitting for development of my Higher Spiritual and Divine Powers. The first vision was that of a Hindu, as real as if materialized and of advanced spirituality. After this glorious phenomena had passed, there appeared a radiant Spiritual being robed in pale blue, studded over with glittering stars and Astral lights.

"This Celestial remained many minutes. This ended my first sitting, at least I had thought it ended; but no; for throughout the night following the sitting, I was traveling consciously upon the Spirit Plane and conversing with spirit friends and brothers of the Mystic organization of the unseen world."

It is said by those, who profess to know, that many ages ago, even prior to the erection of King Solomon's Temple, that the subtle and Invoking Powers of sweet and fragrant Incense, Powders and Rare, Costly Essences were largely used and known.

It is true, as all who have visited the Orient will attest, that Incense in some form or another, is burned on all occasions where Invocation, Astral or "Spirit-Sight" are desired or required. Again, Candles or Incense are used by some operators while introducing the Hypnotic State.

Many burn Incense before going to meet a person with an unkind disposition believing that it will help to lull the irritation of a nervous or bad tempered person. If you wish to be successful in business, or whenever you have an important appointment to keep, or interview someone from whom you wish to secure a favor you might try the burning of Incense. Many are today using it for this selfsame purpose.

If you wish to try to lull yourself into a "soul-vision" inducing state so much loved by the Oriental, you certainly could do no better than try a package of Incense, especially if you are using a Magic Mirror or Crystal.

Both Oriental and Temple Incense has been for Centuries used extensively throughout the Far East by those who believe that when burning its soothing and dreamy fragrance helps to drive away evil influences. Again, as stated elsewhere, Incense is burned as an Invoking Powder throughout the Orient, by those who believe it helps them in Spiritual Development as well as attracting Spirits.

(Continued on next page)

THE de LAURENCE COMPANY

The formula for making both Oriental and Temple Incense was kept a close secret for centuries. Today it is used throughout the Orient, Europe, North and South America, The West Indies, and Africa, for Sacrificial Fumigation as well as an invoking Powder. Again, the burning of Incense finds great favor with Clairvoyants and Spirit Mediums. The burning of it, so it is reported, seems to help them to obtain stronger materializations. It is also well liked by Crystal-Gazers, Trumpet Mediums and Spiritual Healers.

For Spirit Development; for Strengthening the Memory; for rendering Concentration easier; for acquiring Knowledge; for gaining the powers of Prophecy and Foreseeing, both Temple and Oriental Incense has been used by Occult students and Spiritualists in all ages of the world.

Indeed, Incense is believed, by Advanced Occult Students, to be the best article to use while passing into a Spiritual Trance or for Prophecy. It may be used in the following manner: Place one fourth of a teaspoonful of Incense in the Burner; after lighting it, close the eyes, and breathe in its dreamy, soothing fragrance slowly. Let the mind dwell on any person you have in mind, or whatever thought or subject you desire information on.

In fact, it would be impossible to tell here, the many different reasons people have all over the world for burning Incense. Some use it for driving disagreeable odors from the home. Others claim that it drives away evil influences; while there are still others who believe it helps to lull the irritations of a nervous or bad tempered person whom they are going to meet.

It is true, of course this firm sells nothing but Genuine Incense made by the Hindus themselves. For the benefit of those who wish to use either our Temple or Oriental Incense, we have listed the same below under their respective order numbers.

TEMPLE INCENSE BURNER

Order No. 17704. One Medium Size Package of Temple Incense, Sealed with Gold Cord and Two Oriental Coins; Also One Gold Bronzed Incense Burner. Price \$2.50; Foreign 15s. (deL)

Order No. 17705. One Medium Size Package of Temple Incense. Sealed with Gold Cord and Two Oriental Coins. Also One Extra Fine Royal Bronze Incense Burner. Price \$3.00; Foreign £1. (BN 10013/28)

Order No. 17701. One Large Size Package of Temple Incense, Sealed with Gold Cord And Two Oriental Coins; Also One Royal Bronze Oriental Incense Burner. Price \$3.75; Foreign £1 4s. (BN100004/28.)

Order No. 17710. One Extra Large Package of Temple Incense. Sealed with Gold Cord and Two Oriental Coins. Also One Temple Bachoor Incense Burner Finished In Egyptian Bronze. Price \$6.50; Foreign £1 16s. (XC609.)

NOTE: The EXTRA LARGE package of Temple Incense, listed above with Burner, under Order No. 17710, which sells for only \$6.50, holds almost THREE TIMES as much as the large package, listed above with Burner under Order No. 17701, which sells for \$3.00; and FOUR TIMES as much as a medium size package listed above with Burner under Order No. 17704, which sells for \$2.50.

Anyone using Incense will save money by buying the EXTRA LARGE SIZE package listed above under Order No. 17710 with a Temple Bachoor Incense Burner, for only \$6.50.

Extra Large Size Package Of Temple Incense With 24-Karat Ormolu Gold Plate Oriental Burner

The Handsome 24-Karat Ormolu Gold Plate Oriental Incense Burner which is sold with this Extra Large Size Package of Temple Incense, is Exquisitely Modeled and has Handsome Raised Floral Decorations which are Gold Plated. It is 8 inches high and 3½ inches wide and burns Incense in any form. This is positively one of the finest Incense Burners ever designed, and is sold at a very low price together with an Extra Large Size Package of Temple Incense. This Oriental Incense Burner is so Artistically Designed and Handsomely finished in Ormolu Gold, that it is in great favor by Crystal Gazers, and Spirit Mediums. See Order No. 17709 Below.

Order No. 17709. One Oriental Incense Burner, Finished in 24 Karat Ormolu Gold, and One Extra Large Size Package of Temple Incense, Sealed with Gold Cord and Two Oriental Coins. Price \$8.00; Foreign £2 10s. (XC622)

READ THIS: As stated under the Note above, this Extra Large Package of Temple Incense holds FOUR TIMES as much as a medium sized package and any one using Incense will get a bargain by buying this Extra Large Size package, and the beautiful Oriental 24-Karat Ormolu Gold Plated Incense Burner listed under Order No. 17709 Above.

Temple Incense Without Burner

Order No. 17706. One Medium Size Package of Temple Incense Without Burner. Sealed with Gold Cord And Two Oriental Coins. Price \$2.00; Foreign 10s.

Order No. 17711. One Extra Large Size Package of Temple Incense. Sealed with Gold Cord and Two Oriental Coins. Price \$5.00; Foreign £1 10s.

de Laurence's Oriental Incense With Burner

de Laurence's Incense. This is the Genuine Oriental Incense. The same Incense as is used in Invocations, and Occult Rites of the Orient. When burning it diffuses an exquisite, dreamy fragrance. de Laurence's Oriental Incense is used almost exclusively by Occult Students, Spiritualists, Mediums and those who give Readings.

High-Grade-Slow-Burning. This Incense is furnished in a Tall, Round, Air-tight Metal Can with a slip cover opening in the top so that you can shake out just as much as you want to use and then close it. Height of Can 6 inches, width 2 inches. This Tall, round can holds almost twice as much as a regular \$2.00 package and sells for only \$3.00 with Burner. See Order No. 17718 below.

Order No. 17718. One Tall Round Can of de Laurence's Oriental Incense. Also One Extra Fine Oriental Incense Burner Finished in Royal Bronze. Price \$3.00; Foreign £1. (BN 10052/28)

de Laurence's Genuine Oriental Incense is also furnished in an Extra Large Size Round Air-tight metal Can with removable lid. You may take out as much as you want to use at one time, and then close it. Height of Can 6 inches, width 3½ inches. This EXTRA LARGE SIZE Can holds FOUR TIMES as much as a regular \$2.00 package and sells With Burner for only \$6.00, as per Order No. 17720 below.

Order No. 17720. One Extra Large Size Round Can Of de Laurence's Oriental Incense, Also One Handsome Oriental Incense Burner Finished In Royal Bronze. Price \$6.00; Foreign £1 16s. (BN9097 28)

(Continued on next page)



THE de LAURENCE COMPANY

de Laurence's Oriental Incense Without Burner

Order No. 17717. One Tall Round Can Of de Laurence's Oriental Incense, without Burner. Price \$1.75; Foreign 9s.

Order No. 17719. One Extra Large Size Round Can Of de Laurence's Oriental Incense Without Burner. Price \$4.75; Foreign £1 10s.

Listed Below Are Several Brands Of Incense de Laurence's Ceremonial Incense

This is a Special Slow-Burning Oriental Compound Incense in powdered form. Incense has for centuries been used in Invocations, Ceremonial and Occult Rites of the Far East. de Laurence's Ceremonial Incense when burned, makes an Exquisite Sulfumigation whose odor is most pleasing, as all who have used it have ample proof. It gives forth a beautifully fragrant odor, stronger and more agreeable than the ordinary Incense, or that sold in drug stores.

Order No. 17721. de Laurence's Ceremonial Incense. Medium Size Package, Without Burner. Price \$1.75; Foreign 9s. (del)

Order No. 17730. de Laurence's Ceremonial Incense. Medium Size Package. Also One Oriental Incense Burner. Price \$3.00; Foreign £1. (BN9007/28)

NOTE: This same Package of Incense is listed above under Order No. 17721 to sell for \$1.75 and the Oriental Incense Burner sells regular for \$2.50; total \$4.25; but by ordering the two at once you get them for only \$3.00, as shown above under Order No. 17730.

The Masters Oriental Incense Without Burner

Highest Quality—Private Brand. A Genuine Oriental Compound Incense In Powdered Form. The Subtle, Sweet and Fragrant Oriental Odor of this Incense makes it a favorite among Occultists, Spiritualists, those holding Public and Private Circles, Mediums and those who give readings.

ORDER NO. 17722. The Masters Oriental Incense. Medium Large Size Box Without Burner. Price \$2.00; Foreign 11s.

The Masters Oriental Incense With Burner

ORDER NO. 17731. One Medium Large Size Package Of The Masters Oriental Incense. Also Fine Egyptian Bronzed Incense Burner. Price Only \$4.00; Foreign £1 5s. (XC607)

NOTE: This Package of Incense is listed on another page to sell regular for \$2.25, and the Burner sells regular for \$3.00; total \$5.25, but by ordering the two at once, you get them for only \$4.00, as per Order Number 17731 above.

ORDER NO. 17734. One Oriental Incense Burner. Finished in 24 Karat Ormolu Gold, which has always sold for \$8.00 and \$10.00, and one Medium Size Package Of The Masters Incense which is listed to sell for \$2.25. Special Price For The Two Only \$6.75; Foreign £1 16s.

de Laurence's Mystic Rites Incense Without Burner

This is a Private Brand. Dreamy Oriental Odor. Mystic Ceremonies And Invocations. A Strictly High Grade, Slow Burning, Fragrant Incense which makes an Enchanting, Exquisite, Suffume whose Dreamy, Oriental Odor is most pleasing. It consists of a finely milled Golden-Brown Compound Powder, the form in which Incense has always been used in the Orient and the Far East for Ceremonies and Invocations.

Order No. 17725. One Medium Size Package Of de Laurence's Mystic Rites Incense, Without Burner. Price \$2.25; Foreign 15s.

Order No. 17726. One Extra Large Size Package Of de Laurence's Mystic Rites Incense, Without Burner. Price \$5.50; Foreign £1 12s.

de Laurence's Mystic Rites Incense With Burner

Order No. 17727. One Extra Large Size Package Of de Laurence's Mystic Rites Incense. Also One Lotus Flower Incense Burner. Price \$7.00; Foreign £2 6s.

NOTE: This extra Large Size Package of de Laurence's Mystic Rites Incense is listed above under Order No. 17726, to sell for \$5.50 and the Solid Brass Lotus Flower Incense Burner sells regular for \$2.75; total \$8.25; but by ordering the two at once you get them for only \$7.00, as shown above under Order No. 17727.

Order No. 17733. One Medium Size Package of de Laurence's Mystic Rites Incense. Also One Handsome Oriental Incense Burner. Price \$4.00; Foreign £1 5s. (BN1005 28)

NOTE: This Medium Size Package of Incense is listed above under Order No. 17725, to sell for \$2.25, and the Handsome Oriental Incense Burner sells regular for \$2.25; total \$4.50; but by ordering the two at once you get them for only \$4.00 as shown above under Order No. 17732.

de Laurence's Black Incense Without Burner

This Is A Dead Black Compound Incense. It is guaranteed to be of the very highest quality and to burn steady and slowly, giving off an Exquisite Oriental Odor. It consists of a fine Dead Black Compound Powder: the kind that is always used by those who practice the Rituals of Black Magic as well as Invocations and Ceremonial Magic.

Order No. 17728. One Medium Size Package of de Laurence's Black Incense, Without Burner. Price \$2.25; Foreign 15s.

Order No. 17724. One Extra Large Size Package of de Laurence's Black Incense, without Burner. Price \$5.75; Foreign £1 15s.

de Laurence's Black Incense With Burner

Order No. 17732. One Medium Size Package of de Laurence's Black Incense. Also One Temple Bachoor Incense Burner. Price \$4.00; Foreign £1 5s. (XC609)

NOTE: The Medium Size Package of de Laurence's Black Incense is listed above under Order No. 17728 to sell for \$2.25 and the Temple Bachoor Incense Burner sells regular for \$2.50; total \$4.75; but by ordering the two at once you get them for only \$4.00, as shown above under Order No. 17732.

Order No. 17729. One Extra Large Package of de Laurence's Black Incense. Also One Special High-Grade Oriental Incense Burner. Price \$7.00; Foreign £2 12s. (BN88791 28)

NOTE: This Extra Large Package of Black Incense is listed above under Order No. 17724 to sell at \$5.75, and the Special Oriental Incense Burner sells regular for \$3.50; total \$9.25; but by ordering the two at once you get them for only \$7.00, as shown above under Order No. 17729.

The Psalms

WRITTEN ON GENUINE VIRGIN PARCHMENT

Those who believe in the efficacy of prayer and a recital of The Psalms as well as writing them on Genuine Virgin Parchment, may, if they wish, read what follows.

Psalm For Deliverance

Psalm 30.—If you are nervous, ill at ease, wretched in mind and body, or your soul is troubled with matters over which you have no direct control, you may, if you so wish, write on a piece of Genuine Virgin Parchment, size 2¼ by 2¼ inches, with an entirely new pen which has never before been used for any purpose what-so-ever, the 2nd, 8th, and 10th Verses of Psalm 30; and keep this piece of Genuine Parchment with its Sacred Inscription, upon your person at all times. If you wish, you can carry the same in a Genuine Leather Talisman Case, where it will remain clean, unspotted, and protected from dampness or perspiration.

Psalm For Slander

Psalm 31.—If you would escape slanderers, who are maliciously uttering false reports, or are injuring your reputation by false tales told or propagated with the object of bringing upon you discredit or disgrace, you may, if you so desire, write on a piece of Genuine Virgin Parchment, size 2¼ by 2¼ inches, with an entirely new pen which has never before been used for any purpose what-so-ever, the 4th, 5th, 9th, 13th, and 14th Verses of Psalm 31; and keep this piece of Genuine Parchment, with its Sacred Inscription, upon your person at all times. If you wish, you can carry the same in a Genuine Leather Talisman Case, where it will remain clean, unspotted, and protected from dampness or perspiration.

Psalm For A Troubled Soul

Psalm 32.—Sorrow and grief are ever in the soul of the one who is wicked. Indeed, the troubles and lamentations of the sinner are manifold. Only those who loveth righteousness and live to the counsel of the Lord are blessed with a contented heart. Therefore, if you have sinned and your soul is troubled with your own iniquity, you will never find relief until you have confessed your misdoings to God. You can, if you so wish write on a piece of Genuine Virgin Parchment, size 2¼ by 2¼ inches, with an entirely new pen which has never before been used for any purpose what-so-ever, the 1st, 2nd, 5th, and 7th Verses of Psalm 32; and keep this piece of Genuine Parchment with its Sacred Inscription, upon your person at all times. Should you do this, you will enjoy that blessedness which ever follows the remission of sins. Confession of sins giveth ease to the conscience, and should you write these verses on Genuine Parchment and carry them with you, they will be the means of giving you confidence in God and create a desire in you to praise Him for his goodness. If you wish, you can carry the same in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness or perspiration.

Psalm For Meeting A Stranger

Psalm 34.—If you have already resolved to call upon a stranger for any reason what-so-ever, and you greatly desire to be received pleasantly and find favor in his or her eyes, you can, if you wish, write on a piece of Genuine Virgin Parchment, size 2¼ by 2¼ inches, with an entirely new pen which has never before been used for any purpose what-so-ever, the 3rd, 7th, and 22nd Verses of Psalm 34; and keep this piece of Genuine Parchment, with its Sacred Inscription, upon your person at all times. Even so, this Sacred Psalm should be found highly beneficial to each and every traveler; for if they write the Verses, indicated above on Genuine Parchment, and pray the entire 34th Psalm diligently, and with entire faith in the Lord God, it will be the means of helping him finish his journey in safety and being kindly received.

Psalm For Lawsuits Pending

Psalm 35.—Should you have a serious lawsuit pending in which you are opposed by unrighteous, revengeful and quarrelsome people, you can, if you wish, write on a piece of Genuine Virgin Parchment, size 2¼ by 2¼ inches, with an entirely new pen which has never before been used for any purpose whatsoever, the 1st, 3rd and 11th Verses of Psalm 35; and keep this piece of Genuine Parchment, with its Sacred Inscription, upon your person at all times. Even so, this Sacred Psalm should be highly beneficial to each and every person who believes in God and that He being always righteous and kind, will not allow anyone to be imposed upon.

Psalm For Slander

Psalm 36.—Should you be troubled or suffering from slanderous libels or be bothered by any person attempting to ruin your reputation, you can, if you wish, write on a piece of Genuine Virgin Parchment, size 2¼ by 2¼ inches, with an entirely new pen which has never before been used for any purpose whatsoever, the 3rd, 5th and 12th Verses of Psalm 36; and keep this piece of Genuine Parchment, with its Sacred Inscription, upon your person at all times. Even so, this Sacred Psalm should be highly beneficial to each and every person who believes in God and that He being always righteous and kind, will not allow anyone to be imposed upon.

Psalm For Drunkenness

Psalm 37.—Should anybody be overcome with a weakness for strong drink or wine of any kind, you can, if you wish, write on a piece of Genuine Virgin Parchment, size 2¼ by 2¼ inches, with an entirely new pen which has never before been used for any purpose whatsoever, the 3rd, 6th and 7th Verses of Psalm 37; and place this piece of Genuine Parchment, with its Sacred Inscription, somewhere in their room. They of course should have no knowledge of the fact that you have concealed the Parchment in their room. Even so, this Sacred Psalm should be highly beneficial to each and every person who believes in God.

(Continued on next page)

Psalm For To Obtain Information In A Dream

Psalm 40.—This Psalm is said to possess this peculiar characteristic. If you wish to be sure in regard to a certain cause, or desire to obtain information through a dream, or be shown something regarding a certain matter in a vision, you can, if you wish, write on a piece of Virgin Parchment, size 2¾ by 2¾ inches, with an entirely new pen which has never before been used for any purpose whatsoever, the 1st and 17th Verses of the 40th Psalm and place this piece of Genuine Parchment, with its Sacred Inscription, under your pillow when you go to bed. Before you retire however, you may, if you wish, read the entire 40th Psalm seven-times, mentioning your desire, each time before saying this Psalm.

Psalm For A Scolding Wife

Psalm 46.—This Psalm is said by some to possess the virtue of making peace between man and wife, and, especially to tame cross wives. The saying is, namely: whoever has a scolding wife, can, if they so wish, write on a piece of Genuine Virgin Parchment, size 2¾ by 2¾ inches, with an entirely new pen which has never before been used for any purpose whatsoever, the 9th Verse of Psalm 46, and keep this piece of Genuine Parchment, with its Sacred Inscription, upon their person at all times. Should this be done and extreme kindness be administered toward the wife, she should become more lovable and friendly. If a man has innocently or thoughtlessly incurred the enmity of his wife, and desires a proper return to conjugal love and peace, he may do as directed above if he wishes. Should anyone wish, they may carry this Parchment Talisman in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

Psalm For Many Enemies

Psalm 48.—Should you have many enemies without cause, who hate you out of pure envy and jealousy, and it is your wish and desire that your enemies will be seized with fear, terror and anxiety, and that in the future they will no more attempt to injure you, you may, if you wish, write on a piece of Genuine Virgin Parchment, size 2¾ by 2¾ inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 6th and 7th Verses of Psalm 48, and keep this piece of Genuine Parchment, with its Sacred Inscription, upon your person at all times. Should this be done and you maintain strict observance over yourself so as to not provoke any person or meddle in other people's affairs, you can enjoy a peaceful and calm state of mind. Should you wish, you may carry this piece of Parchment upon which you have written the 6th and 7th Verses of Psalm 48, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration, and injury of any kind.

Psalm For Sickness

Psalm 50.—Should anyone in your family be suffering from a severe sickness or disease, you can, if you wish, write upon a piece of Virgin Parchment, size 2¾ by 2¾ inches, with an entirely new pen which has never before been used for any purpose whatsoever, the 15th Verse of Psalm 50 and place this piece of Genuine Parchment, with its Sacred Inscription, in some part of the bed upon which the sick person is lying. You can, if you wish, inform the sick person of what you are doing or you may place it in the bed without their knowledge, just as you like. Again, if you care to, you may place this piece of Parchment upon which you have written the 15th Verse of Psalm 50, in a Genuine Leather Case, where it will remain clean, unspotted, and protected from dampness, perspiration, or injury of any kind. It may be placed in any part of the bed whether it is in the leather case or not.

Psalm For A Troubled Conscience

Psalm 51.—Should you be troubled with an anxious and restless conscience on the account of the commission of a great sin and wish to have your mind at peace because you have committed an evil deed, you can, if you wish, write on a piece of Genuine Virgin Parchment, size 2¾ by 2¾ inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 1st, 2nd, and 3rd Verses of Psalm 51, and keep this piece of Genuine Parchment, with its Sacred Inscription, upon your person at all times. Should you act as indicated above and confess your sin in a suitable prayer unto God thereby acknowledging your transgressions and sins, as well as creating unto thyself a clean heart, peace of mind and righteousness will be bestowed upon you. Again, if you care to, you may place this piece of Parchment upon which you have written the 1st, 2nd and 3rd Verses of Psalm 51, in a Genuine Leather Case, where it will remain clean, unspotted and protected from dampness, perspiration or injury of any kind.

Psalm For The Passions

Psalm 56.—Should any one be desirous of freeing himself or herself from the bonds of passion, so they will not be tempted by evil lusts or the desire to commit sins and thereby be able to overcome their evil desires, they can, if they wish, write on a piece of Genuine Virgin Parchment, size 2¾ by 2¾ inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 4th Verse of Psalm 56, and keep this piece of Genuine Parchment, with its Sacred Inscription upon their person at all times. If it has been your desire to act as indicated above and you have done as directed with a full and sincere belief that God will deliver you from falling a victim to your evil passions, you will no doubt become aware of the most wonderful changes within yourself, for he who is free from the temptations and desires of evil passions, is fortunate indeed. Should you wish, you may carry this piece of Parchment upon which you have written the 4th Verse of Psalm 56, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

Psalm For A Soldier

Psalm 60.—If you are a soldier in an army, and are about to march into the field; or go into battle with the enemy, and in your soul you believe in, and have full faith upon the endless Omnipotence of God, to give the victory where he will, and you further wish to be enabled to return to your home uninjured, you can, if you wish, write on a piece of Genuine Virgin Parchment, size 2¾ by 2¾ inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 6th Verse of Psalm 60, and keep this piece of Genuine Parchment, with its Sacred Inscription, upon your person at all times. Should you wish, you may carry this piece of Parchment upon which you have written the 6th Verse of Psalm 60, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

(Continued on next page)

Psalm For A New Dwelling

Psalm 61.—When you are about to take possession of a new dwelling, you can, if you wish, write on a piece of Genuine Virgin Parchment, size 2 3/4 by 2 3/4 inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 1st, 2nd, 3rd and 4th Verses of Psalm 61, and keep this piece of Genuine Parchment, with its Sacred Inscription, upon your person at all times. Should you wish, you may carry this piece of Parchment upon which you have written the 1st, 2nd, 3rd and 4th Verses of Psalm 61, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

Psalm For Your Business Partner

Psalm 63.—If you have reason to believe that your business partner, or partners are dishonest or about to take unfair advantage of you, and that you will suffer loss, and if you desire them to treat you with justice and honesty; or if it is your wish to withdraw from the firm without loss, and you believe in the good fortune and blessings of God, you can, if you wish, write on a piece of Genuine Virgin Parchment, size 2 3/4 by 2 3/4 inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 11th Verse of Psalm 63, and keep this piece of Genuine Parchment, with its Sacred Inscription, upon your person at all times. Should you wish, you may carry this piece of Parchment upon which you have written the 11th Verse of Psalm 63, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

Psalm For Success

Psalm 65.—Should you wish to be fortunate in any and all of your undertakings, and desire that everything you attempt will result to your advantage, you can, if you wish, write on a piece of Genuine Virgin Parchment, size 2 3/4 by 2 3/4 inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 1st and 10th Verses of Psalm 65, and keep this piece of Genuine Parchment, with its Sacred Inscription, upon your person at all times. Should you wish, you may carry this piece of Parchment, upon which you have written the 1st and 10th Verses of Psalm 65, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

Psalm For An Evil Spirit

Psalm 66.—If any person is possessed by a Ruack Roah (evil spirit), they can, if they wish, write on a piece of Genuine Virgin Parchment, size 2 3/4 by 2 3/4 inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 20th Verse of Psalm 66, and keep this piece of Genuine Parchment, with its Sacred Inscription upon your person at all times. Should you wish, you may carry this piece of Parchment upon which you have written the 20th Verse of Psalm 66, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

Psalm For A Universal Favorite

Psalm 72.—Should any lady wish to become a Universal Favorite, and find favor and grace from all men so as to be treated with great consideration and respect, she can, if she so wishes, write on a piece of Genuine Parchment, size 2 3/4 by 2 3/4 inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 6th Verse of Psalm 72, and keep this piece of Genuine Parchment, with its Sacred Inscription upon her person at all times. If it is so desired, she may carry this piece of Parchment upon which she has written the 6th Verse of Psalm 72, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

Psalm For Your Employer

Psalm 77.—Should any person wish to be able to do their work well and render service that will be entirely satisfactory to their employer, so that his business affairs will succeed and prosper so that they will receive a raise in salary, they can, if they wish, write on a piece of Genuine Virgin Parchment, size 2 3/4 by 2 3/4 inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 1st Verse of Psalm 77, and keep this piece of Genuine Parchment, with its Sacred Inscription upon their person at all times. Should they wish, they can carry this piece of Parchment upon which they have written the 1st Verse of Psalm 77, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

Psalm For A Friend

Psalm 85.—Should you wish that your former friend, be it lady or gentleman, who now lives at enmity with you, should again be reconciled to you, and you can discover no disposition on his or her part to make it up with you and again approach and receive you in great friendship, you can, if you wish, write on a piece of Genuine Virgin Parchment, size 2 3/4 by 2 3/4 inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 11th and 13th Verses of Psalm 85, and keep this piece of Genuine Parchment, with its Sacred Inscription, upon your person at all times. Should you wish, you may carry this piece of Parchment upon which you have written the 11th and 13th Verses of Psalm 85, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

Psalm For Illness In The Family

Psalm 86.—Should one of your own family or dear friends waste away so rapidly, in consequence of a very severe illness, so that they are already nearly helpless and useless, you may, if you so desire, write on a piece of Genuine Virgin Parchment, size 2 3/4 by 2 3/4 inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 1st, 5th and 6th Verses of Psalm 86, and keep this piece of Genuine Parchment, with its Sacred Inscription, upon your person at all times. Should you wish, you may carry this piece of Parchment upon which you have written the 1st, 5th and 6th Verses of Psalm 86, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

(Continued on next page)

Psalm For A Bitter Enemy

Psalm 94.—If you have a hard, unyielding and bitter enemy, who opposes you sorely and causes you great anxiety, and whose object is to humble and overcome you, you can, if you desire, write on a piece of Genuine Virgin Parchment, size 2¾ by 2¾ inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 22nd and 23rd Verses of Psalm 94, and keep this piece of Genuine Parchment, with its Sacred Inscription, upon your person at all times. Should you wish, you may carry this piece of Parchment upon which you have written the 22nd and 23rd Verses of Psalm 94, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

Psalm For Trouble Between Families

Psalm 98.—Should any person desire to establish peace, unity, friendship and love between two families which have been separated through quarrel, gossip or a misunderstanding, they can, if they wish, write on a piece of Genuine Virgin Parchment, size 2¾ by 2¾ inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 1st and 2nd Verses of Psalm 98, and keep this piece of Genuine Parchment, with its Sacred Inscription, upon their person at all times. Should they wish, they may carry this piece of Parchment upon which they have written the 1st and 2nd Verses of Psalm 98, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

Psalm For Shaking

Psalm 119.—Should any person whose limbs shake and quiver, or whose hands shake and quiver when they become excited or nervous over even small matters, they can, if they wish, write on a piece of Genuine Virgin Parchment, size 2¾ by 2¾ inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 75th and 76th Verses of Psalm 119, and keep this piece of Genuine Parchment, with its Sacred Inscription, upon their person at all times. Should they wish, they may carry this piece of Parchment, upon which they have written the 75th and 76th Verses of Psalm 119, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

Psalm For Addressing A Man In A High Position

Psalm 122.—If you are about to address a man in a high position, or who occupies some great office, you can, if you wish, write on a piece of Genuine Virgin Parchment, size 2¾ by 2¾ inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 1st and 2nd Verses of Psalm 122, and keep this piece of Genuine Parchment, with its Sacred Inscription, upon your person at all times. Should you wish, you may carry this piece of Parchment, upon which you have written the 1st and 2nd Verses of Psalm 122, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

Psalm For Pregnancy

Psalm 126.—If you are so unfortunate, that your children are taken away from you in their infancy, and that you are not able to raise any of them, then, when your wife again becomes pregnant, you can, if you are interested and so desire, write on a piece of Genuine Virgin Parchment, size 2¾ by 2¾ inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 3rd, 4th and 5th Verses of Psalm 126, and keep this piece of Genuine Parchment, with its Sacred Inscription, upon your person at all times. Should you wish, you may carry this piece of Parchment, upon which you have written the 3rd, 4th and 5th Verses of Psalm 126, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

Psalm For A Besieged City

Psalm 130.—Should you be living in a besieged city, to and from which no one can go without danger, and if you have urgent business, so that you feel constrained to venture on a journey, then, before you leave the city, you can if you wish, write on a piece of Genuine Virgin Parchment, size 2¾ by 2¾ inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 1st and 2nd Verses of Psalm 130, and keep this piece of Genuine Parchment, with its Sacred Inscription, upon your person at all times. Should you wish, you may carry this piece of Parchment upon which you have written the 1st and 2nd Verses of Psalm 130, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

Psalm For Evil Spirits

Psalm 145.—He, who fears ghosts and evil spirits and desires that all ghosts and apparitions shall leave him, may, if he so desires, write on a piece of Genuine Virgin Parchment, size 2¾ by 2¾ inches, with an entirely new pen, which has never before been used for any purpose whatsoever, the 17th, 18th and 19th Verses of Psalm 145, and keep this piece of Genuine Parchment with its Sacred Inscription, upon your person at all times. Should you wish, you may carry this piece of Parchment upon which you have written the 17th, 18th and 19th Verses of Psalm 145, in a Genuine Leather Talisman Case, where it will remain clean, unspotted and protected from dampness, perspiration and injury of any kind.

Pray This Happy Psalm

Psalm 150.—This happy Psalm of Praise should be uttered by every God-fearing, thankful being, who has escaped a great danger, or received a particular grace in answer to a prayer to God. It should be repeated with a thankful heart to His praise and glory. The above Psalm, that is, 150, may be prayed as directed herewith, as no directions are given for writing it on Parchment.

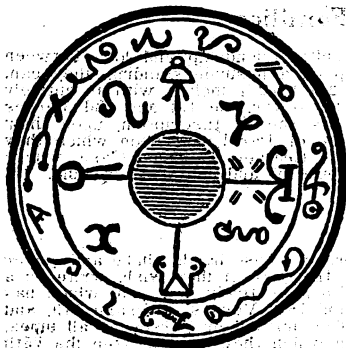
THE END OF THE PSALMS

SECTION 18100

PARCHMENT

GENUINE VIRGIN PARCHMENT

For Making Charms, Talismans, Amulets And Seals



Ancient Talisman

It is a Hidden and Secret Truth that the Ancients used only Genuine Virgin Parchment, made from the skins of dead-born lambs, for making their Talismans, Seals, Charms and Amulets. The old Egyptian and Hindu Kabalists always traced their Talismans upon Genuine Virgin Parchment, and it is said, "that their Talismans were 'strong and useful,' having wonderful power in producing certain effects." The Ancients claimed, "that their Talismans gave to the wearer victory over every earthly enemy when they were rightly formed on Parchment, and worn or carried about the person in a Talisman Case where they would remain clean and unspotted."

The Genuine Virgin Parchment, listed below is hard to obtain. In fact, it is imported and to be obtained only at certain places, owing to the fact that it is made from the skins of dead-born lambs. Again, the process of preparing and polishing it with pumice-stone is a very expensive one.

Publisher's Note. Read at the bottom of this page the definition of Parchment as given in Funk & Wagnalls' "New Standard Dictionary Of The English Language."

Genuine Parchment can be used for copying and tracing Charms, Talismans, Amulets, and Seals. Talismans for Honor and Health; also for attracting the Opposite Sex; for Man's Love; for Woman's Love; for Magical Pacts and Rituals, and Ceremonial Magic. Charms for working Bewitchments and Spells as well as Black and White Magic, are as a rule always traced upon Virgin Parchment as it is an old belief that it makes them more effective. In short, it is an old belief, which has survived the ages, that No Charm, Talisman, Seal, Symbol, Amulet, Phylactery, nor Philtre is thought to be effective unless it is produced upon Genuine Parchment Paper made from the skin of a new born lamb.



A great deal of interesting information regarding Talismans to Insure Success, Overcome Disease and Enemies, and to Promote Health and Success in Business and Trade is to be found in "The Sixth And Seventh Books Of Moses;" also in that Curious work on Ancient Talismans and Magical Rituals known as "The Greater Key Of Solomon." de Laurence's "Great Book Of Magical Art, Hindu, Magic And East Indian Occultism" also gives the student and investigator valuable information on Talismans and Seals: how they are constructed and etc. There are many today who use Genuine Virgin Parchment to trace their Talismans on. They make these Talismans themselves to ensure their wishes and desires, after the ones shown in the noted books mentioned above. "The Book Of Black Magic And Of Pacts," also contains a large number of Talismans with full information for their construction and use.

For the benefit of those serious minded Occult Students who wish to make their own Talismans and want to be sure that they are really obtaining Genuine Virgin Parchment we have listed the same as per Order Number Below.



Sold By The Sheet. Genuine Parchment is furnished in a sheet size 8 1/2 by 11 Inches. One Sheet is enough to make 12 Talismans, size 2 3/4 x 2 3/4 Inches, and at \$2.50 a sheet it costs only about 20 cents for enough to make one Talisman. Again, at our Special Price of \$6.00 for Four Sheets, which is enough to make 48 Talismans, Size 2 3/4 x 2 3/4 Inches, it costs only 12 cents for enough Parchment to make One Talisman.

GENUINE VIRGIN PARCHMENT

ORDER No. 18101. Price For One Sheet Of Genuine Virgin Parchment Size 8 1/2 By 11 Inches \$2.50; Foreign 1 1/2s. Price For Two Sheets Size 8 1/2 By 11 Inches \$4.00; Foreign £1. Price For Three Sheets Size 8 1/2 By 11 Inches, \$5.00; Foreign £1 7s. Price For Four Sheets Size 8 1/2 By 11 Inches \$6.00; Foreign £1 12s.

Sold In Squares Size 2 1/2 By 2 1/2 Inches. As some greatly prefer to get Parchment already cut in Squares ready for making Talismans it is now furnished that way. See Order Numbers below.

ORDER No. 18102. Price For Six Squares Of Genuine Virgin Parchment, Size 2 1/2 By 2 1/2 Inches \$1.75; Foreign 11s. Price For Twelve Squares, Size 2 1/2 By 2 1/2 Inches, \$3.00; Foreign 17s. Price For Twenty-four Squares, Size 2 1/2 By 2 1/2 Inches \$4.50; Foreign £1 2s.

Parchment As Defined In "The New Standard Dictionary" Is As Follows: Parchment. The skin of sheeps, goats, lambs, young lambs, and other animals prepared and polished with pumice-stone for writing, painting and engraving, etc. Vellum is a fine parchment made from the skins of calves, kids, and dead-born lambs; while drumheads are made from wolfskins, battledores from ass-skins, and selves from the skins of the goats. **Virgin Parchment.** A fine parchment made from the skins of new-born lambs or kids.

An Aged Father Lay In A Coffin
 Around His Bier Stood His Weeping Relatives And Friends
 While The Minister Recited These Lines

O'ER THE UNKNOWN SEA TO THE UNSEEN SHORE

Does spirit vanish at death? Does death hold for us but the same unfathomable gulf of blackness out of which we came at birth? Is the future to be the same as the past? Is life but a temporary abode on a peak that is touched by the fingers of light for a day, while all around yawns an infinite, shoreless gulf of impenetrable darkness, from one side of which we appeared, and to whose other side we at death hurry to meet our destiny?

We feel certain that both our material and spiritual parts are actualized by elements eternal and indestructible. But does that something vanish utterly with the dissolution of the elements which temporarily actualize both our bodies and our spirits? Not long ago, says the author, I saw an aged father lying in a coffin,—a pale, waxen figure, silent and cold. Around his bier stood the weeping relatives while the minister recited these lines:

O'ER THE UNKNOWN SEA TO THE UNSEEN SHORE

"Some time at eve when the tide is low,
 I shall slip my moorings and sail away,
 With no response to the friendly hail
 Of kindred craft in the busy bay.
 In the silent hush of the twilight pale,
 When night stoops down to embrace day,
 And the voices call in the water's flow—
 "Some time at eve when the tide is low,
 I shall slip my moorings and sail away.

"Through purple shadows that darkly trail
 O'er the ebbing tide of the unknown sea,
 I shall fare me away with a dip of sail
 And a ripple of waters to tell the tale
 Of a lonely voyager, sailing away
 To mystic isles, where at anchor lay
 The craft of those who have sailed before
 O'er the unknown sea to the unseen shore.

"A few who have watched me sail away
 Will miss my craft from the busy bay.
 Some friendly barks that were anchored near,
 Some loving souls that my heart held dear
 In silent sorrow will drop a tear.
 But I shall have peacefully furled my sail
 In moorings sheltered from storm or gale,
 And greeted friends who have sailed before
 O'er the unknown sea to the unseen shore."

I thought, as I listened, "Is this true, shall we greet again the friends that have gone before?" The cold facts of science and philosophy are poor consolation in a time like this. Then it is that but one promise can satisfy the longing of the human heart. When one lays a lifelong companion in the tomb; when one looks for the last time on the piteous, pinched, cold face, and realizes that never, never again will the loved one answer to one's voice; then it is that the darkness of despair settles down on the night of the soul. The desire to again meet the loved one may be but a sentiment to which nature's answer will finally be, if not its gratification, the extinction of the sentiment in annihilation; yet the heart craves but one answer to its longings.

Is it strange that the tired and weary soul, worn with its despair, should at times turn its breaking heart to Spirit Mediums and those teachers of Occultism for consolation—to those mysterious beings that claim the power to summon the souls of our beloved ones. It is the consolation of feeling beyond a doubt that one's dear one still exists, together with the love of the miraculous which lies in every nature, that makes it possible for spiritualists to perpetuate their religion. This religion requires a seeming miracle for the proof of its truth, but it is not the first religion in which miracles have played a part.

A Sermon By The Late Canon Melville

The following passage, from a sermon by the late Canon Melville, is most interesting: "It is unnecessary for us to inquire what these arts may have been in which the Ephesians are said to have greatly excelled. There seems no reason for doubting that, as we have already stated, they were of the nature of Spiritualism, Magic and Prophecy; though we cannot profess accurately to define what such term might import. The Ephesians, as some in all ages have done, probably laid claim to the intercourse with invisible beings, and professed to derive from that intercourse acquaintance with, and power over, future events. And though the very name of Spiritism be now, by some, held in contempt, and the supposition of communion with Spirits scouted as a fable of what are called the dark ages, we own that we have difficulty in believing that all which has passed by the names of Spiritualism and Sorcery may be resolved into sleight of hand, deception, and trick.

A Veil On Our Eyes. The visible world and the invisible are in very close contact; there is, indeed, a veil on our eyes, preventing our gazing on spiritual beings and things, but we doubt that whatever passes upon the earth is open to the view of higher and immaterial creatures. And as we are sure that a man of piety and prayer enlists good angels (spirits) on his side and engages them to perform towards him the ministrations of kindness, we know not why there cannot be such a thing as a man whose wickedness has caused his being abandoned by the Spirit of God, and who, in this his desertion, has thrown open to evil spirits the chambers of his soul, and made himself so completely their instrument, that they may use him in the uttering or working strange things, which shall have all the air of Prophecy or Miracle.

(Continued on next page)

From Blackstone's Commentaries On The Laws Of England

Blackstone's "Commentaries," Book IV, Chapter 4, Page 61, Says: "To deny the possibility, nay actual existence of Spiritualism, Witchcraft, and Sorcery, is at once flatly to contradict the revealed Word of God, in various passages both of the Old and New Testament; and the thing itself is a truth to which every Nation in the World hath in its turn borne testimony, either by examples seemingly well attested, or by prohibitory laws, which at least supposed the possibility of commerce with evil spirits."

Exodus XXII, 18—"Thou shalt not suffer a witch to live."

Levit. XIX, 26—"Neither shall ye use enchantment."

Ibid. Ver. 31—"Regard not them which have familiar spirits, neither seek after wizards, to be defiled by them."

Deut. XVIII, 9-12—"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth Divination, or an observer of times, or an Enchanter, or a Witch, or a Charmer, or a Consulter with familiar spirits, or a Necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations, the Lord thy God doth drive them out from before thee."

2 Chron. XXXIII, 6—Of Manasseh is recorded, that "He caused his children to pass through the fire in the valley of the son of Hinnon; also he observed times, and used Enchantments, and used Witchcraft, and dealt with a familiar spirit, and with wizards."

Galat. V, 19-21—Lastly, St. Paul Mentions "witchcraft" amongst such "works of the flesh" as "adultery, fornication, heresies, drunkenness, and murders."

"It is impossible to point to any period when the belief in Witchcraft and Necromancy was perfectly obliterated, or to any nation which altogether repudiated it. If one particular phase was removed, or discountenanced, some other form, substantially and inherently similar, eventually took its place."

The above by Sir William Blackstone, an English Jurist; Commentaries on The Laws of England, 1769, certainly carries more weight than the popular opinion held today by the materialist who has never made any investigation of the subject.

Death brings every human being face to face with the greatest mystery known to man. It is that which closes all the scenes that lie between the morn of laughter and the night of tears; where ends the false and true, the joys and griefs, the careless shallows and the tragic deeps of earthly life.

Spiritualism and Occultism is spreading over the entire world, bringing people nearer to those who are in Spirit Life. That those who have passed to the Spirit World can come back to us and are with us many times when we have no knowledge of their presence. That voices from the Spirit land are natural, and that Spirit communications are as fully in accord with natural law as the blooming of the rose or the rush of this great globe we live on through the viewless air. The fact of their presence is proof positive of immortality. They come to you, yet you heed them not. Spirits can realize your danger and guide and protect you. It is well known among Spiritualists, as well as in all Oriental countries, that the spirits of the dead do visit and influence the living. Spiritualism has manifested itself in every epoch in history. The chronicles of every age seem to be overflowing with narrations of Spiritism, as do the far-reaching memories of every human soul which follows these facts.

The faculty of Vision among Spirits is a property inherent in their nature. Spirits see more distinctly than we; their sight penetrates what ours cannot, and they can hear sounds that we cannot hear. Spirits are affected by music; take pleasure in hearing music, and for this reason music has great charms for Spirits, being one of the best means of invoking them.

The communications of Spirits with men are either Occult or Ostensible. Occult Communications are made through the good or bad influence they exert on us without our being aware of it. Ostensible Communications take place by means of Automatic Writing or through the intermediary of Mediums who serve as their instruments. Spirits manifest themselves spontaneously, or in response to evocation. All Spirits may be invoked, the most obscure as well as the most illustrious personages; our relatives, our friends, or our enemies; and we may obtain information from them either by written or by Verbal Communications.

There is a great wave of spiritual light spreading over the Western world, bringing man nearer to his ascended friends. The horizon broadens and is filled with a golden light and warmth. Man need not be afraid to die; for the soul there is no death, only continuous life.

There will come a day when it will be demonstrated that the human soul throughout earthly existence lives in a condition where it can have communion, actual and indissoluble, with those who have passed to the spirit world beyond, and that they can come to us at any time and are with us many times when we have no knowledge of their presence.

Death is a delighted transition to light and peace with no fear; the dying, as the earthly eyes grow dim, can with their spiritual sight look across the border to that higher life. Voices from the spirit land are human and natural; for the only angels there are those of our friends and loved ones. All superstitious dread of ghosts and the dead should be banished, as should dread and terror of death, and in their place should come that sweet and sacred feeling of the lover and husband described in the following beautiful spiritual poem:

"She is dead," they said to him, "Come away!

Kiss her and leave her, thy love in clay."

And they held their breaths, as they left the room

With a shudder, to glance at the stillness and gloom.

But he who loved her too well to dread

The sweet, the stately, the beautiful dead

He lit his lamp and took his key

And turned it—"alone were he and she."

Our spirit, or our soul, is clad in an earthly body, and the spirits or souls from that higher life are clad in Astral Bodies. It may be asked in regard to spirit manifestations and communications, how are these things done? Tell me how you think; tell me how buds become flowers and blossoms fruit, or how all live and grow. All are as fully in accord with the natural law as the blooming of the rose or the rush of this great globe we live on, through the viewless air.

The human heart hungers for the real presence of the dear departed. The tenderest sympathies and affections, the deepest demands of the soul and the loftiest range of the intellect, all reach toward the spirit life beyond and would make it interblend naturally and beautifully with our own earth life. Communication with the souls of the dead meet these desires and should cause a harmonious search for truth and light. The fact of their presence near and with you is proof positive of immortality. They come to you, you feel their presence, realize their influence, yet you heed them not, due to ignorance of the science of Spiritualism. Possibly external scientific proofs of all this cannot always be had by the materialist, but can the human mind be measured by a yardstick, or a soul weighed in a balance, or seen under the Western man's microscope?

(Continued on next page)

THE de LAURENCE COMPANY

The yardstick philosophy of your most sapient scientists is inadequate in cases like this, and their solemn head-wagging over what it will not account for begins to look foolish to discerning people. They do good work in their way, but they cannot dissect a soul or measure God's universe. There are several things yet for them to learn more of; especially do they need to learn two things: That the Astral Spirits (souls of the dead) can realize your danger or weakness and guide and protect you, and that to ridicule or repudiate what you cannot understand is what really wise men never do.

The Western World is now entering upon a new era. The future will mark the past century as the era of intellectual freedom and activity, of spiritual light, of material development and inventive genius, and the century now opening as the era of spiritual culture and a more deep and interesting study of the human mind or soul of man. Every one is anxious to learn more of the Occult Powers of the soul, that mysterious and immaterial part of man, and those who interest themselves in the study of Spiritualism will receive their reward. It is known throughout the world that the spirits of the dead visit and influence the living. This knowledge has been in all ages an accepted fact not confined to rustics, but participated in by good and intelligent men.

If human testimony can be of any value there is a body of evidence reaching from the remotest ages to the present time, as extensive and unimpeachable as is to be found in the support of anything whatever that the souls of the dead do return. Spirit manifestations and communications come to us in our highest and purest condition of mind. It is then that the soul asserts its immortality. It demonstrates that your soul can and does exist without the brain, and is an intelligence still when disconnected from your material body. It furnishes proof of a future life for which so many crave, and for want of which so many live and die in anxious doubt, so many in positive disbelief.

SPIRIT MANIFESTATIONS IN MYSTIC INDIA

Spirit communication is normal to the open soul, and its highest conditions, are strong in the sacred atmosphere or home and friends. Spiritual thinkers of whatever class or name may well realize that they stand at the verge of a wide field, rich in promise and comfort for those who have near and dear ones who have passed to eternal spirit life.

One who understood Spiritualism and the Law of the Spirit World, said to a mother, heart-broken at the death of her child: "Be comforted; it is only a separation—a separation and not a parting for you. The dead are not even absent; they are simply invisible to those whose Inner Sight has not been developed. Every time you think intensely of your baby boy he will be attracted to you." This learned man would say to his friends: "We do not die altogether; our individuality survives us, and while I am talking to you I know for certain that all around me are the Souls of my friends and Spirit Guides, who assist me in producing these phenomena which astonish you all."

Before he died his last hours were in a sort of trance, in which all his spirit friends came to him, and he looked forward with exceeding joy, speaking in tender and thoughtful affection to those around him, saying, "I am now with my friends," meaning his friends and loved ones beyond the grave.

And this is true with all who have died, and death, instead of being sorrow and grief, is simply a beautiful transition of the soul to a higher and purer life, full of light and peace. This is death and is as natural as any of God's laws. Thus it comes, light and peace, but no fear, for as our bodily eyes grow dim our spiritual sight is opened before us and we behold our ascended friends and loved ones who have gone before us. We must be true and fearless and fettered by no superstition, realizing that soul-knowledge is deeper than what the outer senses alone can give, and be in that "spiritual condition" of mind which makes the soul open to the noble influences which sweep through the universe. At death, or when the soul leaves the body and we stand between the two worlds, light comes to us from spirit life and our souls are lifted up in joy and reverence.

One instance among others which has come under the writer's notice, showing the experiences of the last illness and death of a noble soul. I attended his funeral and learned from his daughter something of the last illness of her father, who was over eighty years of age, with no bodily disease, but only a weariness which led him often to murmur, "How long, O guides, how long." Healthful in mind and serene in soul he waited for the time when his soul would pass to spirit life. For weeks before it came he had visions of his ascended wife and son and of other friends who had died. His beautiful daughter, sitting at his bedside, would hear him quietly and pleasantly carrying on conversations with friends and loved ones in the spiritual world. Occasionally the daughter would ask, "Father, who are they?" And always a rational and natural answer would be given. This was no fancy of a fevered brain, no excitement, but peace and cheerfulness. Thus came his death, a beautiful transition, full of light and peace, but no fear or terror. He had looked across the border and his spiritual sight had been opened wider as the bodily eyes grew dim. Such experiences are frequent and are beautiful and instructive.

MIST RISING FROM THE DEAD BODY

A young girl, watching with her mother by the deathbed of a dying and dearly beloved sister, says, when the end came, she distinctly saw a delicate mist rising from the dead body. When they asked the priest about it he said: "You saw life departing visibly from the physical form."

How many times have persons been present at the bedside of a dying friend. The eyes closed, the last breath ceased and they thought their friend was dead. Suddenly the eyes opened; light came back to them; then a look of surprise, admiration, inexpressible; then it passed away. The passing of soul, can be witnessed at the deathbed by anyone who can properly induce the condition which is commonly called Clairvoyance, or, in other words, by the withdrawal of all the attention from other objects and affairs and the concentration of thought and sympathy, as well as sight, on your dying loved ones. You can then clearly see the separation of the spiritual body from the dying physical form, as Clairvoyance is finer and farther reaching than the sight of your dull physical eyes.

The spiritual body, which Paul speaks of, is the soul you see passing out of the body at death. With it your personality is not lost by bodily death, you cannot be anything but yourselves after that event any more than now. You shall not be formless and disembodied shadows. You cannot die. Paul says: "Although the outer man perish the inner is renewed day by day," suggesting the thought of an imperishable soul or spirit within the physical body.

PUBLISHER'S NOTE: Anyone interested in this subject will do well to read "The Book Of Death, Hindu Spiritism, Soul Transition And Soul Reincarnation." Known As The Handbook Of Spiritualism. By L. W. de Laurence. 400 Pages. Cloth, Gold Stamped. This work treats upon Death, Spiritualism, And The Continuity Of Life Beyond The Grave. It shows that Spiritualism is spreading over the entire world, bringing people nearer to those who are in Spirit Life. That those who have passed to the Spirit World can come back to us and are with us many times when we have no knowledge of their presence.

Explains Spiritualism. It is known as "The Handbook of Spiritualism;" explains everything so that it can be easily understood. Treats upon Spiritualism, Astral Forces, Death, Reincarnation, Soul Transition, Astral Dreams, Spirit Communications, Clairvoyance, what the condition of the Soul is after death, relation to and how it exerts an influence over the living. See Order No. 4193 below.

Order No. 4193. The Book Of Death, Hindu Spiritism, Soul Transition And Soul Reincarnation. Cloth. Price \$2.00; Foreign 10s.

THE HINDU MAGIC MIRROR



Vast Spiritual Realms

For many ages people have sought some medium, instrument or means by which they might penetrate through or lift the veil which hangs between the world we inhabit and that vast Spiritual Realm where causes reside and principles exist. To that end recourse has been had to various so-called marvelous methods taught by fake spiritualists, would-be mediums and silk-hat professors, all of which in the end have proved unsatisfactory. No person can reach the interior sight, develop or read in the Astral Light by such methods.

To all who have failed so far, there is still hopes of a way, within the reach of every one, which require but the elements of Time, Patience and Constant Practice to ensure very good results, if not complete success in soul-sight.

A good way is for the Student or Investigator to use some form of Spirit Glass or Magic Mirror. Full details regarding the Construction, Magnetizing, and use of the Famous Hindu Black Magic Mirror is contained in "A MESSAGE TO ALL MYSTICS" by L. W. de Laurence, also a noted article, "SOUL SIGHT AND MAGIC MIRRORS" by the same writer. Both of these are published in pamphlet form and are sent free of charge to any one interested and who will send 10 cents in stamps to pay for addressing and posting same. All who desire information on Esoteric subjects and special instruction on various points regarding the use and care of the Magic Mirror, should read this pamphlet; for it also contains "THE GENESIS OF THE HINDU ADEPTS;" written down by L. W. de Laurence.

How To Obtain Material For Making A Magic Mirror

If you wish to own a real genuine Opaque Magic Mirror and be able to make it exactly as it was made by the ancient Mystics you may procure the materials, from which you can make your own Opaque Magic Mirror. This material consists of one Convexo-Concave transparent glass which has a perfect and complete sphericity of form on the properly indicated side. This piece of glass, from which the Magic Mirror can be constructed, is formed so that it possesses none of the qualities of the lens, and rays of Light passing through it do not change their directions or magnify or diminish objects at a certain distance, as does the crystalline humour of the human eye.

This Convexo-Concave transparent glass is made so that it has no mitigating, assuasive or lenitive qualities whatsoever. Its size should be about five and twelve-sixteenths of an inch by seven and twelve-sixteenths of an inch. With this piece of Convexo-Concave glass you receive a sufficient amount of Superfine XXX Drop Black. This preparation is ground in Japan and is quick drying. It is used to give the glass three coats on the outside so as to make it Opaque or a glossy black. A suitable brush to apply this XXX Drop Black is sent with the glass as per order numbers below.

ORDER No. 18008. One Special Convexo-Concave Transparent Glass And Other Material, And Directions For Making A Magic Mirror. Price \$2.50; Foreign 17s.

ORDER No. 18009. One Special Convexo-Concave Transparent Glass And Other Material For Making A Special Extra Heavy Magic Mirror. Price \$3.50; Foreign £1.

A Message To All Mystics

Written Down By L. W. de Laurence

THE HINDU MAGIC MIRROR

Copyright, 1910, by The de Laurence Company, Publishing Dept.

This is a sincere and True Message to all faithful Brother and Sister Mystics and those who may wish to know more about those Great Occult Organizations which exist on the Earth Plane and in the Spiritual or unseen world.

My supreme desire is to educate capable and sincere brothers and sisters to act in concert with good spirits and to teach them the work that they must do preparatory thereto.

Furthermore, be it known to all the world, and especially so unto him or her into whose hands this Message may come, not by reason of their own solicitation, or by advertisement, but by their own Spiritual influence, that this message to those who desire to rid themselves of the bounds and shackles of failure, ignorance, superstition, and materialism, regarding the famous "Magic Mirror," that wonderful Astral Instrument so long used by leading Mystics, Adepts and Occult workers for communication and preparatory development for communication between the two worlds, will help all who heed.

Every soul will rest at some mile-post in life
Those never ending, unnumbered, unknown points
All void, vacant, and dark,
Yet, be still for, as it looks once more.

A multitude assembled;
Unnumberable Astral souls reveal a force Supreme,
Invincible for human advancement,
The annulment of man-made law;

The concert uplifting and educating of humanity.
Listen, Oh ye capable brothers, for out of darkness
Comes this mystic message.

PART ONE OF A MESSAGE TO ALL MYSTICS

PART ONE: UNTIL YOU, BROTHER AND SISTER, "KNOW THYSELF" AND THE POSSIBILITIES OF "THYSELF," BY AND THROUGH THE UNDERSTANDING OF "SELF," AND ARE ABLE TO DEVELOP THE SPIRITUAL FORCES WITHIN YOUR OWN SOUL, THERE IS CERTAIN SPIRITUAL WORK FOR YOU TO PERFORM.

The shackles and chains of centuries, of cycles of ages, of antiquity, are riven at length by their own corroding and heart-eating rust (materialism).

Let ye, oh brother and sister, listen most attentively, for no shackle or bond that comes of materialism, darkness or superstition, or gross ignorance, can ever endure the full light of spiritual truth.

To carry this work onward to its and your own full success I must have true, faithful, sincere and capable brothers on the Earth Plane who have common sense (sense that is not common), and who will act in full concert with me for the uplifting and Spiritual Education of humanity.

No city code, or man-made law, can overthrow, annul or set aside the laws of God (SELF-NATURE). The progressive Mystic who has received his or her Occult Education will always act unselfishly, for they have by their education become Nature's (GOD'S) own legitimate and true instrument in human advancement.

They have steadfastly met and overthrown error, superstition, materialism, ignorance, and arrogance in high and so-called holy places, and have thus denied the so-called Divine right of those who would scoff at spiritism.

They have without hesitation uprooted and overthrown the rule of despot and tyrant, have led true brothers and sisters with the potent weapon of mental thought and Astral force, to triumph over superstition and ignorance, and will finally be the means of ending the reign of materialism and selfishness who can exist only for a time, and times, and half time.

Before the truths of spiritism the bonds and shackles of fettered humanity are destined to melt as snow beneath the Sun of Aries.

Do not be so foolish as to ask whether you are a Mystic or whether you can develop sufficiently to communicate directly and personally with the unseen world.

Each and every sensible and true soul possesses within itself these possibilities which are simply the attributes of Divine Soul Powers. Of course you may suppress and crucify them, or permit them to lie dormant, but only to your own loss and sorrow; or you can allow them to thrive and bloom, like the lotus blossoms on the river Nile, to a beauty and power that will allow you to outstep those who have devoted themselves to more inferior studies and pursuits.

Are you superstitious? Are you orthodox? Are you stingy? Are you selfish? Are you a doubting Tom? Ask yourself these questions.

These are the deep, treacherous, underlying false conditions you must combat and overcome. Can you lay aside these selfish or superstitious instincts and work for the good and uplifting of all worthy Brothers and Sisters instead of the aggrandizement of self? If you can, then you are ready to begin.

If such you are, then every True Mystic will stretch out to you a helping hand over the infinite spaces, from the dim, forgotten centuries, and recognize you as a true brother or sister and comrade. You may rest assured, and the future will prove the truth of this statement, that the reign of truth and absolute justice and absolute unselfishness ultimately will come to every planet. To such culmination the progress of earth life is marked with every vicissitude that change and man-made laws may imply.

When such a condition has been brought about the planetary forces that previously indicated so much sorrow and suffering are discovered to be essential to perfect social organization.

'Tis thus the condition of adversity is turned into the force of perpetuity; the disappointments of failures and obstruction and slow decay are turned into a condition of sure, safe advancement.

Infinite force and infinite intelligence are infinitely good. If what you read here stirs the soul and smoldering forces within you it is the responding cry of your true spiritual self—your true Ego—the Astral self, recognizing and responding to the desires and vibrations of the eternal SELF.

It rests entirely with you whether this warning and my recognition bears fruit or not. If you decide to act, ponder and consider well my advice. "BE SILENT." "BE ye wise as serpents but harmless as doves." A seed before it sprouts lies concealed, secret and silent in the dark earth.

It is in this condition that it finds its real and only opportunity for growth and development.

(Continued on next page)

THE DE LAURENCE COMPANY

Antagonistic elements can only sweep over it while it lies concealed; its work, growth and development goes silently on. Such must be your self-development. So must your Astral and Soul Forces develop while silently hid in yourself.

Neither money nor position will buy true knowledge, nor can they destroy true knowledge.

Astral Powers, and Soul Forces, cannot be measured with money. Your Magical powers and great Astral possibilities must spring to life within yourself. Jesus, the greatest Master that ever lived, said: "Seek ye the Kingdom of God within you." I admonish you likewise.

See well to it that you heed. You may be so orthodox as to think that you should not heed and investigate, believing that Spiritualism should not be investigated, or that your development should not be accelerated.

There is no subject, be it esoteric or exoteric, that is too sacred for true investigation, and it is the peculiar province of the True Mystic to desire to reason on all hidden and Astral forces with the utmost care.

The health of body, the energy and confidence that an order for truth and power inspires, mark his progress. No doubters, no laggard, no dotard, charlatan, no miser, no selfish one may ever hope to succeed, or overtake the fleeting feet of true Occultism and esoteric truths.

The true Master, Adept or Mystic must possess a will and intelligence that develops and brightens with attrition.

No scoffers, no obstacle, should daunt him, no condition should bar him, nothing should hinder or discourage him in his Astral development and search after truth.

He must acquire secret Knowledge and Mystic powers as a miser does wealth to hold—his soul his strong-box; but, unlike the miser, he can give of his store and yet retain his all.

Steadfastness and purity of purpose and self are a necessary requisite while traveling the rugged path of Occultism and Mystic development.

A master Mystic cannot enter into diseased or sensual conditions.

He may desire to set those Spiritual forces in operation that will assuage deep-seated sorrow and physical suffering, but he cannot be expected to bring sweet music out of inharmonious notes.

To attempt to do so would of course be foolish and result in deep injury to himself. So I say, BE PURE, save your vital forces and preserve them long into old age!

The true Mystic and real Master never dissipates his physical or sex forces. The dissolute, sensual man does. The unspent and preserved sex and germinal forces surrounds you with a beautiful purple aura, which envelops you always greatly to your honor as well as being conducive to your development.

This beautiful aura and strength-giving element is dissipated and destroyed by sensual acts and animal instincts. When this purple Astral Aura is preserved and its supply constantly increased from day to day by pure acts and thoughts you will possess the means necessary for your development and the practice of true Occultism and Spiritism.

Heed thee, then, that your Aura remains purple, unimpaired and preserved. For this reason children are many times clairvoyant and possess Spirit and Inner Sight when their parents do not.

Condition Essential For Spirit Co-ordination And Communication

It now becomes my province to direct and indicate the way and manner best suited for communication with the unseen world.

Try and fulfill all the requirements that I have indicated in the fore part of this communication and those which hereinafter follow, especially those relating to the preparation and use of the MAGIC MIRROR.

However, should you fail, do not be discouraged or cast down.—BE FAITHFUL, Faithfulness and application are all that will ever accelerate your development.

Persevere. To him or her who is faithful much help and assistance will be given. At some future time, should you decide to become a brother or sister Mystic, you will know my meaning of the above; for I assure you I know full well how to handle this problem that has vexed so many who insist on developing in their own foolish way.

However, after you start, should no apparent results be obtained, keep on, be faithful, persevere; if necessary, for many years, yea, a lifetime.

Results and your capacity for work and perseverance will indicate the degree of your development and advancement as a true and faithful Mystic, while the cardinal principles of true Co-ordination will promote and signify the progress of your development and communication.

Of course, if you really wish to identify yourself with the Spiritual world and enter into such a relationship with it that you can communicate, you must place yourself, of your own free will and accord, in harmony and accord with those vibratory Astral forces which Co-ordinate with your own.

To obtain this class of vibratory forces you should read, then carefully re-read, this message many times until you thoroughly understand its real esoteric meaning.

Next most carefully decide and fix in your mind just the kind of an ideal life you think a true Mystic should live. Examine yourself as you would a peck of wheat, seeking both the inferior and superior grains or qualities.

Take heed of each inferior quality, and virtue you possess. Then, like a true man or woman, decide to live what you believe to be the true ideal Mystical life.

After you do this see to it well that you live the ideal life and you will bless the day and hour that this Message came unsolicited by you.

Until you so live the ideal life, do not expect to co-ordinate with the Higher Spiritual Powers. Should you decide upon an ideal Mystical life many questions will come to you.

Anticipating this there follows here the answer to all important ones. First—Good, pure, unselfish thoughts are absolutely essential and demanded. Remember, you seek to identify yourself with the Spirit World.

A pure mind keeps away all vain fancies and mental delusions. Seek and you will find. Aspire and you will be inspired. Perform any good deed you can; do not defer a good deed nor a laudable ambition.

The proper time to do anything is when ambition inspires you to do it. Then your energy is sustained by a free and natural and desire, and you are assisted by a clear conception, unclouded by procrastination, which acts most effectively for success. My spiritual ambitions are: My living in a pure mental and physical condition; and founding out your existence by constantly keeping before you the ideal life of the advanced Mystic, you should rapidly advance to a degree of spiritual light and Astral co-ordination where the spirits may be able to establish intelligent communication with you.

But remember, it all depends upon your faithfulness and capacity to persevere until you have advanced to a point where you can place yourself in a sphere of vibratory Spiritual forces that will admit of perfect co-ordination.

(Continued on next page)

When To Use A Magic Mirror

Now if you have begun to live the ideal life and have arisen to a degree where the good spirits can co-operate with you through your Aura, you are now in a state where you can seek co-ordination, communication and relationship with the Spiritual World through a Magic Mirror.

Every wise Mystic constructs his own Opaque Magic Mirror, not because it could not be made for him, but because, if he constructs it himself, it will be more certain to serve the occult purpose for which it was made.

It will also more fully co-equal with his own cloisteral and monastic personality.

A Magic Mirror made under these circumstances, with an intense desire in the Disciple to succeed, will not be as a means of preventing sodality and exclusive association between himself and the Astral world, as would one constructed by another, impregnated and perverted with their selfish corporeal magnetism and depressed lustreless Aura, which always serves as a bar to your complete coalesce and association with those in spirit life.

If you wish to succeed, disassociate yourself with any individual whose sole object and pursuit is financial gain or who is of a mercenary nature.

If you make it a rule in life to disassociate yourself with any person who has a parsimonious, stungy nature and who is always curmudgeonly in his dealings, you will be better off.

Stay entirely away from those of a churlish, penurious disposition, as they will surround you with a muddied, mottled Aura or magnetism which will hold you back like a heavy fog or dismal vapor.

For this reason, unless you are careful, it is best to always live a sequestered and monastic life as far as your business and earthly pursuits will allow.

Far better that you remain untrammelled than to have to do with the close-handed and niggardly. Never get intimate or confidential with them or their kind.—Have no dealings with them, as they are surrounded with an Aura that means death to your hopes.

Shun them as you would an abominable, odious, damnable thing, for if you could see them in their true light, as the Mystic can, you would shrink and recoil from them as you would from something that was loathsome and nauseating—**accursed.**

Now, should you be interested enough to follow further, and it is purely your own affair whether you do or not, you are going to be told that if you were in a position to see clearly, that is to say, if your spiritual or Inner sight was developed, you would be able to observe many things which are low and unbecoming in those around you.

SPIRIT SIGHT AT WILL

If you doubt this, it's because it is concealed from you owing to the fact that you only possess the physical sight. These things can only be observed by those who have Spirit Sight at will.

Does not your Christian Bible, tell you to "develop the inner or spiritual sight?"

Common sense should indicate that it is your plain duty to possess Astral or Spirit Sight, which the ancients called the inner or spiritual sight.

If you wish to own a real genuine Opaque Magic Mirror and be able to make it exactly as it was made by famous ancient Mystics so that it will possess Occult Virtue and become infused with Astral Auras, then proceed as hereinafter instructed, in this message.

Foremost, procure unto thyself the following materials from The de Laurence Company, with which to make your own Opaque Magic Mirror.

One Convexo-Concave superior transparent glass which has a perfect and complete sphericity of form on the properly indicated side; manufactured by a certain secret process and formed by infusing silicious matter with fixed alkalis; but so constructed that it possesses none of the qualities of the lens, so that rays of Astral light passing through it are not made to change their direction or to magnify or diminish objects at a certain distance, as does the crystalline humour of the human eye.

In other words, this exclusive Convexo-Concave superior transparent glass must be so made by a special process that it has no mitigating, assuasive or lenitive qualities whatsoever. The exact size should be $7\frac{3}{4} \times 5\frac{1}{4}$ inches. Next, obtain a sufficient amount of a dead black substance with which the Convexo-Concave transparent glass is to be coated. Also one very fine camel's hair brush. The entire cost for all of the above materials, securely packed, when sent in a special mailing case to any post office in the world is not great. See Order Nos. 18008 and 18009 on another page.

The materials referred to above were positively, previous to this communication, not obtainable anywhere in the world arranged ready for instant use as far as I know.

Next obtain a box with a lid on to hold your mirror. Next procure one yard of new cloth. These are special materials from which you can make a genuine superior Opaque Magic Mirror.

The material for making a Superior Magic Mirror, that is, the Convexo-Concave transparent non-magnifying superior glass, and the substance to be used for coating your Magic Mirror, and the fine brush also to be used to apply the coating, you may obtain as told above of The de Laurence Company.

The box for holding the Magic Mirror, the yard of cloth and the pint of turpentine which you will also need, you of course can easily obtain yourself at a nominal cost from the stores where you reside.

These Convexo-Concave superior glasses for making the Magic Mirrors are prepared especially for this purpose and are sold by The de Laurence Company, who are the largest dealers in these materials as well as standard Occult, Spiritual and Magical books and Temple Incense in the world.

They also sell at a small cost very excellent Gazing Crystals, which no Mystic or Adept ever thinks of being without.

A Mystic or real Adept would be in no better shape to carry on Occult or Mystical work without his Crystal than would a man who tried to write with no ink in his pen.

Students and Mystics as well as others owe much to this progressive firm, whose business has increased so rapidly year by year.

This firm imports from the Orient and Europe and in turn exports books and other goods to every country in the world. de Laurence's name is as well known in South America, Gold Coast, Africa, India and British West Indies as it is in the United States. After a careful canvass and checking up of sales it was found that there was scarcely a city nor town in the United States but what sheltered one or more students who had purchased and studied this famous man's books.

Another thing students have this firm to thank for is their bold manner of stopping dealers in charging exorbitant prices for important books and materials necessary to carry on Occult work. A case in point is their recent publication of a fine edition of that famous book sold in London entitled, "The Mysteries Of Magic," by Eliphas Levi. Importers and London dealers sold this book at \$7.75, prepaid, cheaply gotten up; The de Laurence Company imported a copy, set their typesetters, their platemakers, their printers and binders to work, and published a modern edition of this excellent work on Occultism and Magic, bound it in red silk and stamped it in gold and sold it all over the world for \$3.75 prepaid, thereby saving sincere students \$4.00 on this one book. Still another case: "India's Hood Unveiled" "Spirit Sight At Will," written by a native of South India, was being sold from India at \$15.00 a copy. Today The de Laurence Company have their own exclusive edition of this work on the market for \$2.00. See Order Numbers Below.

ORDER NO. 4848. The Mysteries Of Magic. Cloth, Gold Stamped. Price \$3.50; Foreign 18s.

ORDER NO. 4856. India's Hood Unveiled. Cloth, Gold stamped. Price \$2.00; Foreign 10s.

(Continued on next page)

HOW TO CONSTRUCT AND USE A MAGIC MIRROR

MESSAGE PART TWO: The turpentine, which you are to obtain where you live, you are to use to thoroughly clean your brush and convexo-concave glass with. The dead black substance, with which you are to coat the Magic Mirror so as to make it opaque, you will receive from the de Laurence Co., ready mixed, and will not need diluting unless it should be too thick; in this event, mix a little turpentine into it.

The brush **MUST** be new, as must be all the materials used in the construction of your opaque Magic Mirror.

The box, which you are to obtain where you reside, may be of wood, but new. The cloth, which you are to obtain where you reside, should be of purple or blue, and of goods very agreeable to your touch and sight. If you cannot obtain blue or purple, get white cotton cloth; but under no circumstances use red. After you have finished your Magic Mirror wrap it in the cloth when not in use and keep it in the box.

With all materials ready you are to go into a room by yourself when all conditions are agreeable, and proceed as hereinafter instructed. With a piece of new cloth (a small piece will do) clean the concave glass of dust after dipping the cloth in turpentine. This will cause the dead black substance to adhere to the glass when you apply it. Dip your brush into the black substance and proceed to paint or coat the convex side of the glass.

The outside of the glass is the convex side and is the side to paint. Don't paint the concave or inside. Start painting at one end of the glass and proceed slowly until you reach the other end. Apply the substance smoothly and as evenly as possible, not resting for any other purpose until you have entirely finished your work. You must not go back over the glass, as any imperfection or streak in the coating can be remedied by the next coat of paint you are to apply on another day. You are to apply three coats, one every day, which will be necessary to make this specially prepared convexo-concave superior transparent glass Opaque.

HOW TO MAGNETIZE A MAGIC MIRROR

After you have painted the convexo-concave glass as above, allow it to dry for one day. Next proceed to infuse into it the particular individual virtues of your own aura and magnetism. This is accomplished as follows: Pass the right hand, palm down, in a circular motion over the Mirror—your hand being about two inches above it. Repeat with the left hand. Then operate as above, with both hands at once. You should, however, make any kind of a motion over the glass that you feel impressed to make. Do all this with confidence, as it certainly pertains to your own individuality. You should make no fancy motions for effect, but should keep your mind solemnly on your task. Let your movements be deliberate and regular. See to it that the palms pass close to the glass. At times allow the hands to stop near both ends of the glass. It is not the movements of your hands, of course, that infuses and magnetizes your Magic Mirror. It is your aura, which you have projected and transmitted into it. This dead black substance is of such a nature that it readily absorbs your vital Aura and magnetism. It is the only substance known that will do this so well.

Be sure that you give this substance ample time to take on and absorb your Astral Aura so that it becomes thoroughly infused and well impregnated with it while you are in a perfectly quiet mental state of deep meditation, all the while keeping before you the ideal Mystic life you have decided upon living.

After you feel that you have about exhausted your Aura and that it has been absorbed by the substance on the Mirror, you should stop. Before and during the process of making your Magic Mirror let yourself be prompted only by high aspirations and pure desires. Drive out all worry and thought of self and earthly desires by meditating on your work and the purpose for which you have made your Mirror. Read and re-read this message before you begin this work. After you have prepared the Magic Mirror, then lay it upon a piece of heavy paper or cardboard, the coated side up; place it in the box to dry, some place where it will not be disturbed and the atmosphere is of an even temperature or nearly so.

Allow the cardboard to remain under the glass until you have infused or magnetized it. You now have a Magic Mirror whose opaqueness will be perfect, and it will be ready for use three days after you apply the last coat. These are the only complete instructions ever given out to the world in print for this work, and it is given without thought or desire for pay—it being my desire and request that it be given free to all who are far enough advanced to appreciate their great value.

After you have finished the first, second and last coating, clean your brush with turpentine and put it aside for future use. Also cork up your dead black substance tightly.

Once started, keep steadily on living your ideal Mystical life, as near as your conditions and family affairs, if you are married, will allow. Examine yourself at the end of each day and resolve to do better the next. Try and avoid lapses. Live a life that each hour, each week, each month and each year makes you better morally and stronger physically. Help those who are worthy and need assistance.

This kind of a life will surely bring you health, peace of soul, and the inspiration to do good will become stronger, as will your desire for truth and godness. If you do this you will really feel yourself getting stronger and better. You will feel your spiritual self unfolding. As you perfect yourself and succeed in Astral attainments, so will you attract to yourself by your Aura higher and purer forces and aspirations. With these there will come to you, and be added unto you, Astral and Mystical powers that will well repay you for your efforts—the power that will make you a power and a Mystic. Remember, Brother and Sister, that each should give according to his or her ability and will receive according to his or her capacity.

This development, this inspiration, this Astral unfolding, this progress, these powers—all these—and more—must come from within—for, remember, "The Kingdom of God Is Within You." Without this unfolding of your Astral self all the spirits and Astral Powers in the Universe might be ready to help you and obey your invocation but no results would follow their ministrations. You must unfold. Astral Powers, Astral Sight, and Spirit Sight Must unfold from within you.

You can blindly follow the childish instructions and methods of the so-called professors and mediums and surface writers and so-called authors until you are tired, heartbroken and discouraged, and you will never even be able to receive intelligently a spiritual or mental impression from the unseen World, let alone being able to co-ordinate and enter into intelligent communication with it.

With a heart destitute of selfishness, with your soul on fire for humanity, and a mind desiring and aspiring for help and truth, always desiring to engage in good Occult works—all these fruits of a good life—you will need and shall have the help and companionship of those good souls in the Spiritual world.

Once your Magic Mirror has been constructed strictly according to the directions in this message it will be necessary of course for you to give the spirits an opportunity to materialize and also communicate with you.

This can be helped by your conforming to certain conditions as hereinafter indicated.

The first essential is regular sittings or periods of meditation, when you must get mentally and physically quiet, so as to completely bring about a condition of receptivity to external psychic and spiritual forces. You should go into silent and secret meditation at certain specified times and observe that you attend well this duty, always endeavoring to bring about a state of introspection.

You will observe I have advised that these sittings be secret. This of course is for your own welfare and protection. Keep it from the curious and I do here admonish you in this beginning to

(Continued on next page)

THE de LAURENCE COMPANY

be secret, and neither teach nor manifest to anyone your work, or place, or time, nor your desire, or will, except it be to a true companion, who also wishes to become a Mystic or Master of this work, who likewise should be faithful, discreet, silent and dignified by nature, education and conduct.

Never are you to expose or reveal them to unworthy or unscrupulous persons; but reveal them only to faithful, discreet and chosen friends, for your association with a prating companion, whose misbelief, doubting, questioning, and, lastly unworthiness hinders and disturbs the effect and result of every Spiritual and Occult operation, consequently, and, in consideration of what has been said in the forepart of this message, about the undesirable astral Auras some people carry around with them, you should not seek the companionship of those who are unworthy.

Set a given time for your meditation period and development in the use of your Magic Mirror. Arrange these sittings at a convenient hour, then allow nothing to interfere except sickness or something beyond your power to prevent.

You should also procure unto thyself an Incense Burner of good ventilation and some **TEMPLE INCENSE**.

Burn a small amount of this Incense at every sitting with a Magic Mirror or a Crystal. One imported package will do for fifty or more sittings. This subtle, fragrant compound, should always be burned in an Incense Burner which you may obtain from The de Laurence Company.

Once you begin these sittings, be regular; do not disappoint your spirit friends unless you wish to disappoint yourself.

Three times a week is often enough. Once a week will do if you cannot sit oftener. Sit from forty-five minutes to an hour, or an hour and a half, always commencing at the same time of day or night.

Have a quiet neat room, where you can be alone. Be composed, be patient, and, above all, be faithful—believe there is more in life than the demoralized material world around you on the earth plane.

Have the room dark so you will not be able to see the Magic Mirror, though you are all the time gazing into it. Sit quiet and hold the Magic Mirror in both hands by placing them against the ends.

Your condition, capacity, ability, surroundings, vibratory forces, Astral Auras, time of sitting, and all necessary information carefully noted.

To successfully establish intelligent communication, you must then proceed to find some brother or sister in the spirit world whose vibration, forces, and Astral Aura will coordinate with you, and who will volunteer to be a companion to you so as to establish communication with you at given intervals.

Of course it may at times seem long before you succeed in securing the right guide.

However, if you are faithful, patient and regular you may rest assured the spirits will become interested in you and will not see you sit in vain.

You might be visited by spirits who would like to communicate with you but cannot owing to some peculiar Astral or physical condition. Of course, they may note these adverse conditions and set about overcoming them and to help bring you into communication with them.

Once a brother spirit is found whose vibratory forces coordinate with your own and he volunteers to become your guide results come quickly, and will be instantly noted on your **OPAQUE CONVEXO-CONCAVE MAGIC MIRROR**.

First, you may see all around the room bright lights like little stars snapping into life; while across the Black Opaque face of your Magic Mirror may pass an emulsive luminous film, which will be phosphorescent—without heat—of a white, cloudy appearance. This is the usual manifestation of the presence of Spiritual forces.

After the luminous film has passed away a little star may be seen to pass across the firmament of the **MAGIC MIRROR**. This is the first indication of real advancement and success upon your part.

However, you should keep quiet at this your initial spirit phenomena, eliminating all quixotic thoughts from your mind.

Do not be too anxious for results or the advancement of your development. If you heed this advice you will act as have all ci-devant Mystics, and all others who are wise, quo ad hoc.

Once Spirit phenomena and psychic results come you may be assured that good spirits or angels are around you; that they have a true gauge on you; and if you persevere, your ideas will undergo a complete transfiguration as far as Mysticism and true pneumatology is concerned.

In short, the veil of Osiris, if your efforts are not mediocre will be raised before your admiring gaze.

Once you have learned from this message, how to make a real, genuine Opaque Convexo-Concave Magic Mirror and other details which I have given here regarding Astral Vision and Magnetic Aura, it is my request that you interest any worthy brother or sister in this work and make them a Magic Mirror should they desire you to do so.

As the subject is of vital and universal interest to humanity, it may be hoped you will avoid all selfishness, as hereinbefore mentioned, and obtain as many brothers and sisters as you can.

They can either have you make them a Magic Mirror or send for materials to make one and thereby become a True Mystic.

It becomes your plain duty to do this, especially should they be influenced or inclined to apply to you by their Astral influence and not as the direct result of printed matter or advertisement.

In constructing an Opaque Convexo-Concave Magic Mirror for another who wishes to become a Mystic, take just as much care with it as if it were your own and deliver it to him or her, as the case may be, no matter if you have become greatly attached to it yourself. Your charge for making a Magic Mirror for a friend or student should not exceed \$5.00, or less if you feel disposed.

Admonish the one who receives it never to let anyone else handle it. Try to become a trained psychic, seer and Mystic by studying and using the Opaque Magic Mirror and studying official and standard works that treat on this subject. An excellent book for assisting you in the use of a Black Magic Mirror and a Gazing Crystal is

Order Number 4357. "The Mystic Test Book Of The Hindu Occult Chambers, Hindu And Egyptian Crystal Gazing, Together With The Wonders Of The Magic Mirror." Price \$2.00; Foreign 10s.

This work teaches the original and true science of Hindu Seership and "Spirit-and-Astral-Sight-at-Will," as it was taught by the old Masters and mystics. If you would then know the imitations and disciplines of the Mystic Brotherhood and understand the inner psychic and Astral nature of yourself and the spiritual basis of human Auras, you are advised to study books treating on these subjects, and no longer remain in ignorance regarding your Astral or Sidereal self.

You will then understand every system of Astral personality and be able to determine the primary fund and nature of Astral and Psychic forces, and their nature, and their results, and their aptitudes in dominating industrial life and personal destiny.

It is not my purpose to here consider elaborately the nature and substance which compose, and the laws which govern, the Astral personality of humanity, or why the nature and destiny of a person is, and can be specifically influenced in one direction more than another by them.

This may seem strange. However, if you will consider for a moment the great contention of Occult and Spiritual Forces that are struggling for supremacy in the psychic or Astral regions around and in you, and into which you were born, and which were born into you, and the fact that, even from a physical viewpoint, the volume, direction and effect of these Astral forces and Auras are forever varying; surging; overcoming; and again equalizing each other with your every change of thought and varying mental attitude and divers physical conditions, it should be easily understood and realized that they may and really do influence mentality, destiny and results.

It would certainly cause a sensation in all social, domestic and commercial life, and would un-

(Continued on next page)

doubtedly change such a tentative art as medicine into an exact science, if the nature and laws that underlie Spiritual and Occult forces were universally understood.

It does not disprove my claims, as contained herein, nor place them subject to ridicule, because many are not initiated into their use or nature; else must many arts and sciences suffer the same results.

All Sages, Seers and Mystics and members of all Standard and proficient Occult organizations know by experience that Astral and Psychic Auras and forces do influence and control the psychical and physical nature of men, women and children, and, in short, all active life.

The Astral and psychic sight and the intuitions of all Ancient and Modern Mystics is perfect. Results are as a rule more regular in Occultism than those said to be obtained from the unmeasured phases of religion; ethics; morality and some other branches of so-called human knowledge and physical or material sciences.

People are fast giving up orthodoxy and religion and the more advanced of mankind are working out the solutions regarding the Spiritual or inner self.

Indisputable facts manifesting the Astral and mental forces are attested to by great and fearless Mystics and men of research all over the world.

The near future will be devoted to the solution of man's inner self. People are beginning to greatly desire Spiritual vision and to understand the silent, ever-pulsating forces of the unseen world.

Interesting, valuable and wonderful revelations are being secured by many today. Many Mystics and advanced students have developed Astral and Spiritual consciousness by studying my books.

The alchemy of life, Telepathy and Intuition, Dream and Trance states, wider states of mental plane and consciousness of Astral Vision, Inherent Vibrant Astral force, higher Auras, Stages of Clairvoyance, Psychic Vibrations, which control the emotional and mental nature of men and women and children, and interpenetrate the physical body for health or disease, are fully and most intelligently treated in my books. The very fact that my books have been simultaneously accepted as Standard and official by all leading Spiritualists and Occult students has convinced me, as well as my record as a successful Mystic and Seer, that I am the proper one to give this message to you. Again, I have more correspondence than any other teacher, besides being in the best position to circulate it properly.

My works and teaching will go out to the intelligent world in spite of all the critics. I care not for creed, color or clime, and this message will be read in Africa, India and America, as well as in Judea and Galilee, Japan and China.

I have sincere brothers and sisters in all climes. All are WELCOME to test their psychic qualities, or investigate the dynamic and psychic world, so that they may thereby obtain a better, fuller and clearer conception of the possibilities, faculties, nature and qualities of their inner or Astral self and the world of vibratory forces around them.

Concerning Soul Sight And Magic Mirrors

Written Down By L. W. de Laurence

Copyright, 1912, by The de Laurence Company, Publishing Department

This article has been published for two reasons:

FIRST—To gratify the hundreds of inquirers who daily wish to learn more of the wonders of the Hindu Magic Mirror and, SECOND—To give those who have faithfully read "A Message To All Mystics," and sent in their order for material for making a Magic Mirror, more light and information about the Magic Mirror and how it is used and loved by the Hindus. This article and "A Message To All Mystics" contains all that is necessary to be known upon the subject of Soul Sight and Magic Mirrors.

India, Africa and the far East must ever lead the world in the practice and art of Magic, both White and Black.

All the skill and mechanical ingenuity of the most expert prestidigitateurs of Europe or America cannot produce a single exhibition which will compare with the Occult feats of the commonest Hindu student of the real Occult and Esoteric Studies of India.

The Japanese have taught the greater part of the sleight-of-hand illusion which is daily paraded before staring audiences in the United States and Europe, who are foolish enough to believe that these crude jugglers of the stage and foot-lights, know anything at all about the true Magic of India.

The so-called legerdemain, sleight-of-hand, and other foolish stage "stunts," and that are being constantly "pulled off" before gaping crowds in cheap show houses, fairs, etc., is as boy's play compared with the mysterious Occult and Esoteric spirit and Magical work of the nether and farther Indies, and especially of Siam.

The Masters of the latter country consist of a royal troupe of Adepts, who perform only at funerals and coronations of the Kings, and then only in the presence of the nobles of Siam, or those initiated into the mysteries of the Occultism and Spiritism of the country. These Masters do not perform or read from their Magic Mirrors or crystals for money. They are of Noble blood, and it is seldom that an European sees even their faces.

The best way is for the student to use some form of the Spirit Glass, or Magic Mirror, not the "Urim and Thummim," or metallic breastplates used for purposes of divination, and worn by the priesthood, as recounted in the Bible; nor systems of later days—but the perfected Spirit-seeing, or Magic Glass, commonly known as the "Hindu Magic Mirror," which can be made of materials and fitted for use by your own hands.

These are of two generic kinds, and also of diverse grades, sizes, sensitiveness, focal power, and magnetic planes,—because those made for, and adapted to one line of use, are not so well suited to different lines. The best Spirit Seeing Magic Mirrors are those described in "A Message To All Mystics."

These Magic Mirrors, when made strictly according to the instruction in "A Message To All Mystics," from materials obtained from The de Laurence Company, are Magic Mirrors, adapted to ordinary ends, such as reading in the Astral Light, invoking, and other Occult and Magical purposes for which they have for ages been used by all true Mystics and the deeper students of the Magi.

Many of the Crystals sold by catch penny dealers as well as books of instruction, written by surface writers and sold at a high price, are useless, for unless you obtain a standard work, such as "The Great Book of Magical Art, Hindu Magic and East Indian Occultism," you will only meet with complete failure in your efforts to reach perfection.

The difference between the very common Mirrors, such as are sold by cheap dealers, and those Mirrors described, is the difference between a high-grade gold watch and a cheap one. Both are time-keepers, but one is vastly superior to the other. The materials of the two classes of Mirrors are quite dissimilar, and this it is that renders these famous Magic Mirrors very valuable and adapted to the uses for which, from hoary antiquity they were intended. I have seen a very small Crystal-line Magic Mirror, weighing less than a pound, for which the owner demanded a large amount, and was not at all anxious to part with it even at that price. The larger and finer Magic Mirrors referred to in "A Message To All Mystics," are of course far better, stronger, more perfect, and

(Continued on next page)

have a great deal wider range. Formerly there were five sizes; but it was found that but one could be depended on, as the rest were extremely liable to fracture by reason of the great climatic ranges of temperature in Western Europe, India, Africa and North America.

These Magic Mirrors were also found better suited to beginners than any other obtainable, especially those who, not content with the limited ranges of the ordinary ones, were anxious for a perfected instrument of greater sensitiveness, magnetic calibre, focal range, Aethic basis, or magnetic reservoir, and of a capacity equal to the solution of almost any subject capable of demonstration by such means. However, the very best of all such things in that line is material for making a Special Extra Heavy fine oval Magic Mirror with deeper, broader, larger basins, or magnetic reservoirs, presenting dead black surface when finished, nearly absolutely perfect, and leaving almost nothing to wish for in any respect—a beautiful, clear Dead Black Glass and of size, focal length and calibre seldom equalled and never surpassed. See Order No. 18008 and Order No. 18009 on another page.

Should you obtain from The de Laurence Company materials for making your own Magic Mirror and then proceed to make it exactly as instructed in "A Message To All Mystics," you will have something as near perfect as it is possible to obtain in an article of this kind.

The following is related regarding a Magic Mirror. The story as told is thus:

In January, there was imported by a Mystic, material for making two Black Magic Mirrors. After they were prepared, magnetized, charged and finished in the regular way, they were put into a box. There they remained until one morning early in June, when they became suddenly illuminant, and no grander sight, so the story goes, was ever beheld by human eyes than was presented on that memorable morning; for the whole starry galaxies, rolling word-systems of nebulas, vast congeries of stellar constellations, cities afar off on the earth and astral scenes never before beheld by eyes of this world, were displayed to such a grand, sublime and amazing extent that one was impressed with the manifestation of such transcendent Phantorama. Such Black Magic Mirrors as these, if kept free from promiscuous handling, treated judiciously and rightly used, are capable of more Psychic Marvels than all the mediums on the globe, so it is said.

Magic Mirrors may be used by a room full of persons at the same time, being fixed immovably and the people arranging themselves so that each one can see the surface; but no one, save the owner, should either touch or sit or stand closer than from four to five feet, or more; and when the seance begins, no word should be spoken, no movement made; and it ought to open with an invocation, or call to your best guide, while special invocations, for any given purpose or purposes, may be made to lesser potential intelligences. The Magic Mirrors sold by The de Laurence Co. have never been equalled; while their true Cuspis-Ovid, depth and breadth is most admirable—appreciated by those favored ones who are true seers and born Mystics, as being immeasurably superior to anything of the kind seen since the days of the Magi on the plains of Chaldea—for great pains have been taken to make these glasses perfect. Results depend upon the mode of a Mirror's preparation, seasoning, application and magnetic manipulation, and not upon the glass itself.

Many ask why satisfactory results are not always obtained from Black Magic Mirrors made from material sold by obscure dealers and those who really know nothing about matters of this kind. The reply is this: You are advised to read "A Message To All Mystics," as it explains what is necessary to obtain and what is to be done in order to make a Magic Mirror.

Again, many in Europe and America do not understand why Spiritualism and Occultism, as well as White Magic and Black Magic are so well understood in the Orient and the Far East. The following will throw some light on this subject.

People of the West (Europe, America) are not subject to the same extremes of passion (sexive) as are Orientals; and hence know not either its awful intensity or its terrible penalties, because they dwell far more in the Brain than in the gender, far more in the physical than the Spiritual world; wherefore they have less verélan and passionate power than their brown brethren and sisters of the far-off eastern lands. As a general rule, with occasional exception, they are unable to reach the magnificent goals of Soul-vision and Spiritual Powers easily attainable by the sallow devotees of India, and Saiva, and, therefore, cannot realize the intense passionate furor, essential both to the successful invocation of correspondent Aerial Potentialities, and the charging of Magic Mirrors with divine spiritual reflective powers which characterize them. I here allude to a profound mystery connected with their construction, known only to the initiate, but fully explained in "A Message To All Mystics,"—a mystery at which Western people may laugh, provided they sense its nature, but which higher souls must reverence, honor and adore.

Twelve Years In India

Written Down By L. W. de Laurence.

Says Colonel Stephen Fraser, in his glorious volume entitled "TWELVE YEARS IN INDIA." "We joyfully, gladly went—five of us, Her Majesty's officers—on a tour of military inspection, the toils of which were likely to be rewarded by an opportunity of witnessing the dance of Illumination, of the MUNTRAWALLAHS, or Magic-working Brahmuns, whose strange miracles, worked apparently by the triple agency of Battasahs (rice), Gookal (red-powder), and strangest of all, by means of Magic Mirrors and Crystals. These Magic Mirrors are black as night, in which it is reported, some very strange things were to be seen. We were all prepared to witness skillful jugglery, for which the residents of Muttra* are renowned, but fully resolved to ascertain, if possible, how it was all done, rejecting, of course, everything claimed to be either supra-mortal or hyper-natural, so far as the underlying principles were concerned. It was sheer Occult and Spiritual skill, but such as no European could pretend to equal; yet how by their Black Magic Mirrors they could tell the number of our watch, date of coins and many other true and wonderful facts, never having seen either of us before—because the dust of Jubalporé was still upon our clothes, we having been but one day in Muttra—was a problem not easily solved.

"After reading Lane's story about the Magic Mirror in his Modern "Egyptians;" what De Sacy says in his famous "Exposition de la religion des Druses;" Makrisi's account in his "History of the Mamelukes;" J. Catafago and Defremeny in the "Journal Asiatique;" what Potter affirms as the truth in his "Travels in Syria;" Victor L'Anglois, in "Revue d'Orient;" Carl Ritter; Dr. E. Smith; Von Hammer in his "Hist. des Sasseins;" W. H. Taylor's "Nights with Oriental Magicians;" the "Gesta Magicæ" of Lespanola; "Lettres Edifiantes et Curieuses;" Youett's "Researches into Magic Arts;" and innumerable other unquestionable authorities,—it was far less difficult to believe in the existence of some Occult Visual Power possessed by these Magic Mirror-gazers, of both sexes, all ages, and diversity of culture, than to attribute it all to chicanery and lucky guesswork. * * * "Sahib, it true," said our Wallah next morning, when speaking of the exhibition of the previous day; "and now I s'pose you go see Sebeiyeh dance—(the Magic Mirror Bridal-fete of a renowned Brotherhood of Mystics, Magicians)—no doubttee." Well, we all determined to go, and a three hours' ride brought us to a plateau in a mountain gorge of the Chocki hills. We were not too late, and were kindly offered vantage ground of view by the Sheikh,—a man of at least 125 years of age, judging from the fact that his grandchildren were white with snowy locks and beards waist long. * * * The two brides entered the circle followed by the two grooms, all four bearing large earthen pots full of black, tar-like substance, which, on inquiry of the Sheikh, we learned was the product of the volcanic spring of the Mahades hills, in the far-off province of Gondwana, in the Deccan;

(Continued on next page)

*Muttra, a town in the province of Agra (India), on the west bank of the river Jumma, in latitude 27 deg. 31 min. North; longitude 77 deg. 33 min. East, a place famous for the manufacture of Magical apparatus and one of the only two places on earth where Paraphthaline gum is prepared, wherewith the Adepts paint the backs of these extraordinary Mirrors, so celebrated by the various authorities named in the text.—*Twelve Years in India*. Vol. 2, p. 286.

that it only flows in the month of June; is collected by girls and boys who are virginal,—that is, before puberty,—and must be prepared for use within the ensuing forty-nine days, by similar persons on the eve of actual marriage, as it is supposed certain properties of a Magical Nature attach to it when handled by such persons, under such circumstances.

"Of course, I, with my western habits of thought and European education, could but laugh at this, which seemed so very palpable and gross a superstition; and yet, strange to relate, when I expressed my skeptical views to the old Sheikh, he laughed, shook his head, handed me two parts of the shell of a large nut, and requested me to fill one with the dead black material, and the other with the same after it had been prepared. I did the first, and reserved the empty shell for the other, taking care to hold both in my hand well wrapped up in a brown bandana. * * * The circle had a pile of stones in the center, upon which coals were brightly burning; and over this fire—which, by the way, is the Eternal sacred Fire of the Garoonahs, which is never allowed to go out from one year's end to the other—was suspended from a tripod of betel rods a coarse earthen vessel, into which the four expectant marriagees poured about one-fourth of the contents of the simla gourds already mentioned; amid the din of an hundred tom-toms or native drums; the clashing of rude cymbalos (cymbals) and wild, clarion-like bursts of the strangest, and, shall I, a staid Briton, confess it?—most soul-stirring and weird music that ever fell upon my ears, or moved the man within me. After this was done, the Sheikh's servitors erected a pole near the fire, around which pole was coiled the stuffed skins of the dreadful hooded snake of India—the terrible Naga, or Cobra; while on top was an inverted cocoa shell, and two others at its base—understood by the initiated as symbolizing the Linga,—the male emblem, or creative principle of Deity; while the suspended vessel over the fire represented the Yoni, or female principle; the tripod emblemizing the triple powers or qualities of Brahma—Creation—Preservation—Perpetuation; the fire below corresponding to Love, or the Infinite Fire which is in the Life of All; * * * And now began a strange, weird, dance, to the wild melody of five hundred singing devotees of that wonderful Phallic, or sexual religion; mingled with the mellow breath of cythic flutes, the beating of tambours, the thrumming of various stringed instruments, and an occasional ziralet, or rapture-shriek from the lips of women and young girls, whose enthusiasm was unrestrainable, and who gave vent to it with wild movements of their graceful and supple bodies, and in shrill cries that might be heard long miles away, like voices from heaven awakening the echoes of Space; * * * Advancing with a slow, voluptuous, rhythmic movement, not of the feet alone, but of the whole form from crown to toe, the girls—aged about fifteen, brown as berries, agile as antelopes, graceful as gazelles; lovely, with barbaric splendor, as an Arab's ideal Hourii—they swayed, bent, advanced by twists and curves, by nameless writhings, by sweeping genuflexions, by movements the very poetry of passions, but passion of soul far more than of body, with suffused faces and moistly gleaming eyes, toward the taller emblem, round which they slowly whirled and danced, ever, and anon stirring with a silver spatula the dark substance contained in the vessels they bore. This by turns. While the two youths, bearing similar vessels, performed corresponding movements about the vessel which symbolized Nature in her productive aspect—until we five Europeans were lost in a maze of astonishment at the capacity of the human frame to express mutely, but with more meaning and eloquence than a thousand tongues could convey, the amazing heights, depths, and shades of passion, but a passion totally free from vulgarity or indecency; and as pure as that of the ocean billows when they kiss each other over the grave of a dead cyclone; * * * Observing my surprise, the old Sheikh touched my arm, and in purest Bengalee whispered: "Sahib, ARDOR begets the Universe: There is no power on earth, either for good or ill, but Passion underlies it. That alone is the spring of all human action, and the father and mother alike of all the good and evil on Earth. It is the golden key of Mystery, the fountain of Weakness and of Strength; and through its halo alone can man sense the ineffable essence of the Godhead. The materials in the vessels are charged with life,—with the very essence of the human soul, hence with Celestial and Divine Magic Power for, O Sahib, it is only lust and hatred that keep closed the eyes of the soul;—and in the Magic Mirrors whose backs we cover with the contents of these five vessels, the earnest seeker may behold, not only what takes place on earth, but also what transpires on other globes, and in the SAKWALAS of the Sacred Gods—and this is the only true Bab (Door).

"I turned once more to the dances of the Alewshah, who by this time were moving in more rapid manner to the quickened strains of the more than ever wild and fantastic music. * * * Three of them began stirring the contents of the cauldron, into which all the materials from the gourds had now been poured; murmuring strange, wild bursts of Phallic song the while; and the fourth, the taller maiden of the two, stripped herself entirely nude above the waist and below the knees; her long raven hair streaming around her matchless form—a form of such superlative contour, proportions, lively peachblow tint, and rounded beauty, as made me blush for the imperfections of the race that mothered me. There were no violent exertions of legs and arms; not the slightest effort at affect; none of the gross motions in us in the West, on the stage or off it—whose palpable object is the firing of the sluggish blood of half-blaze spectators; but a graceful movement, a delicious trembling, half fear, half invitation;—a quivering, semi-longing, semi-reluctant undulation of arms, bosom, form, eyes even—rippling streams of most voluptuous motion; billowy heavings and throbbings of soul through body, so wonderful, so glowing, that one was spellbound by the sight. And yet there was absolutely nothing suggestive of coarse, gross animal passion in all this transcendental melody of hyper-sensuous motion; on the contrary one felt like seizing her by the waist, drawing his sword and challenging all earth to take her away, or disturb her tranquillity of celestial—what shall I call it?—I am lost for a name.

"Presently both the girls joined the Mystic Sensuous-Magic Dance; and one of them seized me suddenly by the arm and dragged me to the central vessel, saying, "Look, Sahib, look." I did so, but instead of a black mass of seething, boiling gum, I beheld a cauldron bubbling over with the most gorgeously pink-tinted froth that imagination ever dreamed of; and while I stood there marveling at the singular phenomenon—for the very bubble took the form of a flower—lotus, amaranth, violet, lily—rose—the old Sheikh drew nigh and said, "Sahib, now's the time," pointing to the bundle containing the empty shell and the one already half filled. Acting on the suggestion, I held forth the empty shell; into which the girl ladled about a gill of the contents of the swinging vessel; and the Sheikh produced two perfectly clean Magic Mirrors, over which he poured respectively the contents of the two shells, and held both over the fire for a minute, till dry, and then, handing them to me, said, "Look, and wish, and will, to see whatever is nearest, and dearest to your heart." Internally I laughed, but he took the two shells, and while he held them, I looked into the hollow face of the Magic Mirror which was covered with the singular dead black substance first handed to me, and gazing steadily about half a minute,—the mystic-dance going on meanwhile,—I willed to see my home and people in far-off Albion; but nothing appeared. The old man smiled. "Now look at the other Magic Mirror, which is a true Bhatteyeh—full of divine light and imperial power, and you will—" Before he finished, I glanced into the other Magic Mirror, and—scarce hoping that the Western reader will credit me with anything loftier than a vivid imagination, fired almost beyond endurance by the lascivious surroundings in the midst of which I was—I nevertheless clearly and distinctly affirm, on the hitherto unsullied honor of an Englishman, and a colonel in Her Majesty's service, that I saw a wave of pale, white light fit like a cloud-shadow over the face of the mysterious Magic Mirror, and in the center of that light a landscape, composed of trees, houses, lands, lowing cattle, and forms of human beings, each and every item of which I recognized as the old familiar things of my boyhood and youth, long ere the fires of ambition had turned my face toward distant India. I beheld the simulacrum of a dear sister, whom I had left in perfect health. I saw her at all appearance very, very sick,—the physicians, nurses, troops of friends, and faithful servitors, gathered around her; she was dying; dead. I saw the funeral cortege set out for the cemetery, and I marveled greatly that they buried her by the iron ribs of a railway; because, when I left, no road of that kind ran through my native town. I saw the silver plate on her coffin, and most clearly and distinctly read the inscription thereon; but the surname was one I had never heard of.

(Continued on next page)

I looked up at the Sheikh, who was eyeing me with strange interest and intensity, as if to ask an explanation; but he only smiled and repeated the one word, "Sec." Instantly I turned my eyes to the Magic Mirror again, as likewise did three of my European friends, and, to my and their utter astonishment, beheld a shadow, an exact image of myself, standing near the well-curb of my native manse, weeping as if its heart would break, over the prostrate form of my elder brother who lay there dying from a rifle bullet through the groin,—the result of an accident that had just befallen him while in the act of drinking from the swinging pail or bucket. Now came the most astonishing phenomena of all,—for each of the three friends, who were looking with me, started in surprise, and uttered exclamations of undisguised astonishment, for each had seen things beyond the range or pale of trickery or the play of excited fancy. One beheld the three forms of his dead father, sister and uncle,—the latter pointing to a sealed packet on which was inscribed the words, "Dead—Will—heir—Oct. 11th. Go home." The other beheld the drawing-room, and its occupants, of the old house at home; and on the table lay a large pile of gold coin, across which lay a legend, thus: "Jem and David's winnings: Lottery: Paris: June 18th: 10,000 pounds." The third man saw a battle or skirmish waging in the Punjab, and his senior officer struck down by a shot in the side, thus opening the road to his own promotion. Much more we saw and noted in that wonderful scene of diablerie, portions of which I shall detail at length hereafter. But it became necessary to attend to other matters. I did so (as will be hereinafter cited), and then accompanied the Sheikh to his tent, where the marriage was celebrated; and he told me there certain wonderful secrets in reference to the further preparation of the strange material composing the reflective surfaces of the curious Bhattas, which, while exceedingly mystic and effective, at the hands and offices of the newly married people, is yet of so singular and delicate a nature as not to be admissible to these pages; for, while really of the most holy and sacred nature, yet the miseducation—in certain vital respects and knowledges—of the civilized Teutonic, Anglo-Saxon, and Latin races, would render the matters to which I allude subjects of either not well-based blushes or outright mirth.

* * * Seven long months after these memorable experiences, I parted with three of my then comrades, and, accompanied by two others, embarked on one of the steamers of the Messageries Imperiales, from Bombay, homeward bound. Before I left, one of my friends had sold his commission in consequence of having fallen heir to an uncle's estate, who, the letters of recall stated, had died in England, on Oct. 10th, and not on the 11th as the Magic Mirror had stated. It had actually taken the difference of latitude, and was correct to an hour. The second man, on arrival in England, proved the truth of the Mirror, for Fane, not "Jem," as the Mirror stated, and Davison, not "David,"—cousins of his—had fallen on a lottery fortune of over a lac of rupees in India money. The other officer was promoted in consequence of the death of his lieutenant-colonel, in a skirmish in the Punjab, which event was the result of a shot in the loins, not in the side. Arrived at home, I found my people in deep mourning for my younger sister, the widow—after a widowhood of less than a year—of Capt. H—, of Her Majesty's Navy, whom she had met for the first time only a few months before their marriage. I had left for India five years before, and though I had often heard of my brother-in-law's family, yet we had never met. He went down in one of the new crack ironclads on her trial trip. The awful news occasioned premature motherhood; she died, and her remains were deposited in the hillside vault, skirting which was a railway just equipped and opened for traffic a month or two prior to the marine disaster. Lastly, within eight months after my return I became sole male heir to our family property in consequence of the death of my brother by a charge of shot, not a bullet in the groin, as the Mirror showed, but full in the abdomen, while climbing a fence for a drink at the brookside, and not at a well. Every fact shown so mysteriously was proved strangely true, though not literally so. I, just previous to my departure from the strange bridal, asked the old Sheikh some questions, and learned that the Black material on Magic Mirrors, wherein we saw the strange miracles, was but partially prepared,—as my readers will also recollect—but some which he placed on a Magic Mirror and gave me just before I left, and which had been fully prepared, the finishing process being a secret one and conducted by the newly wedded couples by a peculiar process—and nameless—never showed me anything which was not true while in my possession; for I confess I lost it from a silly servant having shown it boastfully to a gypsy, who stole it that same night, through the most adroit bit of scientific burglary I ever heard or read of. The loss, however, was irreparable, for I have since found that these strange Muntra-Wallahs, as they are contemptuously called by their Islamic foes in the Carnatic (but true magi in the opinion of better informed people), have brother Adepts in nearly every country on the globe—Brazil, China, Japan, Vienna, and even our own London and America; while they have a regular lodge in Paris, of some of whom the initiated, and favored ignorants even, can and do obtain occasionally, not only well-charged and polished Magic Mirrors, but actually, now and then, a gourd full of Moulveh-Bhattah—the strangely mysterious substance which constitutes the seeing surface, as mercury does in the ordinary looking-glass, and the two are alike in all save that the latter reflects material and the physical, while the former sometimes—but not at all times, or to all people, or to the successful seers on all occasions—reveals only the Astral or spiritual world, and unseen forces that survive the body.

"Heaven help all who are subject to witchcraft or the black art; for the magician will bring up the hated one's astral enemy—and then strange influences will seize him or her."

Thus much by way of information. Those who have read the works of Mundt, Hargrave, Jennings, Lawrie, Palgrave, Morier, Lane and de Laurence need not be told that these Hindu Magic Mirrors have been imitated often, but without avail; for, unless they be true, not a cloud even can be seen. There is another secret about them which is revealed in "A Message to All Mystics."

Some persons have been disappointed in such, because a host of spirits, or all mysteries of the heavens, or gold in the ground, or hidden money, etc., were not at once revealed in the Magic Mirror. I never used one for any such purpose; but I sat and gazed upon it, awaiting patiently for aught that was vouchsafed in the way of visions or phantomas.

This is their negative and immeasurably lowest use. The highest is to sit gazing until the gazer shall pass into a transcendently lofty and most interior state—absolute, unequivocal supra-clairvoyant condition, and then, ah, THEN, as myriad glories unfold and roll before the soul's eyes, the seer is every inch a Master of The Occult by the positive results that are obtained by the use of the Hindu Magic Mirror.

The Magic Mirror offers an easier, better and safer method of development surpassing the boasted clairvoyance of America, England or France. Many are using their Magic Mirrors today as an instrument to give life readings and for bettering themselves financially. The old usages of India and the Orient will always be superior to the more modern methods of the West, which are vicious perversions from the true and normal methods. All those who follow the foolish methods taught by Western mediums and professors must, will, and do fail, for the most that can be accomplished by their instruction, is to bring students into contact with earth-bound evil influences that they cannot identify; and for this reason methods of this kind are doubly dangerous.

But the question arises with many: "Can any and every one successfully use the Magic Mirror?" And the reply is, Yes. Not every one can see in them, without long practice. However, most every one can develop by an hour's steady use every day, together with the faithful application of WILL, ATTENTION, CONCENTRATION and PERSISTENCE. This develops soul, thereby growing the power of death-survival and ensuring immortality. For I hold that those who cannot see in them at all, or produce clouds, or other magnetic effects, after first trial, may rest assured that they lack the great essential to immortality, and unless they cultivate soul power and strive for it, when death lands their bodies in the grave their inner selves will remain undeveloped.

Others can see in them, if not at once, then in periods varying from several weeks or longer.

(Continued on next page)

The slower the development, the grander will be their astral sight when patience, and faith, and attention shall have brought it. A few are utter failures with them; but the successes outnumber them a thousand to one. Those who would learn more of these matters are referred to the special work on that subject, "A Message To All Mystics." When this Message was written, no first-class Magic Mirrors were on this continent; now there are many good ones; the material for making them having been obtained from The de Laurence Company.

Magic Mirrors may be used in a company, or circle of from five to ten persons. When used by a single person, the front may be gazed at; but a glorious surface is presented edgewise, or obliquely. In circles, the company, whether it be few or many persons, should sit in a semicircle; the Mirror leaning against a black background. Let all be still and motionless, and then carefully note the result. The use of the Magic Mirror for magnetizing or influencing those of either sex is not approved; for, although easily done, yet favors thus gained are not apt to benefit, hence cannot fully satisfy the needs of the human soul; yet it is good to stir the medicine for the sick, with the finger in the hollow of the Magic Mirror; for by such means it can be quadruply charged with the divinest and most living, therefore healing, influence of the tremendous soul of man.

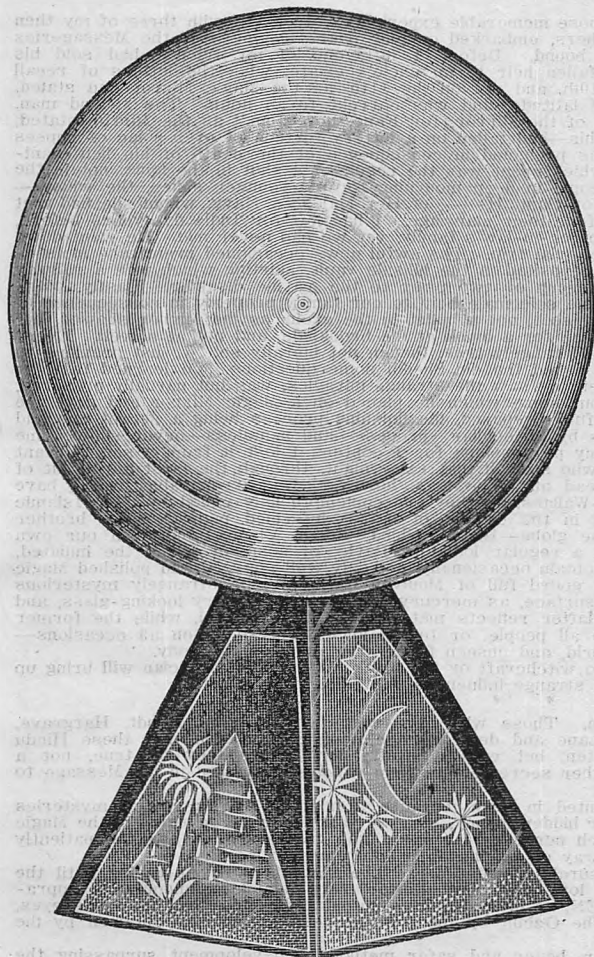
Full particulars regarding the construction, magnetizing and use of the Magic Mirror is contained in "A Message To All Mystics."

THE CRYSTAL, THE MAGIC MIRROR AND THE SEER

By L. W. de LAURENCE

Any attempt by Western men at a scientific explanation of the phenomenon of "Crystal Gazing" or "Mirror Gazing" would perhaps fall short of completeness, and certainly would depend largely upon the exercise of what Professor Huxley was wont to call "the scientific imagination." The reasons for this are obvious. The Hindus know considerable about atomic structure in relation to nervous organism. We are informed to a certain degree upon atomic ratios; we know that all bodies are regarded by the physicist as a congeries of atoms, and that these atoms are "centers of force." Primarily, the atomic theory would refer all heterogeneous bodies to one homogeneous substance, from which substance, by means of a process loosely referred to as "differentiation," all the elements are derived. These elements are the result of atomic arrangement, and the atoms of each are known to have various vibrations, the extent of which is called the "mean free path of vibration." The indestructibility of matter, the fact that all nature is convertible, and the absolute association of matter and force, lead to the conclusion that since every change in matter implies a change of force, matter must be ever-living and active, and primarily of a spiritual nature. The great Swedenborg, no less a scientist than a spiritual seer, laid down his doctrine of "Correspondences" upon the primary concept of the spiritual origin of all force and matter. Matter, he argued, was the ultimate expression of Spirit, as Form was that of Force. Spirit was to Force what Matter was to Form—our ideas of Matter and Form being closely related. Hence, for every Spiritual Force there is a corresponding Material Form, and the material or natural world corresponds at all points with the world of spirit, without being identical. This, in brief, is the conclusion to which the "scientific imagination" of the present day, extending as it does from the known into the unknown, is slowly but surely leading up.

(Continued on next page)



Selected Gazing Crystal With Pyramid Holder.

(For price of this Crystal and Holder See Order Numbers 17913-17914 and 17915 below.)

The Pyramid Crystal Holder, shown above on this page, is something entirely new, it is Four Sided, made of Glass, and will hold any size Crystal. Embossed upon it are the Pyramid and the Six Pointed Star and Crescent of Ancient Egypt. This is one of the most popular Crystal Holders ever made. It is well liked by Crystal Gazers and those who give Crystal Readings. This Pyramid Holder is sold separately or with a Crystal, as shown under Order Numbers below.

ORDER NO. 17913. One, Extra Fine 4-Inch Selected Gazing Crystal With Pyramid Holder. Price \$10.00; Foreign £3 5s.

ORDER NO. 17914. One Extra Fine 3-Inch Selected Gazing Crystal With Pyramid Holder. Price \$7.00; Foreign £2 2s.

ORDER NO. 17915. One Pyramid Crystal Holder Without Crystal. Price \$1.50; Foreign 9s.

THE de LAURENCE COMPANY

Taking as our postulate the scientific statement of the atomic structure of bodies, atomic vibration and molecular arrangement, we turn to consider the action exerted by such bodies upon the nervous organism of man. The function of the brain—which must be regarded as the bulbous root of a nervous plant whose branches grow downward—is twofold; to affect, and to be affected. In its active or positive condition it affects the whole of the vital and muscular processes in the man, finding expression in vital action. In its passive or negative state it is affected by impressions coming to it in different ways through the sense-organs, resulting in nervous and mental action. It is this latter phase of brain-function with which we are immediately concerned.

The range of our sense-perception puts us momentarily and continually in relation with the material world, or rather with a certain portion of it. We say a certain portion because we know from scientific experience that the scale or gamut of sense-perception is limited, both as to its extent and as to its quality. Many insects, birds, and quadrupeds have keener perceptions in some respects than man. The photographic plate can register impressions which are beyond the perception of our highest sense of sight. The Rontgen rays have put us into relation with a new order of impression-records quite beyond the range of our normal vision. The animalculae and microbic life, itself microscopic, has yet its own order of sense-organs related to a world of vitality beyond our ken. These and a host of other observations, serve to show that our normal perceptions are extremely limited, and, further, that nature does not cease to exist where we cease to perceive her.

The relation of our sense-organs to the several degrees of matter, to solids, fluids, gases, atmospheric and etheric motions, vary in different individuals to such a wide extent that the average wool-sorter leaves many an artist behind in his perception of color-shades. The same odor is perceptible by one person and unrecognizable by another. In the gradation of sound, too, the same differences of perception will be commonly noticed. But quite apart from the scale or range of perception, the quality of a sense-impression is found to vary with different persons. By this we mean that the same body will affect different persons in dissimilar manner. Hence arises the variety of "tastes" in regard to forms, colors, flavors, scents, sounds, fabrics, etc., what is agreeable to one being highly objectionable to another. The experience is too common to need illustration; but the conclusion to which we are led is that, in relation to the nervous system of man, every material body has a variable effect. And this clears the ground for a statement of our views in regard to the Crystal and its effects upon the seer.

The Crystal itself is a clear pellucid piece of quartz or beryl, sometimes oval in shape, but more generally spheroidal. It is accredited by Reichenbach and other researchers with highly magnetic qualities capable of producing in a suitable subject a state analogous to the ordinary waking trance of the hypnotists. It is believed that all bodies convey, or are the vehicles of, a certain universal magnetic property, variously called Od, Odyle, etc., which is regarded as an inert and passive substance underlying the more active forces familiar to us in kinetic, calorific, and electrical phenomena. In this respect it bears a position analogous to the Argon of the atmosphere. It is capable of taking up, sympathetically, the vibrations of those bodies or elements to which it is temporarily related. But of itself it has no activity, although in its still, well-like, and calm depths it holds the potentiality of all magnetic forces. This Odyle, then, is particularly potent in the quartz or beryl, when brought into activity by the intention of the seer. It produces and retains more readily in that form the various images communicated to it from the soul of man. And the soul, in this connection, must be regarded as the repository of all that complex mass of emotions, thoughts, impressions, perceptions, feelings, etc., included in the inner life of man; for the soul of man is not the less a scientific fact because there are those who bandy words concerning its origin and nature. Reichenbach has shown by a series of experiments upon sensitive and hypnotized subjects that metals and other substances produce very marked effects in contact with the human body. Those experiments showed, too, that the same substance affected different patients in diverse manner. The hypnotic experiments of Dr. Charcot, the well-known French biologist, also demonstrate the rapport existing between the sensitive patient and foreign bodies when in proximity or contact; as, for example, when a bottle containing a poison was taken at random from among a number of others of exactly similar appearance, and applied to the back of the patient's neck, the hypnotized subject would at once develop all the symptoms of poisoning by arsenic, strychnine, prussic acid, etc., it being afterward ascertained that the bottle thus applied actually contained the toxine whose effects had been portrayed by the subject.

It need not, then, be a matter of surprise, to learn that the crystal exerts a very definite and sensible effect upon the nervous system of a certain order of subjects. It does not affect all alike, nor act in exactly the same way on those whom it does so affect. Where its action is more or less rapid and remarkable, the quartz or beryl Crystal may be taken as the most effective medium for producing the vision. In other cases the concave mirror, either of polished copper or black japan, will be found serviceable for inducing the clairvoyant state. In some other cases, again, a bowl of water is sufficient. The ecstatic vision was first induced in the case of Jacob Boehme by the sun's rays falling upon a bowl of water which caught and dazzled his eyes while he was engaged in the humble task of cobbling a pair of shoes. As a consequence of this exaltation of the sense of sight we have those remarkable works, "The Aurora," "The Four Complexions," "The Signatura Rerum," and many others, together with a volume of letters and commentaries which, in addition to being of a highly spiritual nature, must also be regarded as scholarly when referred to their authorship.

In cases like the above it may be said that the clairvoyant faculty is constitutional and already fully developed, waiting only the circumstances which shall serve to bring it into active play. Emanuel Swedenborg, if we remember rightly, was 54 years of age before he awoke to the consciousness of his spiritual vision.

The medium employed for inducing the clairvoyant state cannot be definitely prescribed. It must remain a matter of experiment for each investigator. This, however, may be said: Every person whose life is not wholly sunk in selfish and material pleasures, but in whom the aspiration to a nobler and purer life is a hunger the world cannot satisfy, has within himself the power to see and know that which he seeks behind the veil of his earthly senses. Nature has never produced a desire she could not satisfy. There is no hope, however vague, that the soul cannot define, and no aspiration, however high, that the wings of the spirit cannot reach. Therefore be patient and strive.

That there are some in whom the psychic faculties are more prone to activity than in others is certain, as also some in whom these powers are native, by spiritual or hereditary succession; all of which may be determined from their genitures by the astrological art. In others, the determination of the natural powers takes a more practical and mundane tendency, making them more successful in the affairs of daily life than in aught of a spiritual nature. St. Paul has spoken of a diversity of gifts. "One star differeth from another in glory," he says, in very truth. This distribution of natural gifts proceeds from the celestial world, and is so ordered that each person born on this earth may fulfill his part in the economy of life. And because the spiritual needs of mankind are of primary importance, there are those born in whom the power of spiritual interpretation is the dominant faculty, such persons being the natural channels of intercourse between the superior and inferior worlds. These are to mankind what a certain order of microbic life is to the body of man—organic interpreters, translating the elements of food into blood, nerve, fibre, tissue, etc., agreeably to the laws of their being.

THE de LAURENCE COMPANY

For those who would aspire to the gift of pure vision, and in whom the faculty is striving for expression, the following pages are written. To others we would say, Be content. All birds are not eagles. The nightingale has a song, the humming-bird a plumage which the eagle will never possess. The nightingale may sing to the stars, humming-bird to the flowers, but the eagle, whose tireless eyes gaze into the heart of day, is unaccompanied in its lofty loneliness in the barren mountain-tops.

QUALIFICATIONS

THERE are in existence certain magical works, such as those of Trithemius and Barrett, wherein the use of the Crystal is accompanied by certain rites and invocations. This ceremonial magic we are disposed to repudiate as highly dangerous. It brings into play a number of forces which may well prove disastrous in inexperienced hands. All action and reaction are equal and opposite. A child might easily fire a cannon, but could not possibly withstand its recoil. So in the education of the spiritual faculties, it is better to encourage their natural development by legitimate exercise than to invoke the action of stimulants which we may not afterward be able to control. The continual fretting of the water will wear away a rock, though none doubts the water is softer than the rock. If the barrier between this and the soul-world be like granite, yet the patient and persistent action of a determined mind will sooner or later wear it away, the last layer will break down, and the light will stream through, dazzling the unaccustomed eyes with its effulgence. It is my desire to indicate by what means and by what persons the natural development of the clairvoyant faculty may be achieved.

First, in regard to the subject, medium or seer. There are two distinct temperaments in which the faculty is likely to be dominant, and capable of high and rapid culture. There is the nervous temperament associated with a high muscular development, classified as the "mental-motive" temperament. It is characterized by extreme activity of body and mind, a certain nervous excitability, prominent features, full osseous development, prominent brows, intent gaze, and generally a swarthy complexion. This type represents the positive seers, in whom the mind goes out toward the images of the soul. The other, in whom the passive temperament is present, and to whom the soul-images come by passive reflection, as things mirrored in a moveless lake, are known by the following characteristics: Full and lymphatic habit, pale or delicate complexion, generally blue eyes, straight fine hair; small plump, and cold hands; a high, piping or feeble voice, and languid disposition.

These two types—of which there are many varieties—achieve their psychic development by quite opposite means. The positive seer works with effort, throwing out the soul-images by the power of his will, perceiving them with more or less accuracy, and thereafter turning them over in the mind, reasoning and questioning concerning their import and meaning. The passive seer, on the contrary, works not at all and makes no effort, the visions coming slowly, almost imperceptibly, and in most cases having a literal interpretation. The visions in this case are not allegorical, emblematic, or symbolic, as in the case of the positive seer, but are actual visions of facts just as they have happened or will transpire in the future. Of the two orders, the passive is the more serviceable because the more perspicuous, but it has the disadvantage of being largely under the control of external influences, and hence frequently incapable of "seeing" anything whatever.

The positive type of seer exercises an introspective vision, searching inwardly toward the soul-world whence the revelations proceed. Of what nature these revelations are will appear in the following pages. The passive type of seer, on the contrary, remains in statu quo, open to impressions coming inward toward the perceptive faculty, but making no effort toward either outward or inward searching. The success of each depends upon the observance of that method which is agreeable to their respective temperaments.

In regard to the qualifications which should supplement and sustain the natural aptitude of the seer or seersess, the following remarks may be of general service.

Self-possession and confidence in one's own soul-faculties must be the firm rock upon which all revelations should rest. The purer the intention and motive of the seer, the more lucid will be the visions accorded. No reliable vision can be obtained by one whose nature is not inherently truthful. Any selfish desire dominating the mind in regard to any thing or person will distort the visions and render them misleading, while a persistent self-seeking spirit will effectually shut the doors upon all visions whatsoever. Therefore, above all things it is essential for the investigator to have an unflinching love of truth, to be resigned to the will of Heaven, to accept the revelations accorded in a spirit of grateful confidence, and finally to dispel all doubt and controversy by appeal to the eyes of one's own immortal soul. These are qualifications with which the seer or seersess should be invested, and if with these the quest is unsuccessful after a period of earnest trial, it must be taken as sufficient warrant that the faculty is not in the category of one's individual powers. Happily, the same qualifications brought to bear upon some other psychic faculty will result in a rich recompense.

PRELIMINARIES

Having obtained a good Crystal, care must be taken to keep it as much as possible in a dark place when not in use. The best covering therefore is a black one of soft material, such as velvet, which will not scratch the polished surface of the quartz.* Exposure to the sun's rays not only scores the surfaces of the crystal, but also puts the odylic substance into activity, distributing and dissipating the magnetic force stored up therein. It must not be understood that the visions are in the crystal itself. They are in the soul of the seer. But the odylic substance is acted upon by the nervo-vital emanations of the body of the seer, and reacts upon the brain centers by means of the optic nerves. That is why it is necessary to keep the crystal as free as possible from disturbing elements. For the same reason when in use, the crystal should be overshadowed by the seer, and so placed that no direct rays of light from the sun, or lamp, or gasolier may fall upon it. The odyle, as has been already stated, rapidly responds to surrounding magnetic conditions, and to the vibrations of surrounding bodies, and to none more powerfully than the etheric perturbation caused by combustion—indeed, to light of any kind.

For similar reasons the room in which the sitting is conducted should be only moderately warm and shady as possible, provided it be not actually dark. A light by which one can just see to read average print is sufficient for the purpose in view. The crystal with which we have had the most satisfactory and surprising results is a cube of fine azure beryl, the deep blue of its serene depths being peculiarly restful and inspiring. But, as we have said, nothing is more effective than the white quartz crystal when found suitable.

It is important that all persons sitting in the same room as the seer should be at arm's length away from him—farther if possible. Silence should be uniformly observed by those present. A recorder should be at hand to set down everything the seer may give voice to. If any questions are addressed to the seer while the sitting is in progress, they should be spoken in an undertone and as nearly a monotone as may be, so that the seer is not suddenly surprised into consciousness of his surroundings, and the psychic thread thereby broken.

At first the sittings should not be of longer duration than fifteen minutes, but it is important they should take place regularly, every day if possible, and always at the same hour and in the same place. By this method of procedure it will be found that a cumulative effect is produced and success more speedily insured. The reason is obvious. All actions tend to repeat themselves, to become automatic, to pass from the purposive into the habitual, and hence the psychic faculties

(Continued on next page)

*It is bad policy to buy a cheap article. A good crystal is more than worth the outlay. The de Laurence Company will supply crystals, varying from \$2.75 upward, and I can safely recommend them as reliable articles.

THE de LAURENCE COMPANY

will, if actuated at any set time and place, tend to bestir themselves toward the same end as that to which they were first moved by the conscious will and intention of the seer.

Until definite and satisfactory results are obtained, not more than two persons should be present at the sittings, and these should be in sympathy with the seer and each other. When the sitting is over, it will be found agreeable and useful to discuss the results obtained; or if none are elicited, the seer can give an account of his or her impressions and feelings during the sitting. It will be interesting to note these experiences and to compare them from time to time.

The seer or seeress must not be disheartened if at the first few sittings nothing of any moment takes place, but must persevere, with patience and self-control. Indeed, when one comes to consider the fact that for hundreds of generations the psychic faculties inherent in mankind have lain in absolute neglect, that perhaps the faculty of "clear vision" has never yet been brought into activity by any save the most remote of our ancestors, it will not be thought remarkable that it should be at first difficult to get any definite results. Rather should it be a matter of surprise that the power is still with us, that it is not wholly irresponsive to the voice of the soul. While, in the course of physical evolution, many important functions have undergone remarkable changes, and organs, once active and useful, have become stunted, impotent, and in some cases extinct; yet it is said that seeds have lain dormant in arid soil for hundreds of years, to spring into leaf and flower as soon as the rains have fallen and the climate changed. The faculty of pure vision is like the latent seed-life. It waits only the conditions which favor its growth and development; and though for hundreds of years it may have lain dormant, yet in a few days, weeks, or months it may attain the proportions of a beautiful flower, a thing of wonder and delight, gracing the garden of the soul.

THE VISION

VISIONS seen in the crystal are of two kinds, both of which may be conveyed to the perception of the seer in two ways. The two kinds of visions are: 1. Direct visions; 2. Symbolic visions. The first of these is a representation of scene or incident exactly as it will transpire, or has already happened, either in relation to the seer, those sitting with him, or yet in relation to public affairs. The second order of vision is a representation by means of symbol, ideograph, or other indirect means, of events similar to those conveyed by direct vision.

In most cases it will be found that answers to questions take the form of symbols. But this is not always so, as will appear from the following remarks concerning the manner in which these impressions or visions are conveyed to the perception of the seer.

The vision is conveyed in one of two ways—first, as a vivid picture affecting the focus and retina of the eye, perfect in its outline and coloring, and giving the impression of being either distant or near or at moderate range. Secondly, it may be conveyed as a vivid impression accompanied by a hazy and undefined formation in the crystal field. In this form it becomes an apperception rather than a perception, the consciousness receiving the impression of the vision to be conveyed before it has had time to form and define itself in the crystal.

The direct vision is more generally found in association with the passive type of seer. It is not usually so regular and constant as the symbolic vision, owing to the peculiarities of the negative temperament. When it does appear, however, it is particularly lucid and actual, and has its literal fulfillment in the world of experience and fact. It is an actual representation of past or future event, or yet of what is then presently happening at some place more or less distant.

The symbolical vision is more closely associated with the positive temperament. It has the advantage of being more ready and constant in its manifestations than the direct vision, while on the other hand it is frequently a matter of speculation as to what the symbolic vision may portend.

The positive temperament, centripetal and forceful in its action, appears to throw off the soul-images, afterward going out toward them in a mood of speculative inquiry. The passive temperament, however, centrifugal and sensitive, most frequently feels first and sees afterward, the visionary process being wholly devoid of speculation or mental activity. The one sees and thinks, the other feels and sees. That, in a word, is the distinction between the two temperaments.

In the early stages of development the crystal will begin to cloud over, first becoming dull, then suffused with milky clouds, among which sparkle a large number of little specks of light like gold dust in the sunlight. The focus of the eyes is inconstant, the pupil rapidly expanding and contracting, the crystal at times disappearing entirely in a haze or film which seems to pass before the eyes. Then the haze will disappear, and the crystal will loom up into full view again, accompanied by a lapse of the seer into full consciousness. This may be the only experience of the first few sittings, it may be that of many; but, sooner or later, there will come a moment when the milky clouds and dancing starlights will suddenly vanish—a bright azure expanse like an open summer sky will occupy the field of vision; the brain will take up a spasmodic action, as if opening and shutting in the superior coronal region; there will be a tightening of the scalp on a level with the base of the brain, as if the floor of the cerebrum were contracting; the seer will catch his breath with a spasmodic sigh, and the first vision will stand out, clear and lifelike, against the azure screen of heaven.

The danger at this supreme moment is that the seer will be surprised into full waking consciousness. During the process of abstraction which precedes every vision or series of visions, the consciousness of the seer is gradually and imperceptibly withdrawn from his surroundings. He forgets that he is seated in this or that room, that such a person is at his right hand, such another at his left. He forgets that he is gazing into the crystal. He hears nothing, sees nothing, save what is passing before the eyes of his soul. He loses sight, for the time, even of his own identity.

Therefore, when his vision is suddenly arrested by an apparition, startling in its reality and instantaneous production, even though hoped for and expected, the reaction is so violent and rapid that the seer is frequently carried back into the full consciousness of his physical conditions. Therefore, the qualifications of self-possession and confidence in one's own soul-faculties have been stated as of primary importance in this domain of research. Excess of joy or fear at sight of the vision will be fatal to its continuance and to the condition of mind required for the process of development. This fact must therefore be borne in mind.

DIFFICULTIES

UNDER this head I propose to cite a few of the obstacles to be met with in the process of inducing the psychic vision, and some also which may be expected in connection with the faculty when induced.

Putting aside the greatest of all obstacles—that of constitutional unfitness—as having been already discussed on the preceding pages, the first obstacle to be avoided is that of ill-health. The importance of a moderate and sustaining diet in regard to psychic development cannot be too strongly urged. All overloading of the stomach with indigestible food and addiction to alcoholic drinks tends to cloud the spiritual perception. It depletes the brain-centers, gives the heart too much work, and overthrows the equilibrium of the system. Ill-health follows; the mind is centered upon the suffering body, spiritual aspiration ceases, and the soul folds its wings and falls into the sleep of oblivion. The consciousness of man works from a center, which co-ordinates and includes all the phenomena of thought, feeling, and volition. This center of consciousness is capable of rapid displacement, alternating between the most external of our bodily functions and the most internal of our spiritual operations. It cannot be active in all parts of our complex constitution at

(Continued on next page)

one and the same moment. Hence it follows that when one part of our nature is active another is dormant, as happens in sleeping and waking dream-life, being that wherein the center of consciousness hovers between the body and the soul.

With these considerations in mind it will be obvious to everyone that a condition in which the consciousness is held in bondage by the infirmities of the body is not one conducive to psychic development. The constitution need not be robust, but it should at all events be free from disorder and pain. Some of the most ethereal natures are associated with a delicate organism, but while the balance is maintained the soul is free to develop its latent powers.

It is advisable not to sit for crystal reading, or indeed for any order of psychic exercise, immediately after or before a meal. The body should be at rest, and the mind contented and tranquil. Again, the attitude of the seer should not be too expectant or over-anxious in regard to the production of the vision. Let the development take its natural course. Do not force the young plant in its growth, or it will come to a premature end. Take time, as Nature does. It is a great work, and much patience is needed. The acorn becomes the sturdy oak only because Nature is contented with small results, because she can afford to wait and is never in a hurry to see the result of her operations. And because she is patient and careful in her beginnings, her works are wonderfully great and complete in their issues. Above all, they endure. Whoever breathes slowest will live the longest. This is an Eastern saying which voices a fundamental truth.

The vision is produced. The faculty of clairvoyance has become more or less under the control of the mind. New difficulties arise, and, of these, two will be conspicuous. The first is that of time-measure, and the other is that of interpretation. The former is peculiar to both orders of vision, the direct and the symbolic. The difficulty of interpretation is, of course, peculiar to the latter order of vision.

Time-measure is, perhaps, the greatest difficulty encountered by the seer. It is sometimes impossible to determine whether a vision relates to the past, the present, or the future. In most cases, however, the seer learns by experience how to distinguish, and frequently it will be found that an intuitive impression of the period involved comes with the vision itself. In our own experience the foreground, middle distance, and background, mark off the present, the approximate, and the distant future. In tracing the succession of events, we have found it convenient to think of time-measure at the outset, bending the sight upon each month or year separately and in succession, noting the visions that arise with each in order. And as regards the past or future, we distinguish between them by an intuitive sense rather than by any other means, and very rarely is this sense deceived, for it is part of the psychic faculty we have had in training.

Therefore, if the vision appears in the foreground and, as it were, at the feet of the seer, then it may be taken as relating to the present, or a quite recent date. In the same way the middle distance indicates the near past or future, and the background denotes the more distant past or future. The other difficulty we have mentioned is that of interpretation of such symbols as may arise. The following pages will indicate some of the symbols and their meanings. The rest must be left to the intuition of the seer.

SYMBOLS

SYMBOLS are thought-forms which convey, by the association of ideas, a definite meaning in regard to the mind that generates them. They depend wholly upon the laws of thought, and the correspondence that exists between the spiritual and material worlds, between the subject and the object of our consciousness.

Among the ancients symbols were the original form of record, of communicating ideas, and of writing. The hieroglyphs of the Egyptians, the word-pictures of the aborigines of Central America, the ideographic writing of ancient Mongolia, are all forms of symbolic writing, drawn from natural objects. The Hebrew alphabet, the names of its 22 letters clearly indicate the nomadic and simple life of those "dwellers in tents." Thus the names of the letters include such objects as ox, tent, tent-door, tent-peg, camel, fish, fish-hook, an eye, a hand, a basket, a rope-coil, a head, an ox-goat, water, etc. From the combination of these simple forms the words are constructed, thus the word used to simplify "knowledge" is derived from these letters, Yod, Daleth, Oin, which mean a hand, a door, an eye. The hand denotes action, power, etc.; the door denotes entering, initiation, etc.; the eye denotes seeing, vision. Therefore the three ideographs, when combined, denote "opening the door to see," which is a very graphic way of conveying the idea of acquiring knowledge. One cannot help seeing the hand of the young Hebrew drawing aside the canvas door of the tent and peeping in to see what secrets may be learned!

All symbols, therefore, may be translated by reference to the known nature, quality, and uses of the objects they represent. Thus a foot signifies a journey, and also understanding; a mouth denotes speech, revelation; an ear, news, information, and, if ugly and distorted, scandal or abuse. The sun, shining brightly, denotes prosperity, honors. The moon, when crescent, denotes success, increase, and improvement. When gibbous, it denotes sickness, decadence, losses, and trouble. The sun eclipsed shows the death or ruin of a man; the moon, similarly afflicted, denotes equal danger to a woman. These are natural interpretations.

Every symbol, however, has a threefold interpretation, and the nature of the inquiry or the purpose for which the vision is sought must determine the meaning of the symbols. If they refer to the spiritual world the interpretation must be agreeable to the nature of the spirit, and similarly if they refer to the intellectual or physical worlds. Thus a pair of scales would denote Divine Justice in the spiritual sense, judgment in the intellectual sense, and obligation in the material sense. If the scales were evenly balanced the augury would be good. But if weighed down on one side it is *Mene, mene, teki, upharsh*, "Thou art weighed and found wanting"; it shows a corrupt judgment, a wrong conclusion, an unbalanced mind, failure in one's obligations, injustice, etc. And if a word should lie across the scales or be seen overhead, then a speedy judgment will be meted out.

A ship is a symbol of intercourse, of trading, of voyaging, etc. If in full sail it shows that the communication with the spiritual world is increasing, that news from far-off lands will come to hand, that trade will increase, that a voyage will be taken. If aught is written on the sails it will be an additional source of enlightenment. If the symbol of death be written there, it shows speedy translation to a far-off country in which the subject will die. That far-off country may be the spiritual world itself, in which case the death would be a natural one. But if the ship's sails are drooping, then it denotes a falling away of spiritual influx, of intelligence, and of trade. Expected news will not come.

Black bread denotes a famine, and if it be spotted with yellow blotches it shows a plague. This symbol was seen, with a goat butting at it, in June, 1896. There followed a famine and plague in India, which country is said to be ruled by the zodiacal sign of Capricorn! The symbol was not deciphered till the event came to throw light upon it. In the same way a leaf of shamrock, denoting the Triple Alliance, has been seen split down the center with a black line, denoting the fracture of the treaty. It would also seem to indicate that Ireland, whose symbol is the shamrock, will be separated by an autonomous government from the existing United Kingdom.

In similar manner all symbols arising in the crystal may be interpreted by reference to their known qualities and uses, as well as the association existing between them and other things, persons, and places, in the mind of the seer. As we have already said, however, the meanings of most of the symbols will be conveyed to the consciousness of the trained seer at the time of their appearance in the crystal. Experience will correct many errors, and a symbol, once known, will assume a constant meaning with each seer, so that after repeated occurrence it will hold a definite signification.

It should be mentioned, however, that the same symbol will have different meanings with different seers. It is difficult to say why this is the case. But it probably arises from the difference of individual temperament, and the Order to which the soul belongs in the spiritual world. These dissimilarities exist between individuals down to the lowest of our sensations. We have the same laws of thought and the same general constitution. Humanity holds us all within the bonds of a single nature. Yet, despite this fact, we have differences of opinion, of emotion, of sympathy and antipathy, of taste, and so forth. Therefore it would appear that the soul images projected by the magical power of the mind must have different signification with each of us, their interpretation being in some peculiar way in agreement with the nature of the person who sees them. Necessarily no definite rule can be laid down as to interpretation, but it is advisable that the seer or seersess should be his or her own interpreter.

Thus, although every symbol has some general signification in agreement with its natural qualities and uses, yet it obtains a particular signification in regard to each person. It is within common experience that this is the case in regard to dreams, wherein the faculty of seership is acting in its normal plane. Every person is a seer in dream-life, but few persons pay that attention to dreams that their origin and nature warrant. The crystal is but a means of bringing this normal faculty of dreaming into activity in the waking life. Yet, as stated above, the differences of import or meaning, even in the dream-world, of any particular symbol is a common experience. Thus one person will dream to be wading in water whenever there is trouble ahead. Another will dream of a naked child when similar troubles are about to occur. Butcher's meat will signify financial troubles to one person, to another a fortunate speculation. The controlling factor in this matter is probably to be found in the constitution of the mental and psychic qualities conferred by the hereditary and psychic influences converging at the conception of an individual, and expressed in the birth. Probably, too, an argument could be established in regard to the influence of the planets ruling at the nativity, and also from the dominion of the signs of the zodiac in the horoscope of birth. But this would be beyond the scope and intention of this short treatise.

SOME EXPERIENCES

THE following facts, in connection with predictions made from the Crystal, have come within the knowledge of the writer, either as personal experiences or in association with others in whom the faculty of clear-vision is active.

A lady of title visited the seer in the month of June, 1896, and was told that she would hear news from abroad in some hot country concerning the birth of a child, a boy, who would arrive in the following year in the month of February. The lady did hear such news, and in February, 1897, a boy was born to the lady's sister in India. The same lady was told that on a certain date, while traveling, she would meet with an accident to the right leg. She fell between the platform and the footboard while getting into a train, and suffered severe abrasion of the right leg, together with a serious muscular strain which laid her up for several days. Previous to that the lady was to be surprised by some good fortune happening to her son in connection with papers and a contest. This happened at the time specified. Her son passed his examination for the military college with honors.

Mrs. H. was consulted by a lady of some ability in a special line of literature. This fact was not, however, within the knowledge of the seersess. She was told that she would go up a certain staircase into a dingy room with a roll of something under her arm. She would see a dark man who was thick set and of quiet demeanour. The man would take the roll, and it would be a source of good fortune to her at a later date.

The lady-consultant did so take a certain manuscript rolled up beneath her arm. She went up the dingy staircase described by the seersess, and saw the man whose description had been given. The manuscript was transferred from her hand to that of the publisher, for such was the man's occupation. The manuscript was accepted, and later on was published. So the prediction was literally fulfilled.

In the first case cited the vision was symbolical, and the interpretation was made by the seer himself. In the second case the vision was literal and needed no interpretation. These two cases will serve for an illustration of the two types of vision.

Mrs. A. was consulted by a lady of the writer's acquaintance in 1893. She was told that she would not marry the person to whom she was then engaged, but would have to wait till a certain person, who was described, should come from a foreign country and take her away. This would happen, it was said, in the month of January, three years later. This event transpired in due course exactly as predicted, though nothing was further from the probable course of events; in fact, the lady was not a little irate at the allusion to the breaking off of her then existing relations, while the idea of marrying a person whom she had never seen, and for whom she could have no sort of regard, was naturally revolting to one so wholly absorbed as she was at the time.

Mrs. G. consulted the seer on September 27th, 1894. She was told she would have sickness incidental to the loins and shooting pains in the knees. (A figure was seen with a black cloth around the loins, the figure stooping and resting its hands upon its knees.) She would be the owner of a house in the month of December. (A house was seen covered with snow; the trees were bare.) A removal would be made when the trees were without leaf. (A bird was seen on a branch without leaf; the bird flies off.) The consultant would be engaged in a dispute concerning money. (Several hands seen grabbing at a pile of money.)

These events came to pass at the time predicted. It is advisable to note that in the first instance the symbolical vision is seen; in the second, a literal vision supervenes; and in the third and fourth cases the vision reverts to the symbolical. Here we have an instance of the overlapping of the two conditions of the temperament, the active and the passive states alternating.

As an illustration of the extreme difficulty of interpretation in the normal state of consciousness a symbol may be cited which was seen in the crystal for Miss X. "A shield, and a lion rampant thereon, in red." Now this might mean anything. It suggests the armorial bearings of a princely family. The lion rampant might mean the anger of a person in authority, as the lion is the avowed king of beasts. Its color, red, and its attitude are naturally expressive of anger. The shield might be a protection, though little needed by a lion, especially if the assailant were the fragile Miss X. to whom the vision had reference.

Now observe the interpretation of the seer. "You will hear news from a man of medium height and fair complexion concerning a foreign country. A letter will come in reference to something written by you which will be the very best thing that could happen. You will score a great success." This interpretation, which is quite in line with the fact and which afterwards transpired, is probably as far removed from all that one might have expected as anything could well be. But we have to remember that the condition in which the seer voices the interpretation of symbols seen by him is a psychological one, and no doubt in that state natural symbols take on quite a different signification to that which they would hold in the normal state of waking consciousness. How often do dreams have a marked influence upon the dreamer while still asleep; how often do they assume proportions of magnitude and become pregnant with meaning to the dreamer, only to dissolve into ridiculous triviality and nonsense as soon as the person awakes! It would indeed appear that a complete hiatus exists between the visionary and the waking states of consciousness, so that even the laws of thought undergo a change when the centre of consciousness is removed from the outer to the inner world of thought and feeling.

The writer has known cases of sickness predicted with remarkable accuracy, the time and the nature of the sickness being foretold with more or less accuracy. The reception of unexpected letters and telegrams; their import and consequences; the various changes, voyages, business negotiations and speculations occurring in the consultants' lives have been foretold by

THE de LAURENCE COMPANY

means of the crystal. Deaths have been foreseen, and even changes in the religious views of the consultant or his associates.

In one case the writer saw a vision of a public square in which was the effigy of a lamb mounted upon a pedestal. The lamb was made of solid silver and was mounted on marble. A Catholic priest came along and pointed at the lamb. Immediately a flash of lightning came from the sky and struck the effigy, melting off one of its ears.

This was stated to signify that the community to which the consultant belonged would immediately lose a member by conversion to the Roman Church. By the next mail the consultant learned that such was the case—an important member of the community having gone over to the Roman Catholics exactly as predicted.

In another case a man was seen dressed in black and wearing the habit of a judge. He held some papers in his hands which he was endeavoring to conceal. He appeared unsuccessful in his efforts. A snake was seen at his feet. It rose up against him. A change took place in the field of the vision and the same man was seen lying on his death-bed. From this it was predicted that the man designated by the vision would be guilty of misrepresentation, and would be cut off by death three years from that time. The prediction was in every respect verified.

Not unfrequently the visionary state is induced by excessive emotion, during which the prophetic faculty is considerably heightened. Some temperaments of a peculiarly sensitive order will fall into the clairvoyant condition while engaged in thought. The thread of thought is broken, and there appears a vision wholly unconnected with the subject but a moment ago in the mind. It would appear that the soul of the sensitive, while probing the depths of its inner consciousness, suddenly comes into contact with the thin partition which may be said to divide the outer world of thought and doubt from the inner world of intuition and direct perception; and, breaking through, emerges into the light beyond. The same may be said of cases which manifest the faculty of clear visions while in the hypnotic state, whether spontaneous or induced. The trance condition frequently manifests this faculty in conjunction with others, such as clairvoyance or clear hearing and the sense of psychic touch.

The following instance, which was reported in the *Morning Leader* of Friday, August 14th, 1896, is remarkable for its extreme pertinence to the subject under consideration.

"Last month a man named David Thomas, who had for a short time been employed by Lord Windsor, as his estate carpenter, was found shot dead in a lonely spot on the roadside near Fairwater, a village not far from Cardiff. No trace of the murderer could be found, and no motive has been supplied for the fell deed.

"David Thomas was, from all accounts, a quiet, peaceable fellow, well liked by his intimates, and happy in his domestic relations. He was a native of the little fishing village Aberavon, in Glamorganshire, but he had lived in Glamorganshire for some years, and had married a respectable woman, a native of the Vale of Glamorgan. A few months ago he received the appointment of carpenter on Lord Windsor's estate. He then removed with his family to live in the little village of St. Fagan's, a few miles out of Cardiff. He had hardly settled down there when the tragedy took place. It happened on a Saturday night. He had given up work early, and had come home to cut the grass in the little green in front of his cottage, and to tidy up his new home. Early in the afternoon he seems to have grown tired of the work and went indoors. His wife asked him to take the children out for a stroll. He made no reply, and his wife, busy in another part of the house, did not pay much attention to his subsequent movements. She knows, however, that he washed and went upstairs to put himself tidy, and then went out—without the children.

"He seems to have met a friend on the road, and went for a walk with him. They called at a public-house, and had a glass or two of beer. Then, about ten o'clock, they parted. Thomas was quite cheerful, and started for home at a brisk pace. He came presently to a lonely part of the road. A wayfarer heard a pistol shot and a scream, and presently met a man who was hurrying away from the direction of the scream, and who wished him a gruff goodnight. Two hundred yards farther on the traveler saw in the dim night the body of a man stretched out on the side of the road. He fetched assistance: the body was that of David Thomas. He had been shot about a hundred yards behind, but he had not been killed outright. He had run in terror up the road, spouting blood as he went, and leaving a ghastly trail behind him.

"But a weird story which is told in the *Western Mail* of Cardiff serves to lend that touch of horror to the tale which renders it more thrilling than any story which the most daring novelist would venture to create.

"A young girl, who is not yet 20, has been in the habit for some time past of attending seances held by the Cardiff Psychological Society. One night at a seance, while in a state of trance, she was seized with a strange convulsion. Through her lips came the words:

"I—will—have—my—revenge."

"Who are you, friend?" asked the interlocutor.

"David—Thomas. I—was—shot."

"This entirely unexpected answer was followed by sensational statements concerning the murder and the identity of the murderer. Some days after she was taken out to Fairwater—which she had never before visited—and re-enacted in a trance the scene of the murder.

"The story leaked out, and came to the ears of the *Western Mail*. Doubts were cast at once on the bona fides of the girl and the whole story. An offer was made to repeat the experiment in the presence of two *Mail* representatives. The offer was accepted, and one night this week, at ten o'clock, the little party met outside the Railway Inn where poor David Thomas had his last drink.

"A start was made. The medium walked at an easy pace between a male and female friend, whose arms were linked. The faint outline of the road ahead led always on towards a wall of blackness.

"At last they came near Fairwater. Suddenly the medium spoke:

"I see a pistol right in front of me—held towards me—it is a shiny one—there it is, held up—it has a large mouth."

"Forty yards farther on the medium spoke again. 'Hark! I hear footsteps! I see a man!'

"Where?"

"Right in front of us. There he is, creeping along the hedge. He is keeping out of sight."

"What is he like? How is he dressed?"

"The medium described her vision very minutely. Her pace increased suddenly; she dragged her linked companions on with a lurch forward. The farmhouse where she first saw the phantom stranger was well passed. She was following him, eagerly now.

"A piercing scream came from the girl. A pressman sprang to her side and helped to prevent her body pitching headlong forward.

"This was at the spot where David Thomas fell at the first shot.

"O—o—oh!" moaned the medium, twisting her left arm around to the back, to a spot immediately below the shoulder-blade, as if in intense agony. Then, supported on either side, she staggered forward.

"A light was struck to see her face. It was the hue of death. Her eyes were turned until the whites only were visible.

"Let her go down!"

"Moaning, she was allowed to sink, and lay there prone. Her moans expressed intense agony, and were like those of a man dying, blood gurgling in the sound; it was scarce conceivable a woman actually lay there.

"Speak, friend," said her interlocutor, and presently came the slow answer, a whisper:

"David—T—T—Thomas."

"What do you want of us, friend?"

"I—was—shot!" The tones of the voice were those of a man.

(Continued on next page)

"Who shot you?"

"A name was given.

"What do you want to do, my friend?"

"Slowly, distinctly, with relentless purpose came the answer.

"I—will—have—my revenge. He shot me."

"Then the medium told them where the pistol had been bought by the murderer a year ago under an assumed name, and where the pistol would be found. All this while the poor girl lay prone on the roadside under the thin sinister telegraphic pole.

"Gradually she revived. 'Look, look!' she cried, in a voice of horror, 'Look at the blood.'

"Where?"

"Here—look! Look here!" indicating spots invisible to any one else. "Take me away," she shuddered, but before her frightened exclamation could be obeyed her body suddenly stiffened. "He is still here!" she said, with a pitiful horror in her tone, but with her face expressionless and her eyes still white.

"What do you see?"

"The ghost."

"Then the party returned, shaken in mind and surfeited with horrors."

Examples of a similar nature might be multiplied indefinitely, and would but serve to show what has already been stated as a matter of personal experience among all those in whom the psychic faculties have attained any degree of development, viz., that the rapport existing between the human soul and the world of subjective consciousness is capable of being actively induced by recourse to appropriate means, or cultivated, where it exists to any degree, by means of the crystal and other accessories, such as the metal disc used in China, or the Shivalingam stones used in India.

The following example of the psychic sense of feeling will serve to show that all the senses, not that of vision alone, are capable of development under suitable conditions. A contributor to the *Westminster Budget*, in December, 1893, sends the following account of the use of the divining rod for the purpose of spring-finding:—

"A few weeks ago took place some operations with the divining rod by Mr. Stears, of Hull, who was called to Mr. S. Campion's farm at East Heslerton, near Malton, to search for a water supply. At that time he marked two places near the farmhouse where, he said, the presence of water was indicated by the rod. Since then Mr. E. Halliday, plumber, of Malton, has bored an artesian well at one of the places indicated, and found a very copious supply of water at a depth of 87 feet, after going through sand, clay, and a bed of what Mr. Halliday says is quartz and lead ore. Mr. Campion, who was previously without a supply of pure water, is delighted with the results of the visit of the 'diviner,' and has faith in his power with the rod. Mr. Stears has since been called in to experiment on several farms on the Birdsall estate of Lord Middleton, the operations being conducted in the presence of Julia, Lady Middleton, the Hon. Geoffrey and Mrs. Dawney. Mr. Parsons (Lord Middleton's agent), and others. Other farms were visited, and Mr. Stears, after employing the rod, indicated the presence of water at each. Mr. Halliday has also received instructions to make tests at these places, and operations are now in progress. Mr. Stears has successfully 'divined' for water on two of Mr. Lett's farms in the East Riding, and also at Amotherby, near Malton; and his success is drawing fresh attention to the 'divining rod' and its capabilities in the hands of a duly 'inspired' professor. Mr. Stears claims that he can also discover metals as well as water, and he alleges that not one person in 10,000 can use the rod successfully. His explanation of the power he possesses beyond the ordinary run of his fellowmen is that it is what he would call 'animal electricity,' because at times, after using the rod for a long period, he loses his power with it, and only recovers it after a short rest and refreshment. In the presence of Lady Middleton and the rest of the company he made several interesting experiments—for instance, standing on a china dish, to show that china is a non-conducting agent (the rod ceasing to oscillate even when over water); finding metals hid in the ground, etc.

Mrs. Louise Cotton, writing of the operation itself, says:—

"When a sensitive person who has the power of feeling the existence of water or mineral under the surface of the earth, steps exactly over the course of a spring or running water, or metallic vein, etc., the piece of wood or other medium used turns in the hands—in most cases upwards for water and downwards for minerals. The motion varies according to individual temperaments: in some hands the turning is slow and but slightly felt, or scarcely perceptible by lookers-on; with others it rotates rapidly, and when held tightly by the thumb, the bark of the branch or twig often peels off; and, with very susceptible operators, I have seen the rod fly out of the hands, or, if very tightly held, break."

As yet, however, the majority of people are wholly oblivious to the fact that such psychic faculties exist, and even those who possess them, i. e., who have them in something like working efficiency, are conscious of having but an imperfect control over them.

Probably it is as suggested by Mr. F. H. Myers, these things are, as yet imperfectly understood. Genius, far from being a condition bordering on neurosis or other nervous ailments—as Lombroso and Nodau have erroneously taught—is an exaltation of faculty which brings its subject into relations with a plane of life possibly far in advance of one's normal experience; so that while new centres of activity are as yet under imperfect control, the normal functions of the brain and other centres of action are left in neglect. Hence, to the casual observer, the erratic nature of Genius is not distinguishable from some incipient forms of insanity.

In just the same way the opening up of new centres of activity in the psychic nature of man is frequently attended by temporary loss of control over the normal brain functions. Loss of memory, hysteria, absent-mindedness, unconscious utterance of one's thoughts, illusions and hallucinations, irritability, indifference to one's surroundings, and similar perversions, are among the products of the newly-evolved psychic faculty.

These, however, will pass away when the faculty has been brought under control of the mind. Nature is jealous of its offspring, and concentrates the whole of its forces when in the act of generation. That is the reason of its apparent neglect of powers and functions already under its control while the evolution of a new faculty is in process.

The would-be seer, therefore, must be prepared to pay the price of any success which may attend his efforts in the direction of inducing clairvoyance by means of the crystal.

"The universe is thine. Take what thou wilt, but pay the price," is the mandate of Nature. "What shall be the price of the new faculty," the reader may ask. The answer is the same in regard to this or any other faculty of the soul: "What is it worth to yourself? That is the price you must pay."

With this equation in mind the reader is asked to consider seriously the phenomena indicated in the foregoing pages.

DIRECTIONS FOR USING THE CRYSTALS AND MAGIC MIRRORS

DAYLIGHT or artificial light are both equally suitable. A North light is the best suited to the human eye.

Observer should sit back to the light, holding the mirror or crystal in the palm of the hand, which may rest comfortably on the lap, or it can be placed on a table with a stand under it, and a back screen of black velvet or dark material. The latter materially assists by cutting off side lights and reflections. Steady gazing in complete silence is absolutely necessary, for unlike other occult phenomena, the distraction of the attention of primary (ordinary) consciousness is a great disadvantage. Success depends chiefly upon idiosyncrasy or faculty in the gazers, for "Seers" are very often men and women of imperfect education, in fact they seem "born rather than made," but the faculty may be developed in many people, seemingly at first insensitive, by frequent short trials, say fifteen to twenty minutes at a time, or less if the eyes get tired.

Success is indicated when the crystal or mirror, ceasing to reflect, becomes milky. A clouded color following (generally red, and its complementary green), turning to blackness, which seems to roll away like a curtain, disclosing to the view of the student pictures, scenes, figures in action, sentences of warnings, advice, etc. etc.

Specially made crystals.—Pure, "translucent," and will not cause injury to the eye. As safe in this respect as pure rock crystal (the price of which is enormous, a small one costing \$100.00).

They are produced expressly under the direction of the writer, who has had a life-long study in occult science, and are only to be obtained direct from The de Laurence Company.

These crystals are considered the best. The price a few years ago was \$25.00 each, but the sale having become larger and the process less expensive, they are now sent packed with instructions for much less. "Some persons see at once, others after a time. Women see better than men visions of the past, present, and future, on the subjects upon which the mind feels anxious. It does not require a knowledge of astrology to be able to use the crystal."

The de Laurence Company's Famous Crystals and Hindu Magic Mirrors, are used in The Occult Chambers and Temples of India, Africa, Japan and China and by all noted mediums and clairvoyants, they having been perfected by the writer.

The Genesis Of The Hindu Adepts, Yoghees And Master Lamas Of Central And Northern India

Written Down By L. W. de LAURENCE, Author And Publisher

In speaking of the teachings of East Indian Occultism, Spiritual Communications, Soul Transition and Soul Reincarnation, one cannot be too profound in his statement that the Hindus have the true and Sacred Wisdom, and among a subtle race like the Hindus, which is immeasurably older in civilization and experience than either Americans or Europeans, Occult Forces and Spiritual Laws have been discovered thousands of years ago and preserved among the wisest of their representatives, who in consequence of this knowledge can perform feats which to the Western man's limited understanding are perfectly miraculous. The performances of the Hindu Adepts, which are a surprise and a revelation to the traveler from the West, have excited the wonder of all ages. The powers of these Spiritual Magicians, who dwell in the fastness of Northern India, have been subject to investigation ever since the Western man began to penetrate into that ancient land of the Orient. The Occult feats performed by the Adepts and Yoghees are not the result of trickery, ledgermain or sleight of hand. Trees twenty and thirty feet in height are made to grow and spring up in a moment from a seed. A rope or cord is thrown into the air without any means of support, and on this rope the Hindu climbs towards the clouds out of your sight. Hissing and wiggling snakes are developed with a Magical pass of the hand over a bucket of clear water, and rooms which were dark are suddenly brightly illuminated without any apparent source of light. Heavy bodies are suspended in the air without the slightest means of support. After being placed in the state of Death Trance, live men are buried many feet in the earth apparently lifeless, and after a lapse of days or weeks are exhumed and resurrected before the very eyes of the gaping multitude. Several persons are apparently fused into one single individual, and again this one person becomes several before your amazed and startled eyes. The Hindu Adepts are a class of men that eat little and want little; they spend their time in contemplation and deep meditation, scorning the Western civilization as ignorant, material and base.

The Western scientist has come to the conclusion that Mind and Body are only one form of matter. The Hindu Adept will tell you, that matter is not a form of mind. He will spurn all of the material possessions and pleasures, for which the Western man has spent all the energy of his life, as so much bauble and trash. The Spirit and Soul is everything to him: the physical body and their desires are nothing. It is to be very much doubted that there is one person in a thousand among those who use the word "Mahatma" that understands the true meaning of this term, although they use it very freely and flippantly without the slightest idea as to its true meaning. Many think it means a Hindu Fakree of some caste. A Mahatma of India is one who has purified his "Mahatma" or Spiritual Soul, so that his higher ego is able to act directly upon his material body. When this has been accomplished, he becomes a Mahatma, or great soul. One peculiar characteristic about the Mahatmas are their apparent weariness and impatience, whenever a series of questions are propounded. This will be easily confirmed, by those who go to India, for it will become apparent, that they dislike being interrupted in their meditation and development of Occult Powers. You will see comparatively little of them during your journey through India, and, indeed, find it very difficult to approach them upon these subjects as they have a decided prejudice against being interrogated or even taken notice of; but should it happen that they take a liking to you they will enter into a conversation for an hour or more. On these occasions they always squat on the ground and will invite you to do the same; and from their lips you will learn many strange things that will sink deep into your heart and what comes from their lips will impress your soul as being the truth. It is always better during these conversations to abstain from interrupting them with questions for this will not be relished. However, it will be soon learned that this is unnecessary, for with their marvelous, Spiritual Powers, and intuitive knowledge of what is passing in your mind, during this discussion, they will answer your questions before you ask them and will also explain difficult points in such a manner that the object will stand out "in relief" as it were, assuming all the beauty and reality of a stereoscopic view.

If one of these Mahatmas likes you he will allow you to feast your eyes on his collection of musty Kitaba (books) of Sanscrit, as the Hindu has a soul that believes in learning and is a great believer in Ancient Occult books of instruction. He will carry them about with him in all his travels, for he is never seeking information outside. He knows that which he seeks will be found and developed from the depth of his own being. In bringing you to where he keeps his books, he is very likely to take you through many empty rooms or chambers, and cause you to descend stairs in the darkness, but after he has lighted his candles he will display to your astonished eyes fifty or a hundred volumes, many of them being over five hundred years old. He will now blow out his candles, and you will find yourself surrounded with inky darkness. The Adept will then give a certain ceremony, and suddenly as if by fate or some unseen power a flood of light will surround you, and you will find yourself in a low chamber, apparently devoid of furniture, except an old chest, a chair or two and a couple of animal skins on the floor. This light can certainly not be produced by any artificial means; it will be bright as day, and of that unearthly rufelence, which on more than one occasion will have startled you in certain feats of the Yoghees and Adepts of Central India. Objects in this ghostly light cast no shadows; and it is clearly proved that this source cannot be an incandescent body like the sun, or any radiating light, and the best definition that can be given of this light is that it is an illuminous Astral Fluid, which is suddenly precipitated from a given space in which the object seems to be immersed. On many occasions this light will not extend beyond the threshold of the apartment and it will not merge by gradual transition into the darkness of the corridor but will be cut off by a sharp demarcation. The same will be the case of the windows, which are square holes in the wall, and there may be inky darkness and drizzling rain without. What will strike you most profoundly is the fact that the Adept will never notice your surprise or agitation which will manifest itself when you examine his literary treasures.

This Adept, whose hospitality you have been privileged to enjoy, you will find is not the only denizen of his secluded hermitage among the ruins and temples, for there will be domiciled five other recluses to whom the name of Adepts are applicable and two servants; as a household of this kind in India always consists of eight persons.

The Adepts as written above will be very seldom visible, for they spend most of their time in the seclusion of their rooms; each occupying a separate apartment in different wings of their exclusive Temple. Their headgear consists of large turbans and long brown caftans. Sometimes they will have errands to the neighboring hills and mountains and when this time comes these learned Hindus will go in each other's company and you will never be able to remember the time of ever having known them to exchange a single word of greeting, for they act and conduct themselves like deaf mutes, minus a sign language. The reason of this is, that they communicate with each other only in mental language. It will not be long, however, before you realize that, while apparently mute, these Masters carry on an active conversation with one another; for they have simply risen above the necessity of verbal speech. The development of Mental Telepathy and mind reading in India as a national characteristic is amazing; manifesting itself in the every day life of her people but reaching its climax in the attainments of the Adepts of Occultism in central and northern India.

You will be very fortunate indeed if you do not find one or more of their number who has no inclination whatever to associate with you, and he will act as if the stranger irritated or worried him, and he will not deign to take the slightest notice of you, even ignoring your friendly greetings

(Continued on next page)

when you happen to meet him. At the end of a considerable length of time he may condescend to speak to you informing you among other things that he is a native of Rajputana (inferentially), a person of high degree, but, owing to his unsympathizing nature or his illdisguised contempt for white humanity there will be little satisfaction in your brief conversation with him. If you were to offer one of these men 100 rupees* to engage him in a conversation he would refuse the present on the ground that asakye is not in need of money and he will beg to be excused. There may also be among the number others who may seem somewhat less unsociable but even more taciturn; and they will successfully foil every attempt you may make to draw them out unless you should establish yourself on a friendly footing with them. There is to be found, however, among these recluses men who are kind and amiable and whose memory will ever be among the brightest reminiscences of your India career; although amiable and kind these men may not be quite as communicative as you might see fit to think but they will be invariably friendly, polite and almost deferential; their entire behavior contrasting favorably with the persistent moroseness of some of the older Adepts. The same may be said of the Mongolian Adept, who is of a soft Mongolian caste with dreamy eyes. He has but recently joined the brotherhood of India but seems to have become greatly attached to the Masters who have apparently taken him for their Disciple.

A fact that the Western student should fix well in his mind is that, to become a Chela (Disciple) in the real teachings of Eastern Magic and Spiritism in India, does not presuppose great learning or intellectual superiority on the part of the Initiate. The long years of probation, and the almost incredible hardships (such as fasting, sitting in one position for days, etc.) which are always inflicted upon the Neophyte before he is deemed worthy of Initiation or reception into the "Adepts' Brotherhood" are more intended to test his physical endurance and to observe his trustworthiness, than to give him knowledge of their Secrets or develop his Occult Powers. If the reader will kindly bear with me I will in brief inform him, how, while in Northern India, a sincere soul secured Initiation into this Mystic Brotherhood and its Occult Teachings and also relate a bit of his experience among these silent and unobtrusive men, whose wonderful feats have been the standing wonder of the world, antedating the building of the first pyramids (for the early Jesuit Fathers were startled by their Occult Miracles and being at a loss to account for them, very promptly attributed their power to the Devil; and this foolish explanation, I regret to state, is still persisted in by the unlearned, who assert that it is even a sin to witness their Occult and Spiritual feats, and who anathematize these Adepts in Art Magic as Agents of the Devil).

His first experience was many, many years ago, among the Hindu Adepts of Thrinagur or as it is by some termed Serunagor, which has its location in the beautiful vale of Kashmir, which is the capital of that ancient mountain Paradise of the mighty Himalayas. The city is one of ancient and remote antiquity, and has during the last twenty centuries been venerated by the Buddhist of Northern India, for in this old city the first Buddhist assemblage was held, in the sixth year of our present era. At this assemblage an entirely new document in Sanscrit of the Sacred Canon was indorsed. This canon was known as the "Eriketa" and was translated in Thibetan. These Sanscrit writings when translated and bound filled over one hundred and fifty volumes. When he was ready to leave Umballa town for Jalandhar in the valley of Punjab, a companion of his from whom he had from time to time received advice and assistance and to whom he is to this very day greatly indebted for his kindness, agreed to accompany him to Kashmar and introduce him to one of the Master Lamas from whom he desired to obtain certain instruction. They reached Serunagor in the middle of the rainy season after a long and tiresome journey through the jungle hills and mountains. The next day after their arrival his friend was taken to his mat by a serious fever which was superinduced as the result of a snake bite he had received a few days back in the mountains and had been extremely careless in giving proper treatment. He was now confronted with a new difficulty (for at that time he had had very little experience with the Adepts and less with the mountainous country of Northern India), that of finding the Master Lama, for his friend, who was by this time delirious from the fever, and after placing him in suitable hands he determined to go ahead by himself, deeply regretting his friend's illness and the fact that he had neglected to ask of him the exact location of the habitation of the Lama whom he supposed of course some of the native Hindus in that locality would know or at least be able to direct him, but on inquiry he was surprised to learn that nobody knew or had ever heard of the Lama. The English residents did not know the Lama, but the officer of the town directed him to a low Caste Fakree whose name was Zhenboa, but he was not the Lama he was seeking; he inquired of all the Bazaars and of all the Shopkeepers but this proved futile, and he gave up in despair and concluded to wait for his friend's recovery, so he returned to his friend's sick room, and being quite tired and fatigued he went to sleep on a goatskin beside his cot. How long he slept he was not certain, having no time only the Sun to go by, but he was awakened some time after midnight, by something that startled him out of a sound sleep and made every nerve in his body feel as if they were paralyzed, for he was held as if by some invisible power stronger than steel. I say steel, because if a man is bound by steel bands he can at least move his muscles, which he was unable to do excepting those of his eyes. He opened his eyes and in letters that had a weird and unearthly hue about them was written these words: "Travel north five miles then seek advice from the shepherds." The message which he since learned was transmitted to him by Astral and Occult Powers, disappeared as suddenly as it had come and he felt the terrible influence and power which had awakened him withdraw when he was startled the second time by the outlines of a face which had manifested itself to him, although the room was perfectly dark. The eyes were those of a genuine Hindu, dark, piercing and steady. They gave him a look that went to the bottom of his soul and then the face disappeared. He obtained very little sleep the balance of that night, as he had at that time had no experience in these mysterious revelations and Occult Projection of the Astral Body consequently sleep and he were strangers the balance of that night. He arose early next morning, and burned a good fumigation at the feet of his sick companion and started over the mountains in a northerly direction. Why he went he could not explain, even to himself, as the country was strange and rough and it is not considered safe to journey through these parts of India alone, owing to a certain low class of natives or thugs who waylay a traveler and throw a cloth or bag over his head, then murder him by cutting his throat and bury his body after robbing it of any valuables they may find thereon. He thought of all this, but some invisible power kept urging him on and whenever he was inclined to hesitate or turn back his mind would revert back to the words, "Travel north five miles, seek advice from the shepherds" and he kept on his way. When after traveling about three hours, without seeing any sign of the shepherds, and being tired, he sat down and rested undecided just what to do. He felt that he would not dare go against the presentiment and warning that had been given him during the night but he must confess he would rather have been back in Benares than in those mountains alone. However, he determined for the satisfaction of his own mind to start again, when a voice startled him by saying directly in his ear, "Go Northeast." He turned quickly around, vexed at being spoken to in this way, expecting to see somebody, but to his dismay he was entirely alone, everything being quiet and still around him. He now began to think that he too was becoming a victim of the mountain fever, which often suddenly attacks a man in the Oriental countries, but his own good sense told him better for, every organ and function in his body was perfectly healthy and normal. But to be brief, he started in the direction the voice had bid him go and after traveling about—what he judged to be two and a half miles he found himself among the local sheep raisers that inhabit the mountains and valleys

(Continued on next page)

*NOTE.—The rupee in India is the monetary unit. In accounts it is divided in 16 annas, each of 12 pice, and in Bombay sometimes into four quarters of 100 reis. The government rupee, the only one now minted, contains 165 Troy grains of silver. Its nominal value is 2 shillings English, or 48 cents American money, though its intrinsic value varies. Accounts are generally in rupees, of about 40 cents intrinsic value, or in English coin. The currency consists of British and Spanish coins, rupees, copper fanams, and cowries, or little shells, used by the natives.

THE de LAURENCE COMPANY

Northwest of Senguna. A Mohammedan sheep raiser who knew the Lama readily consented to conduct him to his abode so he engaged the Mohammedan as a guide and at Sunset he found himself in the presence of the Great Adept and Lama, tired and weary, after his long journey, and you may imagine his surprise when he saw that the Lama's eyes and face were identical with those which had looked at him after he was awakened from his sleep and told to go north and seek advice from the shepherd.

There were the same black piercing eyes that seemed to be able to read every thought in his soul. There was the same stern face, a face, judging from its appearance, that had had the smile stripped from it as the winter blasts strip the leaves from the trees, for although he remained in this master's society for many years, he never saw a smile change its stern settings. The habitation of this grand Adept was justly in keeping with the stern reality of his face and eyes. It consisted partially of the sides of an ancient Papado, being of Buddhist type, there being many of these old structures still standing in Northern India and Thibet. This ancient Buddhist Papado has been turned into a Lamasery, after being almost wrecked by the Mongols, but without doubt it had been used for other purposes during the many centuries. This old Monastery stood in the midst of the lonely mountains which the hand of nature had not slighted but had rendered it more beautiful than any place he has ever seen, either in the United States or Europe, by covering the surrounding country with a mantle of beautiful verdure, this nature seemed to have done in a sense of pity to cover up the dreary memorials of the past centuries. His Master was by no means the only inhabitant of this Monastery with its fascinating vale and ancient ruins. There were five other Lamas besides two Hindu menials, one of which performed the duties of gardener and sheep raiser, the other acted as housekeeper and cook. This strange Monastery presented a most uninviting appearance, but to the true Disciple of Magic and East Indian Occultism it is like the workshop of the faithful mechanic, or the room of a country school house to the untutored soul seeking education. The Lama had evidently been faithfully watching for him, for as they approached the weird Temple a tall thin man stepped from behind a long row of carved pillars and piously descending the Ancient marble steps, extended his hand to him as a genuine token of welcome. This, as he had suspected, was his master; the Lama he had traveled over a hundred miles of mountainous country to partake of his hospitality and receive the wealth of Occult Knowledge which the Lama could give him and under whose tutelage he has augmented his knowledge of East Indian Occultism until today he would not exchange the Lama's teachings and the knowledge of Spiritualism which he gave him for the crown of a King or the wealth of a nation. This great Master was of a tall slender physique while his features were more emaciated than any person he has ever beheld; yet the Lama's face was not one that would impress you as being repulsive, in fact, one would be inclined to call it pleasant were it not for a certain solemn set expression about the forehead and lips, a sure indication of sternness and uncompromising individuality. This priest's dress was selected along certain aesthetic lines. He wore a turban of red and purple Turkish cloth, a dark purple caftan hung loosely from his shoulders while his slippers were made of goat skin. His appearance would strike one on the whole as being rather singular and even odd in this beautiful spot of Mystic India, which is a strange and weird country where one meets at every turn the unexpected and unusual, and the traveler from the Western country finds it most difficult not to realize that he is indulging in a dream. "So you are the Munshi that has journeyed all the way from Benares (the Holy City of India)," he said addressing him in Tamie, this being the only tongue which he was able to speak at that time with any degree of fluency. "You do not talk like a Sutra Karan (man from the West)," said the Adept, as he walked to a great Mango tree and sat down on the ground beneath its branches in true Hindu fashion, with legs crossed, and invited him to do the same, which he did. "I see that you have already been advised of my coming," he said to the Lama. "I have received no verbal message of any kind for over fifty years," answered the Lama, seemingly offended at his assertion. "Then how did you learn of my arrival; and who told you that I came here with the intention of becoming a Chela (Disciple) of Oriental Occultism," he replied, very much astonished, but still positive that some one had informed the Lama. "I knew months ago you were coming," replied the Lama, "and nobody told me of it. I saw you asleep beside your sick friend, and besides, I also saw you cross the river Sutley, and can describe some of your trials on the way through the mountains and after I do so you can judge for yourself whether any person has told me anything concerning your intentions or journey here." And to his utter astonishment and amazement the Lama described day by day his condition of mind and intentions for over a year back. The Lama also gave him a complete description of his journey step by step; the places where he had stopped, and even described the revelation as it appeared to him when he was awakened while asleep at the bedside of his sick companion. Of this he had not mentioned a single word to anyone. The Lama even challenged him to ask questions concerning his past life or future intentions and when he did so the Lama unhesitatingly answered them with such precision and accuracy that it amazed and bewildered him. He no longer wondered why the common people of India and the travelers from Europe and the United States had such profound respect for these great Masters of Occultism and Spiritism, and why the Western student feels so inclined towards their teachings as to study them; for there is indeed great merit in such an undertaking; for the true Adept and Master Lama of India turns nobody from his door who is sincere and will be a good true Chela (Disciple) of their wonderful teachings. "I have a place here where you can remain free," the Lama said "It is near my own room. The less you bring of your material belongings into the Monastery the better, for there is no greater foolishness than that of having a lot of things around you that are useless, as they only serve to attract your attention from the development of Occult and Spiritual Powers."

The Lama now led the way up the stone steps through a dimly lighted corridor to a spacious court beyond the center of the engraved pillars between which was suspended a blanket; curtains and blankets serve as doors in these Monasteries, as they keep out sun and are impervious to rain. After passing through the door his Master led him along the passage way to a room on the right of it. The floor of stone and mortar was covered with a matting of coir; the furniture consisted of a chest of Spanish cedar, handsomely carved and stained a dead black, a chair and a sleeping couch. This consisted of a camel skin fastened to wooden bars so as to leave a low place between them. There was also a pair of clean red blankets but no pillow of any description. When he remarked of this deficiency the Lama quickly informed him that he who must have a pillow to rest his head on has no chance of raising above the level of the materialist and that he must do without one; for it is of great importance that during sleep your head should be on a level with the rest of your body and that you always sleep on your back for only in that position can the soul and brain be brought to develop that which it is deficient in; namely, an Occult Perception of the Astral and Spiritual forces. It is thus that he stood in the room which for a number of years was destined to serve as his bed-room and apartment for solitary meditation and study. In this room of stone it was his humble privilege to witness and experience some of the strangest and most weird Occult and Spiritual phenomena that will ever come within the experience or under the observation of any student or investigator of East Indian Occultism or Spirit Magic. But he has no regrets.

(Continued on next page)

ORIENTAL SPIRITISM AND EAST INDIAN MAGIC.

"All things are possible for him who applies himself," providing, of course, that the power desired be in conformity with man's Occult and Spiritual Powers and the working forces of the Spiritual Universe or Astral World, which are in unity with him, and he with them, then all things will be directed to the ends of his obtaining Wisdom, Astral and Occult Power.

This Occult Power and Astral Energy utilized by the Hindoo Adepts is not, in the true sense of the word, the working of a miracle, but it is the working and bringing into operation a Hidden and Subtle Astral Energy or Force, which is Invoked by the Adepts in Art Magic, in a most positive and unequivocal way. East Indian Occultism is but the science or knowledge of the Secret and Hidden laws of man's Spirit and Astral Forces. The terms Secret and Hidden are used by the writer as meaning that the laws and rules necessary to bring these forces into operation are hidden from the Materialist; that is to say, he cannot see them with his physical eyes. The knowledge and laws of these hidden forces are given to all who seek sincerely and apply themselves faithfully to attain them and become identified therewith, for this higher Esoteric knowledge and Spirit Power is "East Indian Occultism, pure and simple."

Oriental Spiritism and East Indian Magic are venerable with age, having their origin in antiquity and the far East, especially in Central and Northern India, where it has been handed down from prehistoric times through generations, and generations. It is now being popularized, epitomized and vigorously promulgated in Europe, as it seems that the time has now come, when the Western World and Europe have ceased to follow the teachings of every so-called Professor and Institute of Science, who can only afford to send a few cheap books which are worse than no knowledge to the student. While the writer has no prejudices for these partial and incomplete so-called teachings, he knows, from personal experience, that the student and true soul are hungering for a more perfect and specific course of study for the promulgation of the true East Indian Occultism, that is so well understood and taught by the true Adept. For, "when that which is perfect is come, then that which is in part shall be done away with."

The true student and Disciple, however, must have a substantial basis of instruction in his understanding of Occult and Astral laws before he can develop the proper power to exercise these Hidden Forces which know neither limitation nor failure and, which clothes its possessor with a strange and invincible Occult power. I have labored long and hard by precept and example to impress the true knowledge and the fundamental principles of East Indian Occultism on the minds of my Disciples and plant that basis in the souls of true Chelas, who have in turn faithfully transmitted the substance of that which they have received from me to the faithful soul who applies to them for it. It has always been my aim and sole object in life to give an analytical epitome of Hindu Magic and East Indian Occultism and to teach my Chelas (Disciples) the fundamental principles of Occultism and Spiritism as it is now taught and practiced in India, and to teach my students that these powers lie hidden in their soul and are highly susceptible to cultivation if they only obtain the proper knowledge of applying themselves to their laws. My instructions and books are today looked upon as standard and authentic, for they have been published and sold not in a spirit or desire for gain, but in a spirit which "speaks and it is done, which commands and it stands fast."

Many wise heads in the Western countries have attempted to create the baseless impression that this Occult and Spirit Power was exceptional in human experience and, necessarily as such, was supernatural and miraculous. It never occurred to them that these strange Occult and Astral powers were the possible legitimate working of an Occult law and Power which could be practically studied, mastered and applied by all mankind who would seek and desire them. Nevertheless, an unbiased and careful consideration of the direct and true teaching of the Adepts will convince the most hesitating and conservative mind that the Adepts and Masters of these Occult, Astral and Spirit Powers in India, regard the possession and exercise of these Hidden Powers as being possible for every sincere soul who desires them, for they are without any doubt whatsoever, the orderly and legitimate result of certain Occult and Spiritual attainments, possible to all, and which it is their special work to give to all who sincerely desire them.

These teachings of Magic and Occultism have hitherto been so exclusively studied from the standpoint of the supernatural that the attention of the whole Western world has been diverted from a rational and practical study of those Occult and Astral Powers exercised by the Hindus. The Hindu Adepts, however, are very profound in their statements that these teachings are equally important to all of mankind who wish to rise to a higher Mental and Spiritual Plane.

The true teachings of these wonderful men embrace every phase of a legitimate Occult Power, Knowledge, Soul-sight and Astral Forces ever claimed or sought for by any Magi or Hierophant of the world and their teachings are for and may be experienced and studied by the humblest. It will be well to state further, for the benefit of those who desire to become a Disciple in Indian Occultism, that the source of these Occult and Astral Powers, which in India are recognized and specifically emphasized as free to all, is ascribed to the direct endowment of the human soul and from which every human soul derives its intelligence, life and power, and to which, therefore, all alike, the humblest as well as the most exalted, have equal right and access.

ART OF SPIRIT INVOCATION.

Among these great Masters there is an atmosphere of unsociableness and a weird isolation at their Temples and Lamaseries which will painfully affect the Western man during the early part of his sojourn and to which he can never quite reconcile himself, unless he makes up his mind to become a Chela (Disciple) of these quiet, unobtrusive men, with their fine eyes, which reflect the Wisdom of many thousands of years.

For one who spends years among these Masters, and who perfectly understands the Art of Spirit Invocation as well as reading the innermost thoughts of your soul, and who by enchantment can hold a certain weird fascination over the Spirits of the Astral Plane so as to make them obey their very wish, and who can send their own Astral Body away in space, will realize that a great deal in life as it is lived in the West is an illusion. These Adepts and Lamas have discovered the key that unlocks the Astral Forces within their soul. Their habits, nay, the entire mode of life, of these men who have discovered the frivolities and illusions of their Western brother, and have chosen voluntary exile amid a forgotten past, is such as to foster a spirit and atmosphere of exclusion and Asceticism for they have raised the veil that hides the mysteries of time and space.

They know that they have a mission to perform and teach to the worthy Chela (Disciple). The meals of these men usually consist of boiled rice and fish curry, and is not served at regular intervals in a dining room, but must be applied for individually in the kitchen. The meal is then eaten by the Adepts in silence in the privacy of their own apartments. In India will be found thousands of Individuals of the type who belong to the lower Caste, or class of common Fakree, for comparatively few of these Fakrees have risen or will ever rise, to a degree of Occult and Spirit Power equal to that possessed by these Adepts who live in absolute seclusion. Like the hermits of the Middle Ages these men live in austere seclusion, either in the solitude of India's great forests or in the mountain country, always selecting some locality as remote as possible from the contingency of disturbance.

Their place of abode, sometimes only a primitive bamboo hut, is often very cunningly and neatly constructed, by their own hands, in imitation of nature, to insure concealment or attract as little attention as possible, so that even the expert hunter will often pass by these silent retreats without in the least suspecting their presence. These masters, from time to time, will leave their

hidden retreats in the hills or their mountain caverns and suddenly appear in the larger cities of India, where at once they are surrounded by an interested crowd of spectators, and it is useless to say that the common people of India have the most profound respect for the Adepts and Master Lamas. A miracle of some kind is performed in broad daylight (and witnessed perhaps by five thousand people), then a sermon on the future life of the human soul of the most impressive character is delivered. These masters scornfully refuse money, or any kind of remuneration. These Adepts, properly named Philosophers, are men who have risen above all needs and who seldom if ever make use of their Astral and Occult Powers for the furtherance of any tangible object. These men are engaged in a process of development which will bring them to a higher degree of Occult and Spiritual Powers. They live in the strictest seclusion and never go out to perform feats for money. They have been pronounced selfish by shallow reasoners, who are apt to inquire why the Adepts and Lamas, instead of seeking refuge in seclusion and solitude, do not go about performing their strange Occult feats for money and proclaim their Occult attainments from the housetops. This latter occupation does not form a part of these great Philosopher's plans; in other words, their only desire is to teach the true sincere soul who will abandon Materialism and become their Chela (Disciple). They are not preparing to become a teacher of the curious multitude or unscrupulous; for if they were to do this they could not be what they are, nor reach the lofty height to which they aspire. The reader may be naturally inclined to ask, Why don't some of them go to Europe or the United States, and by exhibiting their Occult Powers, make fortunes. The Adepts have no desire for a fortune. It would be just as foolish to ask why the Prophets or the Apostles of Christ, that are spoken of in the Old Testament, did not turn their peculiar Occult and Spiritual gifts into a moneymaking business. These Masters are beyond the desire for money (something that is very difficult for an American to realize). They know that it is only a brief span of earthly existence that separate mankind from his Spiritual Life, and their contempt for material gain and wealth is only equalled by their pity for those who are incessantly engaged in its pursuit.

These gifted Masters have a mission to perform for mankind in their own peculiar way. Their wonderful Occult and Spiritual Powers (which are as boundless as they are marvelous) are their credentials, and they are like the prophets of old they work Occult wonders and miracles in order to attract and arrest the attention of those who they desire to deliver their solemn sermon of advice, which never fails to impress the listener differently from anything he has ever heard from mortal tongue. These miracles are equal to those recorded in the New Testament, as worked by Christ, for, except the raising of the dead, not one of them is half so wonderful as the Occult feats performed by the average Yoghee and Adept of India, and those of you who, believe the age of miracles is past should by all means travel in India, Thibet, Burma, Siam, Benares (the holy city of India), and Ceylon. People talk of the riddle of the Sphinx on the River. There is a Sphinx far more mysterious in India, and it presents features of a thousand more riddles. It will be seen that these Seers and Adepts only use their Occult Powers and work their miracles to impress the people to raise themselves to a higher degree of Spiritual and Mental development. The miracles were the credentials of the Prophets and it is to be doubted very much whether Christ Himself could have produced much of an impression upon the Jews of Palestine if He had not worked his miracles. This the gospel explicitly tells you, for you usually find the record of the performance of a miracle by Christ followed by the words, "And he (or they) believed in Him." Thus, it appears that the miracles of Christ and his apostles, were only intended to demonstrate their Divine Character and to open the eyes of the multitude.

"ESOTERIC BROTHERHOOD OF ADEPTS."

The Chela, or Disciple, of Hindu Magic who desires to become an Adept or High Caste Yoghee, after a lifetime of contemplation and study is admitted into a higher circle of Esoteric Brotherhood, whose seat is in the Monasteries and Temples in the mountain recesses of Northern Hindustan. The Masters of this Brotherhood are quiet, suave and secretive and attach a deep religious significance to the manifestation of their Occult and Astral Powers, and there is certainly nothing improbable in the statement that they are initiated into a knowledge of Spiritism and Occult Secrets, which have been preserved and handed down for centuries, from generation to generation. These Adepts, during an Invocation or Conjunction of Astral Spirits are squatted down in the Hindu fashion, with their legs crossed on a mat of cocoanut fibre, placed upon the stone floor of their Monasteries. This position and the burning of Temple Incense is at once interpreted by the Spirits of the Astral Plane as a sign that they are about to receive a deep and solemn Invocation for their appearance for the performance of some duty or to give some knowledge. These Masters and Adepts are always squatted down in a semi-circle, which forms an impressive and beautiful sight. This circle of silent, dark-eyed Orientals is one of sincerity and deep repose, such as is seldom found, even among the Christians of the West.

OCULT MYSTERY BEHIND CURTAIN OF MATERIALISM.

The Western Student has long desired the proper advice for pursuing these studies and the writer knows his great anxiety to learn the truth, and there are many thousands thirsty for this Occult knowledge who have journeyed over the rough paths of life in the hope of obtaining a spark of that Occult Wisdom which they have hitherto sought for in vain, and there are in the United States and Europe many who would willingly travel a dozen times around the world if by so doing they could secure but a momentary glimpse behind the curtain of Materialism, which hides the solution of all the mysteries by which mankind is surrounded on the Earth Plane. These sincere searchers after Occult knowledge have derived little satisfaction from the teachings of the Scientists and Professors of the West. However, failure only excites the fundamental desire in a true soul for any certain knowledge. That there is a curtain that hides these revelations cannot be denied, as every Scientist and Scholar will admit, but there are many of them that will never be able to raise it until they leave off their study of Materialism and study and develop the Occult power within them.

There are some who make a mistake in thinking that many mysteries are concealed behind this great curtain, for it conceals one only, but to the Western man and Student, whether he observes this Occult mystery during his Earth life or in his Spirit Life, it will be a terrible one to behold. Man during his Earthly Existence can only explain an object in terms which refer to similar objects, and the Spirit World behind this curtain is so utterly unlike the world revealed to man by his physical senses that he could not understand these mysteries unless he became a Chela (Disciple) of them for even the Master could not assist him unless he was sincere. The habits of these great Adepts, and the entire mode of life of these men who have discarded the frivolities and illusions of their kind and have chosen this voluntary exile amidst the ruins of a forgotten past is such as to foster a spirit of exclusiveness and asceticism. However, there is a strange fascination in solitude, for man, being a singular admixture of the bestial and Divine, and, when in the society of others, delights in being gay and trivial and in developing the foolish and ignoble side of his nature, but, when surrounded by solitude and his own thoughts, he becomes a different being, for he is left to his own meditations. The silence of the desert or the unbroken quietness of some secluded nook, or the silence of the Temple, awaken and develop Occult Powers and feelings within him, which his outward and daily life can never engender, for it is then, and only then, that man will voluntarily descend into the abyssal depths of his own consciousness. The very first lesson of the Western Disciple or Neophyte under the great Eastern Adepts of India, and the miracles he will witness at the hands of these Masters, is sufficient to illustrate the method of the Master with his Disciple, and the Character also of his Occult Power; for the life depicted at the Lamaseries of Northern India and the character of these men who form a silent and Austere Brotherhood of Adepts; will

(Continued on next page)

give him a good insight into the nature of the Indian Recluse life and the influence it has upon the character of those who have adopted it, and he will never regret the instructions and knowledge that will be given him to develop his interior concentration and for the attainment of illumination of his inner or Clairvoyant Vision. These Masters of Occultism have sprung from a wonderful race of people, who, for over fifty centuries have subordinated matter to mind, and who have succeeded in reducing their physical wants to a minimum. They are of Soul and Mind and the Western man is of body and stomach. The Hindu's knowledge of the mysterious forces of mind and Astral Life is far in advance of that in the possession of the Western man, for they have spent centuries in introspective meditation and have acquired a mastery of Clairvoyancy, Telepathy and Spiritism such as the Western mind can neither understand or appreciate, for even their knowledge of Hypnotism is far ahead of anything of which he can ever conceive.

OCCULT VISION.

The marvelous manner in which messages can be communicated or the great rapidity of that which news of an important character travels through India is a case in point; thus for instance, the details of any event that occurs in Maincaud will be discussed in the bazaars and shops of Calcutta many hours before news and particulars are received by telegraph, to the utter astonishment and disgust of the telegraph company. This, in spite of the fact that the company has the advantage of sending despatches through the valley of the Kabul River and through the Khyber pass to Peshawur. These telegrams sometimes come to Calcutta as cypher messages and it would be nonsensical to say that this news has traveled from mouth to mouth, or from village to village, as there are many intervening mountain ranges and great deserts, villages and hamlets in India that are many miles apart and extensive ranges where scarcely any habitation is to be met with. Besides, the Native Hindus are not much given to travel and there is positively no means of communication by means of letters or messages of any sort that could be sent with such speed. The news of the disaster that befell the Spanish Navy at the Philippines when Dewey destroyed their boats, took many hours and days to reach Washington and to be communicated to the cities and towns throughout the United States. In India this news would have been known all over the land in less than one hour, and not merely in the sense of a vague presentiment or impression that something had happened to the Spanish Navy, but in the shape of a distinct, clear Occult vision, which, although not seen or understood by the low caste natives of India, would be beheld by hundreds and thousands who are developed clairvoyantly, and they would not be slow to communicate this to their fellow being.

THE DEMON OF PERVERSITY.

The Western student at times thinks to become a Chela (Disciple) or to be Initiated into East Indian Occultism, is to pass through the "valley of roses," and that he will ultimately reach the object of his desire and become quickly initiated into the various degrees of Esoteric Wisdom, but the student should understand that every investigator was once where he now is, and well remembers the impatience and madness of despair which more than once overwhelmed him as he realized the stupendousness of the task before him; how his heart almost failed him, how more than once he was on the point of giving up the battle. Wealth, ease, sensuality, appetite and a thousand and one delusive pleasures which hold the bhalla (materialist) in bonds. He had abandoned and had almost completely subdued and mastered these evil propensities (the curse of a thousand years of animality, materialism and sensuality) with which the Western race is afflicted. Yet such is the demon of perversity all powerful through the inherited blindness and viciousness of a benighted and bespotted past, it required all the fierce determination of which he was capable to persist in the upward path to Eternal Truth and Wisdom. "Through darkness to light, through sorrow, through evil, through the turbulent tides and waves of destiny and will, through all the forms of fate, ambition and revenge"—let this be every student's motto in the course of ascent. The greater the trial and obstacles, the greater the triumph, and although meditation and seclusion are to be recommended under all circumstances, if the Disciple of Magic is of the right calibre, he will succeed. If it is possible for him to do so, let him study "The Great Book of Magical Art, Hindu Magic, And East Indian Occultism." Order No. 4301, price \$10.50; Foreign £2 15s.

The path to Occultism lies everywhere and nowhere. Occult and Astral Powers and Eternal Truth man must seek for and develop, even to the depths of his own soul. There is no royal road to success in Hindu Magic and East Indian Occultism. You must climb the side of every mountain to stand upon its summit.

VAUNTED CIVILIZATION.

The Hindus are a race which are immeasurably older in mental culture and larger in mental calibre than the Western people. The Western so-called civilization is but of a yesterday, and you are merely engaged in the Eternal process of multiplying your wants. You have abnormally developed and stimulated the accumulative instinct so that you have actually come to look upon life as a mere opportunity of accumulating wealth in the shape of so-called Material possessions. What otherwise can be the meaning of your saying that time is money, which would greatly amuse us if it would not have the gloomy and saddening thought which underlies it. I repeat again that what you call your glorious and modern civilization is, and has been, nothing but a process of multiplying your wants (that which are necessities now were luxuries thirty years ago), and the more you will have to labor and toil in order to supply and gratify them; You will also have to devote an ever-increasing part of your life to the procuring of the means wherewith to gratify your artificial wants; you are, indeed, slaves of your wants and desires, for each new want implies a new sorrow, namely, the sorrow experienced in the deprivation of the means to gratify it. A hundred wants mean a hundred sorrows; a hundred disappointments, a hundred pains. Now, I will ask you, has the standard of happiness been raised even to the extent of one-half inch by your much vaunted civilization? I say no; on the contrary, you suffer more than your forefathers did in any given period, because they lived in a simple and more frugal manner and their wants were fewer. They had more time to rest and think.

The multiplicity of your wants has brought about a feverish activity, and in your so-called "struggle for existence" you have actually come to look upon your fellow man in the light of an enemy. You try to overcome him by stealth and by every modification of craft; you try to oust him from business and drive him to the wall. This is what you complacently call the survival of the fittest, a kind of password which you have invented in order to appease your not over-delicate conscience. Survival of the fittest, forsooth! Who is it that survives in your present struggle for existence? Is it the most humane, the most sensitive, the most generous, the most altruistic? No, it is the most merciless, the most selfish, the most unscrupulous; the very type whose extinction would be desirable in the interest of the race.

The Hindu Adepts, on the other hand, after having risen to a certain height of material culture, have paused and reflected, and have begun to reduce their wants to a minimum. They live on rice, and most of them are satisfied with one meal a day. A teacupful of boiled rice, with a little salt, is all that they need in the line of food; and as for shelter, why a few bamboo sticks thatched with palm leaves, will more than suffice. All their immediate wants, if translated into time, would mean less than twenty minutes' work per day; they can devote all the rest of their time to mental and spiritual culture, to thinking—not to book study, but to the solution of the World's Occult Mystery. They have done a good deal of thinking, as you are prepared to admit; they have developed during these last fifty centuries, mind faculties which are a source of constant surprise to you; in fact, while you have been working for the stomach, they have been working for the soul and mind. You Westerners, in fact, are all stomach, and we are all soul, mind and brain.

THE SILENT FRIEND, MARRIAGE GUIDE AND MEDICAL ADVISER

GUIDE TO HEALTH, HAPPINESS AND WEALTH

Contains Valuable Information Never Before Published

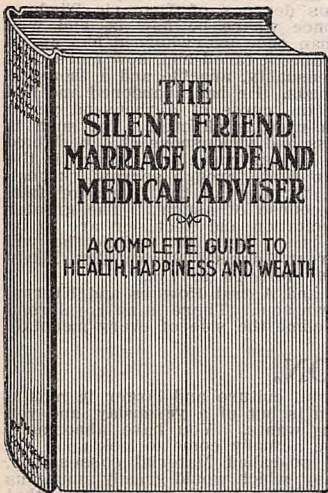
Explains Discoveries In Philosophy And Natural Magic

Gives Secret Recipes For Making Some Of The

BEST MONEY-MAKING ARTICLES OF THE AGE

STEADY INCOME OF HUNDREDS AND THOUSANDS OF DOLLARS

GOLDEN ROD AND MAGICAL GUIDE



This book is furnished bound in Cloth and Paper. The Cloth edition is shown above. The Paper Edition is shown on another page.

medicines shall be derived. When man was formed. God particularly declared "vegetables to be food for man."—Gen. I. 29 and 30. And God said, "Behold I give you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed, to you it shall be meat"—When Jeremiah lamented for the Jews, he said, "go up into Gilead and take Balm." Good old John Wesley speaking of the Healing Art, says, in a very natural and simple manner "In the earliest ages of the world, the Philosophers of Nature, by various experiments discovered that certain Plants, Roots and Herbs, possessed Medicinal Properties; these were found sufficient to cure diseases." The wise men of nature were called Cabalists or Magicians, and sometimes Seers, as will be found in the Book of Genesis, and other parts of Holy Writs.

Hundreds Of Money Making Recipes.—It is really impossible to tell, in the short space given here, of the many wonderful things this book contains regarding the symptoms and treatment of many serious diseases. Children's complaints and diseases are especially dealt with. In fact, nothing in this respect has been overlooked in this grand treatise. It also shows and explains hundreds of Money Making Recipes from which an industrious person can realize a lot of money. Tells you how to make instantaneous Hair Dye. Gives directions for Dyeing the Hair. Tells how to make the hair soft and glossy so it will retain its natural luster and great beauty. How to promote the growth of the hair. What restores and invigorates the hair. How to make Liquid Rouge for the complexion. How to make Port Wine, French Claret Wine, Sparkling Wines, Cologne Waters, Tooth Paste and Powder. How to make water boil faster by pouring upon it cold water. How to remove Freckles and Tan. How to cure Baldness. How to make brown Teeth white. How to render a house Fire-Proof. To raise water out of Rivers on a High Land. To make Cellars and Marshes empty themselves.

NOTE. The descriptive matter on these pages has been drawn from the text matter contained in "The Silent Friend", Marriage Guide And Medical Adviser," and beyond the exercise of all due care to insure accuracy no responsibility is assumed by The de Laurence Company.

(Continued on next page. For order number and price, see six pages ahead)

Australia And California Gold.—Any man or woman with this famous book in their possession will be much better off in both health and money. It points out many good remedies for diseases. Shows new fields for the exercise of industry, which will amply repay anyone for his energy and labor. He will be rewarded as were the early settlers who went to Australia and California to dig Gold.

This Is Truly A Wonderful And Valuable Book. It is highly interesting and important to the Tradesman, the Mechanic, the Farmer, the Clergyman, the Laborer, the Physician, the Scholar, the Student, and the man of leisure. In fact, to sum up, this valuable book will prove a TRUE AND SILENT FRIEND to any one who reads it.

BOTANIC MEDICINES AND HERBS

"The Weak Eateth Herbs."—There is no question of the value of this fine work. It is like a great Doctor Book: a Guide to health. It contains advice on every phase of bodily weakness and disease. No matter what disease you may be suffering from, whether it is Anemia; Asthma; Brain Trouble; Constipation; Stomach Trouble; Heart Disease; Epilepsy, or Falling Disease; Dropsy; Liver Disease; Pains in the Back, or different parts of the body; Paralysis; Rheumatism; Diseases of the Skin, such as: Pimples, Eruptions, Scrofula; Sleeplessness; Winter Cough; Throat, or Lung Trouble; Female Trouble; Marriage; Childbirth; etc., you will find valuable advice in this book. It deals with those marvelous Botanic Medicines, or Herb Remedies, which are believed to have been ordained by God. King David said, "Purge me with Hyssop and I shall be clean."—Ps. LI. 7. St. John said, "The leaves of the tree were for the healing of the nations."—Rev. XXII. 2. St. Paul said, "The weak eateth herbs."—Roms. XIV. 2.

The Healing Art.—Who, then, shall deny that the Vegetable and Botanic Kingdom is not the true source from which and Botanic Kingdom was formed. God particularly declared "vegetables to be food for man."—Gen. I. 29 and 30. And God said, "Behold I give you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed, to you it shall be meat"—When Jeremiah lamented for the Jews, he said, "go up into Gilead and take Balm." Good old John Wesley speaking of the Healing Art, says, in a very natural and simple manner "In the earliest ages of the world, the Philosophers of Nature, by various experiments discovered that certain Plants, Roots and Herbs, possessed Medicinal Properties; these were found sufficient to cure diseases." The wise men of nature were called Cabalists or Magicians, and sometimes Seers, as will be found in the Book of Genesis, and other parts of Holy Writs.

NOTE. The descriptive matter on these pages has been drawn from the text matter contained in "The Silent Friend", Marriage Guide And Medical Adviser," and beyond the exercise of all due care to insure accuracy no responsibility is assumed by The de Laurence Company.

(Continued on next page. For order number and price, see six pages ahead)

The Silent Friend, Marriage Guide And Medical Adviser Continued
THE GREAT AMERICAN HORSE TAMERS' SECRET

Horse Taming Secrets. This famous Horse Taming Secret has never been published before. Shows how to drive a kicking horse; a skittish horse; how to saddle a colt; to make your horse lie down; to prevent horses being teased by flies. All kinds of remedies for horses. Tells how to prevent Mosquitoes from biting you. Teaches Ventriloquism. How to treat Stammering, Suttering and Squinting. How to light a lamp with ice.

GAMBLING, CARD PLAYING AND DICE SHAKING

Tells How Gamblers Cheat. Shows how strangers should act when visiting Gaming Houses or Race Tracks to prevent themselves from being drawn into fake bets. Tells all about the tricks used by gamblers such as: the Four Accomplices. How to make a Card jump out of the Pack. What you should know about Dice. Teetotums—Beware of them. The Patent Safe Game. Tells how to beware of fake pocketbook droppers and Peter Funks, which are men who pretend to sell Watches, Chains and other Jewelry at ruinous sacrifices. Fake auctions, etc.

HOUSEHOLD RECIPES

To Make Catsup That Will Keep 20 Years. This section will be of immense value to the housewife or cook. Tells how to make fine Waffles; Pickle White Walnuts; make Jumbles; Hazel Nut Kisses; Apple Water Ice; Pear Water Ice; Wine Custards; Sausages; Tomato Catsup; Lemon Blanc-Mange; Drop Cakes; Calves feet jelly; Cream for ices; Pickled Cucumbers; Portable Eggs. To preserve any kind of fruit; Lemon Brandy, Mushroom Catsup; Patent Mustard; Pound Cake; Ginger Bread; Fish Sauce; Misers Sauce. To make Catsup that will keep 20 years, etc.

HUNDREDS AND THOUSANDS OF DOLLARS

Cost A Great Deal. By the use of the vast amount of information, such as Instructions, Recipes and Advice given in this book, which covers 300 full pages, an enterprising person can make by fair and legitimate means, hundreds and thousands of dollars. It was for this very purpose that the book was written. To prepare this information and place it before the public in book form, has cost a great deal of labor and expense. This work is really an Encyclopedia and contains much information and many Secret Things. Tells you how to perform some marvelous and wonderful feats. Contains more real Condensed and Concrete Information than could be obtained from the reading of Five or Ten ordinary volumes.



The FIRST PART is devoted to subjects relating to Health, the best means of preserving it, the causes of Decay and Death.

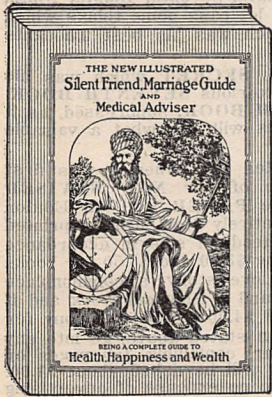
It also tells of the symptoms and the best means for treating nearly every disease and ailment the human body is afflicted with. This work carries some very valuable illustrations showing the ravages of disease upon the different organs of the body. It treats on Physical, and Sexual Ailments. That part of it which is devoted to General Diseases, is invaluable. The author claims to have devoted himself to the study of the Pharmacopoeias of France, Germany, England, and other European countries, with the sole aim of ascertaining their most effectual remedies as well as the best methods of treating diseases. He gives in this work, many New Remedies which are said to be more potent in their action in all diseases in which humanity is liable, than the mineral preparations which form a large part of modern medication. He also explains all about the use of the abundance of Herbs and Plants whose Leaves, Flowers, Roots and Seeds, have been tried and found beneficial in the treatment of disease. He states that in his practice he has not been confined to any particular class of disease; but that he is familiar with the treatment which is indicated in all kinds of chronic ailments to which the human body is liable, such as, Rheumatism, Gout, Dropsy, Heart Disease, Affections of the Chest, Nose, Throat and Air Passages, Derangement of the Liver, Chronic Indigestion, Diseases of the Kidneys and Bladder, Eruptions of the Skin, Nervous Prostration, Cancer and other Blood Diseases, disorders of the Head, general Restlessness, Nervousness, want of Sleep, etc. Any person who may be suffering from any of these, or other ailments, will find this book interesting and valuable.

MATRIMONY

Marriage The Silver Link That Binds Two Hearts Together.—From the earliest ages, the institution of matrimony has been cherished as the Holiest and best of Human Institutions. The wisest and purest in all times have been its most strenuous advocates. In its sacred associations, the Painter and Poet have found their highest visions of beauty; and the Orator and Essayist, a theme most potent in its aspirations of eloquence. History shows that in all ages of the world that those who have married have formed the foundation of a dependable political and social government. Marriage is spoken of as the Silver Link; the Silken Thread that binds two honest and willing hearts to joy. It has been likened to the tuning of two lutes in one key; the melting of two hearts into one; to the blending of the Lily with the Rose, and of the natural with a more heavenly constituency of our nature.

Marriage is spoken of as a Heaven upon earth; Life's paradise, the Soul's earthly quiet; earth's immortality; and as an eternity of pleasure. The history of marriage, which is lost in the night of time, shows that man's joys are increased and his sorrows lessened by marriage; for it is an institution that has been wisely said to double the joys and divide the griefs of earthly existence.

Marriage was given to man for his highest good—that the sweetest and purest; most earnest and heavenly of earthly happiness is to be found in the sacred enjoyments of the home circle. This is substantiated by the united testimony of the wisest and best of all time; by a silent but earnest witness and ardent advocate in every bosom; and finally, by that best of all evidence, the direct and unmistakable testimony of the Great Giver of all good.



This book is furnished bound in Paper and Cloth. The Paper edition is shown above. The Cloth edition is shown on another page.

There are none so bad that matrimony may not redeem; none so bright, and pure, and good, but it will make brighter, purer and better still. So long as aught holy or lovely remains on earth, it will be found in the marriage relation. So long as there is joy, its chosen abode will be within the home circle, and should earth ever become so vile that the spirits of purity and goodness would be impelled to take their leave forever; their last footprints will be on the hearth-stone of the home least depraved, and their last association will be with the sacred characters of husband and wife. That Section of this work treating upon matrimony is worth ten times the price asked for the entire book. It shows why every man should marry. Why every woman should marry. The difficulties of making marriage. How the married may be happy, etc., etc.

(Continued on next page. For order number and price, see five pages ahead)

The Silent Friend, Marriage Guide And Medical Adviser Continued DISSERTATION UPON LOVE

Difficulties Of Getting Married.—There is a dissertation upon Love, showing that Love hath its Magnet, and is the fountain of happiness; also a Treatise on Matrimony, explaining, Why all should marry—Why every man should marry—Why every woman should marry—All may marry—The difficulties of making marriage—The married happy.

Money Making Recipes.—The practical Recipes contained in this work, are worth a great deal to any intelligent person and especially to the one who contemplates marriage. There are in the world today, many persons who would like to make from \$5.00 to \$25.00 a day. If you order and study this book, you need not longer remain a slave, or be held down to a few dollars a week. You can make money by the many wonderful things taught in it.

The Great Secret Of Prosperity.—Who has not had occasion to wonder at the sudden acquired wealth of some enterprising neighbor of his; who, one fine morning, to the surprise of his friends, bought a house or a farm, paid for it in cash; in fact, began to live and dress like a man who had acquired wealth and had the means to pay for what he wanted. Some would have it that he made a fortune speculating in Wall Street; others again that he owned a few shares in the Big Bonanza Silver Mine, which had suddenly quadrupled in value. Other wise-acres knew he had a rich uncle somewhere; in fact, rumors ran thick and fast while the object of all this flutter and speculation kept on enjoying the best of all the world's goods, and did not enlighten others as to the cause of his prosperity. And now, dear reader, it will certainly be to your interest to learn that the Secret of Prosperity and real success which saves every one from a drudging and sacrificing life, is not wealth suddenly gained in Wall Street; nor in gold mines, nor an inheritance from rich relatives. It is Practical Instruction and Reliable Information as well as Valuable Secrets and Recipes such as are contained in books of this kind that helps one steadily onward to Success and Financial Independence.

Charles Schwab, one of America's greatest financiers, says: "The only education worth while is self-education. Show me a man or executive who, in addition to applying himself wholeheartedly to his work, is using his spare time in improving his education, and I will have no hesitancy in saying—There is a man who will make good and go far."

Andrew Carnegie, says: "You cannot push anyone up a ladder unless he is willing to climb a little himself."

Ben Franklin, says: "An investment in knowledge pays the best dividends."

Edison, says: "Instruction by correspondence is the cheapest and best."

If the one whose eye reads what is written here, has been unfortunate in the past or hasn't been successful from a money-earning standpoint, what he needs is IMMEDIATE APPLICATION; for what he does now will govern what he earns and has in the future. This is an important matter; because it involves yourself, those you love, those who are depending upon you, and your own ultimate success. If you slack, or stall, or dodge the issue now, it simply means that you are missing a better position in life, better pay, and better profits for your future. The idea is not to slack, or dodge, or give in to adversity. Decide, and decide now to give this matter immediate and personal attention. You can study this book at home, while going to or from your work or any spare time you may have during your working or leisure hours. Study this book, instead of idling away your time or grieving over your misfortune. It is the duty of every one to grasp opportunity whenever it presents itself; for it may lead on to fortune and success.

THE SEVENTH BOOK.—For the one who watches for opportunity and takes advantage of it, there are always certain ways and certain means of gaining from the Great Storehouse of Nature, valuable information that may be used in a speedy and honorable way. Much of this knowledge is contained on the pages of this book, which the author claims was taken from the SEVENTH BOOK, and that by its use one can be saved from want and poverty. He claims that the Celebrated Jewish Law-giver wrote SEVEN BOOKS. Six of which you may be acquainted with, but the GREAT SEVENTH BOOK, which was a most valuable production, was suppressed by the Council of Nice, in the year of 360; yet in the Fourth, Fifth, Sixth, Seventh, Eighth, Ninth, and Tenth Chapters of Exodus that the Council of Bishops happened to let pass some things which gave a slight knowledge of what the GREAT SEVENTH BOOK, which was his best Thoughts and Teachings, really were.

Secrets Kept Away From Mankind. But his GREAT CENTRAL SECRET which was his CHIEF SECRET of all SECRETS, is given in his Wonderful and Mysterious SEVENTH BOOK and whosoever reads what has been taken from this GREAT SEVENTH BOOK, suppressed, as it was by the Spanish, French, German, Italian, and English Governments will see what a valuable treasure was for a long time kept away from mankind in general.

Should Sell For \$4.00 A Copy.—The author of this work states that when it was first translated that the book sold rapidly at \$25.00 a copy. The price of our NEW REVISED EDITION, bound in cloth is only \$1.75; Foreign 9s. The price of the PAPER BOUND Edition is only \$1.35; Foreign 8s. This is indeed quite a reduction for an entirely New Edition printed on good paper and well bound. This book should really, if it was placed on sale in accordance with other books, sell for no less than \$4.00. Publishers today are asking \$3.00 and \$3.50 for books on fiction by very ordinary and commonplace authors. A worthless love story, a commonplace novel, is sold today by publishers for \$2.50 each. This is a scientific and a technical work and if others had published it in an up-to-date manner, they would have asked \$4.00 or \$5.00 a copy for it. This book contains almost 350 pages and if you doubt what has been stated above, go into any book shop and select a book that is well bound, printed on good paper, containing 350 pages or more and see if you can buy it for \$1.75. The chances are that you will be asked about \$4.00. You understand, of course, that the one who runs a bookstore is put to no expense of advertising or sending his book by mail. The person who buys the book, takes it home himself; whereas books sold by The de Laurence Co. must be featured and advertised at a cost of hundreds and sometimes thousands of dollars. The book must then be sent in a special mailing case, usually by registered mail prepaid; so that after all of the costs of manufacturing, current expenses for clerical help, mailing cases for books, postage, losses, etc. have been deducted, you will realize that there is very little profit in selling a 350 page book bound in cloth for \$1.75. This fact should be clearly understood so that you will realize you are not being imposed upon when this interesting and really valuable book is offered to you at such a low price.

Valuable Information.—There may be one thing you will learn from it that will be worth hundreds of dollars to you. You may learn from this book how to cure yourself of some trouble or disease. You may learn from it how to perform some Secret Thing that will be the means of your making a lot of money; for it teaches Hundreds and Hundreds of different ways to perform some very wonderful and mysterious operations.

(Continued on next page. For order number and price, see four pages ahead)

The Silent Friend, Marriage Guide And Medical Adviser Continued
HIDDEN SECRETS FROM THE SEVENTH BOOK



Old And Curious Writings Of The Cabala. This valuable treatise deals with the Unsealing Of The Cabala. That Section in this work, dealing with this subject contains many rare, curious and unique extracts of singular and valuable writings which were discovered in old Tombs and buried under the ruins of Ancient Temples where they laid undiscovered for hundreds of years; also many hidden Secrets of the old Egyptians believed to have been taken from **THE SEVENTH BOOK** which the author of this work claims was written by the Celebrated Jewish Law-giver and later translated into English from the original Hebrew. All of this is highly interesting to Enquirers; To Thinkers; To Progressive People; To Workers in Metals; to Chemists, and Alchemists; to Occult Students; to Spiritualists; To those who wish to know how to Heal Disease; To those who desire to relieve human suffering; To Lovers of Lost Arts; To Believers in the Science of Natural and Celestial Magic; To Students of Occult and Natural Philosophy. These Old and Curious writings of the Cabala contain many strange and wonderful things which deal with Dreams, Spells, Divination, Enchantments, Incantations, Seers, Wizards, Soothsayers, Charms, Talismans, Amulets, Fortune Tellers, Black and White Art, etc., etc.

Unsealing Of The Ancient Cabala.

Ancient Wisdom.—To all who are in search of the Great Learning of the Ancients, this Section, **THE UNSEALING OF THE CABALA**, will be intensely interesting. It tells you of the Hermetic Arts; Constellatory Arts; The Wonders of Natural and Celestial affinity; The Occult Properties of Stones, Crystals, Herbs, Amulets and Metals. All of this information the author claims was originally taken from Old and Rare Manuscripts which had been hidden in Tombs, Caves and Monasteries where they were zealously guarded from the common people for hundreds and hundreds of years. These secrets from the **GREAT SEVENTH BOOK**, under the Great Seal are, to say the least, unique and interesting. They can now be obtained for a very small sum. This Section, as stated above, contains many Strange and Wonderful Things, that are curious and almost unbelievable by modern men. However, the ancients were wise and knew many Secret and Hidden Things regarding Natural Philosophy, Occultism and Spiritualism as well as the Treatment of Disease, Witchcraft, Dreams, Fortune Telling, Enchantments, and other strange Arts; all of which are now fully explained in simple language in this Wonderful Book which has been placed before the public to experiment with and investigate.

Central Secrets Of The Seventh Book.

Central Secrets Of The SEVENTH BOOK.—As stated above, all of these Rare, Ancient, Practical and Valuable Recipes and Secrets which the Wise Men in past ages guarded with so much care and secrecy are now published in this book so that they may be the Common Property of mankind. Here in this book, according to the statements of its author, are given the Chief Central Secrets of the famous SEVENTH BOOK. If you once ever obtain possession of a copy of this book, you will realize what it is to have a **SILENT FRIEND AND ADVISER** as well as an **OFFICIAL GUIDE TO HEALTH, HAPPINESS, SUCCESS AND WEALTH.**

A Real Friend.—Here is a book to which you can turn in times of trouble. From it you can learn how to overcome your enemies. To it you can turn for advice on disease and bodily ailments. The longer you have it in your possession, the more you will learn to respect and love it as your **ONE SILENT FRIEND.** On every page you will find something interesting; something that **WILL HELP YOU**; something that will **AMAZE AND STARTLE YOU**; something that you have **ALWAYS WANTED TO KNOW.** You will have the greatest desire in the world to try some of the strange things that are told you.

To Know How Soon A Person Will Be Married. Here are a few only of the many curious things dealt with in this particular Section, which treats upon the Unsealing Of The Cabala. How to change the Human Face. How to Change the Color of the Eyes. To render Paper Fireproof, or make it resist water. To make the Human Face grow Old. To make a Room seem Full of Fire and Fearful to behold. To handle Fire without harm. Living creatures drawn together. To Bewitch Dogs and Cats. Charms against Beasts, Charms against Trouble in general, Charms and Incantations against Enemies; against Peril by Fire or Water. The Magic Torch. To produce the appearance of Serpents. The Love Letter Charm. To know if the unborn will be a boy or a girl. To know if a child new born shall live or not. To know how soon a person will be married. To know what fortune your future husband will have. The Magic Virtue of Serpents, Plants, Animals. Amber as an Amulet. The Stone Sapphire. The Art of Fascination, Binding, Sorceries, Lamps, etc.

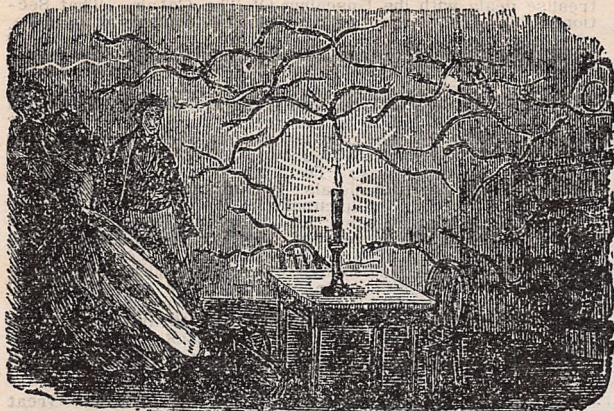
How Cures Are Made.—Treatment and Cure, as operated by the Ancients is both interesting and helpful. They treat so interestingly of the Occult Virtue of things which are inherent in them only in their life time, and such as remain in them even after death. The many cures, as related in this book, which were effected by the Powers of Natural and Celestial Magic are almost too wondrous and strange to believe, and that part of, The Unsealing Of The Cabala, which tells of the means by which Magicians and Necromancers call forth the Spirits after death, will be read with fascinating interest.

A Strong Incantation.—Raphael's Incantation for Raising Spirits, as set forth in, The Unsealing Of The Cabala, is invaluable to any person interested in the subject of Invoking Spirits. **Cagliostro's Incantation To Raise Spirits Without Blood**, is one of the most unusual relations to be found in print. Much is related regarding The Magic Crystal, which is referred to as a Ball of Pure Virgin Glass.

More About The Strange Things Contained In The Unsealing Of The Cabala.—Much could be written here of what is said in this book regarding these wonderful things. It gives Formulas and Recipes for preventing ships from sailing. For preventing papers from being signed. For Making Magic Seals; Magic Serpents; Magic Images. The Hidden Mystery of the Magi. To make Magic Lotions; Magic Rings; Magic Glasses; Magic Numbers, Magic Spells. To transfer printed matter. Divination as practised by the Greeks. How the Dutch made Charms and Gypsies made Philters.

(Continued on next page. For order number and price, see three pages ahead)

The Silent Friend, Marriage Guide And Medical Adviser Continued
THE POWER TO FORETELL FUTURE HAPPENINGS.



Contains More Than Many Books.—It deals with Mesmerism, Animal Magnetism and Electro-Physiology. The Child's Caul, which is a membrane or skin that covers the head of a child, occasionally at birth, which by both the ancients and the Moderns is said to possess remarkable protecting properties, as well as to endow the child with the Power to Foresee and Foretell Future Happenings. This book gives much interesting information regarding Spiritual Manifestations; Spirit Readings; Spirit Mediums; The Science Of Necromancy; Consulting The Oracle; Oracles where Divination by Necromancy was procured; Mysticism according to Dionysius, Persian and Indian Mysteries; The Ancient Druids; The Temple of the Sun; Saul and the Witch of Endor; The Writings of Moses; Chrishna;

Witch Finders; Witches and Witchcraft; The Old Testament Dispensation; How the Magicians of Egypt and Babylon were Baffled by Moses and Daniel; How Balaam and the Witch of Endor were baffled; How Job was assaulted; How the Seven Devils were cast out of Mary Magdalene. How a daughter of Abraham was bound, through Satan, eighteen years. How to make Magic Nerve Ether. How medicines may be introduced into the system without acting on the coats of the stomach or the intestines.

Hidden Secrets. Much is related regarding the following: How to cause ladies to tell their thoughts; How to Magnetize; Catalepto Clairvoyance; Astronomy; The Solar System; Astrology; The Wonders of Alchemy; Transmutation of Metals; To Change Lead into Quicksilver; To Tincture Silver into Gold; Iron changed into Gold; Occult Virtue in Plants, Animals and Metals; Mystery of the Planchette; Astral Physiognomy.

By Cards.—Fortune Telling by Cards is dealt with both intelligently and interestingly. Tells you whether the Queen of Clubs means a dark or a light woman. Whether the 7 of Clubs is an Omen of Good Fortune or Bad Luck. Whether the 6 of Clubs means success or failure in business. The relation of the 5 of clubs to Marriage. What Cards mean disappointments, evil, matrimony. What the Trey of Diamonds means. Tells whether the Ace of Spades are malignant and unfortunate. Any person who is interested in telling Fortunes by Cards will like this book.

Pages Contain Many Wondrous Things.—THE SILENT FRIEND is indeed a curious book. Tells much about many different things that the student of Psychology and Esoteric Subjects would like to know. It treats on Clairvoyance. How to Charm and Catch Animals. How to be a splendid speaker or Orator. How to cure disease by Magical, Celestial and Sympathetic means. Tells how to cause Letters, Papers, etc. to disappear. How to strike fear and terror into the heart of an enemy. Tells of the Zodiac; that wondrous belt in the Starry Heavens. How to prevent Rot and Blight in Potatoes, Fruit, etc. The information given on this one subject might be the means of saving some good farmer hundreds and hundreds of dollars.

Always Investigate. It is to the investigator that the reward belongs. The person who is not afraid to advance; to make a little investment; such as buying a book with the intention of learning something from it, is the one who will get big profits. The person who thinks they know it all and can not learn any more is like a small body of still water which soon, because of its own activity becomes stagnate. Many people today are failures because they would not take advantage of an opportunity when it presented itself. Who would turn their face away from a book which is offered to them for a small amount of money? So small an amount that they could easily earn it in a couple of hours.

IT COST SEVERAL THOUSAND DOLLARS TO PRODUCE THIS BOOK. IT COST HUNDREDS AND HUNDREDS OF HOURS OF HARD WORK BY INTELLIGENT TRANSLATORS, WRITERS, PRINTERS AND BINDERS TO PRODUCE IT. IT IS NOW OFFERED FOR SO SMALL A PRICE THAT ANY MAN OR WOMAN COULD BUY IT FOR WHAT THEY EARN BY TWO OR THREE HOURS' WORK.

Astrology, Lucky Numbers, Lucky Days And Unlucky Days. This Section of the Cabala gives important Astrological advice to females, as well as males. Tells the Fortunate and Unfortunate days of the year. Gives Tables for finding Lucky Numbers. Deals with Omens and Warnings. How to tell the Present, Past, and Future by Cards. Tells whether the 10 of Diamonds when it appears, shows a Voyage or a Loss. An interesting paragraph is one that gives the Recipes for Raising Hair and Whiskers. What to do with the hair when it falls out. Gives Recipes, Formulas and Remedies for Cattle. Remedies for Horses, who are troubled with Sweating; Diarrhoea; Cough; Inflammation of the Lungs; Over worked; Fever, and Jaundice.

TREASURE CASKETS.

Nature's Mysteries.—The author of "THE SILENT FRIEND" claims that this wonderful TREASURE CASKET OF MYSTERIES was written by the Celebrated A. Pharvi. That it was an extraordinary work which contained many Secrets. It became very Rare and Scarce and it is said that the only copy which was in existence sold for a large amount.

The author of THE SILENT FRIEND, says that: "The true seeker for knowledge that desires to fathom the most Hidden Mysteries of Nature, must give his most innermost attention to the material which I, with great care and expense, have compiled in this Volume. With perfect right it lays claim to the title of the Universal Treasure Casket, as it contains, in a limited space, wonders to delight the entire human race. The Merchant, the Citizen, the Laborer, as well as the Youth, the Maiden, the Wife, as well as the Husband, will receive it as a medium to accomplish their most heartfelt desires. But in order to avoid mistakes, and to make this Volume more valuable and



useful to the reader, I have Classified the different material, so as to prevent any misunderstanding that may arise. At the same time this may not be the wrong place to assure my readers, that wonderful as the Secrets are, that I reveal to you, they do not go beyond the Power of Nature; especially over those living creatures that inhabit the air, the earth, and the waters. For as it says,

(Continued on next page. For order number and price, see two pages ahead)

The Silent Friend, Marriage Guide And Medical Adviser Continued

that the Wise, by means of his knowledge shall command the Stars, just so that certain Stars, by means of their Wonderful Influence will aid the possessor of such knowledge. Whoever has not studied the sublime art of Astronomy, must either inquire of one that has, or consult a good Almanac, whenever he wishes to practice any Mystery, that is dependent upon the aspect of the Planets, in order to insure the success of his operations."

"History and ancient chronicles teach us that Charles the Great received a book from the Pope, which consisted of nothing but Figures and Mysterious words; and that he used the same on numerous occasions with unvarying success. The title of this book was (Enchiridium Leonis Papae) Pope Leo's Hand Book, and has maintained its celebrity in spite of the most malignant opposition by skeptical minds. In closing, I must call the attention of the reader to the fact, that he or she will not find anything of a trivial or obscene nature in this book. It is an extract of the most wonderful Writings that have been aided and perfected by the powerful influence of Nature and Art. It is not that I claim all that is herein contained as my own property and invention, for I openly confess that they are but extracts from the Manuscripts of renowned Philosophers, who have collected all that was wonderful in the course of nature. I will vouch for the same, and would not hesitate to make any of the experiments herein described upon my own person."

WHAT THESE TREASURE CASKETS CONTAIN

Treasure Casket Of Mysteries.—Again, we must draw the reader's attention to the fact that our space here is limited so that we cannot tell all the Wonderful Things contained in this really interesting and valuable book. However, a brief synopsis of the Treasure Casket Of Mysteries Follow: It deals with the Natural Love of Man and Woman, that is to say, it gives Secret Recipes and tells what things you are to perform in order to Control and Influence the object of your affections. One page of this Section contains Three Formulas for gaining affections of the one you love. One of these tells how to construct a certain Talisman. There are paragraphs which give information how to discover whether a Maiden has always been faithful to her Vows. How Maidens or Widows can dream of the Man they are to Marry. What a young Man or Widower should do to see the Woman he is to marry, in his Dreams. How to catch large quantities of Fish. Explains fully how to make and construct the Wonderful Talismans of Paracelsus, one of the greatest Philosophers, Adepts and Magicians the world has ever known.

How to construct a Talisman with the Seal of the Sun. How to construct a Talisman with the Seal of the Moon. Talisman with the Seal of Mars. Talisman of Mercury on Wednesday. This Talisman is used for selecting Lucky Numbers, Days, etc. How to construct the Talisman of Jupiter on Thursday. The Talisman of Venus on Friday. Directions are given for the construction of other Talismans with Characters, which the Cabalists have ascribed to the Seven Planets. Teaches how to make Talismans for different things and the days of the week. Explains how to make a Perfume for Sunday under the auspices of the Sun, and how to burn this perfume. How to make a Perfume for Sunday. For Monday, under the auspices of the Moon. For Tuesday, under the auspices of Mars. A Perfume for Wednesday, under the auspices of Mercury. How to make perfumed pills so that they can be burned for Friday under the auspices of Venus. How a Magnetic Powdered Perfume may be made for Saturday under the auspices of Saturn.

Mysterious Words.—Tells how a swindler may be detected by the use of a Mysterious Oracle. Tells of the means which rogues employ to enable them to enter houses unperceived. Explains how to make a Salve by means of which you may expose any part of the Body to the Fire without being scorched. What Mysterious Words you are to say if you wish to have Peace. Contains a Certain Prayer which you are to pray with a contrite heart. Gives a Formula for making Magic Rings which are under the influence of the Seven Planets. Gives the opinions of the Wise Philosophers in regard to Talismans and Mysterious Mysteries. Contains an illustration of a Talisman to be fortunate in Play and Trade. How to make Genuine Celestial Water. The Virtue of this water. The Power of the Balsam Oil, that is made from the dregs of the Celestial Water. Balsam against Pestilence.

Tells of the Sympathetic Powder.—How to make artificial Gold. Methods which have been tried in England. To make the Precipitate of Gold. This Section, which contains a Treasure Casket Of Mysteries, is really intensely interesting. It is so interesting that a person can hardly take his eye from the pages. The contents are so unusual, so startling. It explains everything in ordinary simple language so that Formulas, Recipes, Directions and Instructions, can be understood. Because of this it will not be difficult for any person to experiment with or try the things this unusual book contains.

To illustrate further. It tells of the Charmed Rings against Dropsy. To make Syrup for Long Life. To keep Pigeons and have them Multiply. Regarding the Hermit's Talisman, it states: "It is said that any one going out hunting, and carrying it in his game bag, cannot but shoot something worth while, and bring it home." The Treasure Casket Of Mysteries contains information on how to prevent any one from killing Game. To compel a Thief to return Stolen Goods.

THE LOVERS' GUIDE TO COURTSHIP AND MARRIAGE

Why There Are So Many Unmarried.—That Section of this book dealing with Love, Courtship and Marriage is beyond doubt, one of the most interesting and valuable ever written on the subject. It tells the proper age for marrying. Why there are so many unmarried adults in Christian Communities. Why there are so many old Bachelors. Why young men with every advantage of Person and Fortune, who fall deeply in love, fail to gain the object of their affections. Tells why some ladies are obliged to remain Single for want of an opportunity to procure husbands. Homeliness no drawback to marriage. What a young man should do if he finds himself fascinated at first sight, by a lady. How a man may become a laughing-stock if he imagines that an everlasting fund of small talk is enough to captivate a woman. How some men ruin their chances by believing that the Secret of Making Love lies in flattery. What a man should do when he goes in quest of a wife. Tells why a covetous man should avoid marrying a generous hearted girl. Why a generous man should have a frugal wife. Why a jealous man should never marry a handsome woman. Advice to the lover who has been accepted and later rejected.

The Lovers' Guide.—That Section of this work, containing The Lovers' Guide, contains plenty of good advice for both men and women. What it tells the one who has been Disappointed in Love, that is, when a man falls deeply in love, and suffers a passion to grow upon him until it has become, in a measure, a part of his life, and then receives an unqualified negative, refusal of marriage, is valuable. Explains why personal beauty is not essential to a successful conquest. When a man is manly. What constitutes a wholesome and attractive woman. Tells why gloom is a hand-maiden of restraint, and dislike is its offspring.

The rules and advice given in this Section will be of great help.

FAMOUS BEAUTY SECRETS

To Obliterate Wrinkles.—This Section gives advice and instruction by which, the author states, that every girl or woman may become handsome at a trifling cost. It tells how to beautify the complexion. To give grace and activity to the form. To obliterate wrinkles. Maidens bloom. A beautiful bosom. For too large a development of the bosom. Beautiful eyes. Beautiful mouth. Beautiful hands. How to secure a good head of hair. To prevent hair from falling. To prevent hair from turning gray. To make the hair silk-like and glossy. What fashionable women use to make them beautiful. To remove superfluous hair. To remove yellow spots or blotches. To color gray hair black or brown. Method of applying the dye. To cure blackheads or flesh worms. To cure freckles. To remove tan, etc. (Continued on next page)

(For order number and price, see next page)

**The Silent Friend, Marriage Guide And Medical Adviser Continued
GREAT MONEY MAKING RECIPES**

Turkish Frozen Perfumes.—By the aid of the Secrets and Recipes contained in this book, an energetic person of ordinary intelligence, would make for themselves considerable money. This Section shows how to make Violet Writing Ink. How to make Turkish Frozen Perfumes, Magic Copying Paper. Kill rats without traps or poison. How to catch wild animals. To make hens lay the whole year. How to raise a Mustache. How to make Black Ink, Red Ink, Yellow Ink, Green Ink, Gold Ink, Silver Ink. What to do for sick canaries. How to make maple sugar without maple trees. The multiplying letter writer by which about One Hundred letters can be copied from a single letter. All these and many more are contained in this Section.

THE SOMATIC CONJURER

Spiritual Vision Or Second Sight.—This Section deals with some of the most remarkable things ever published. The person who performs them will be believed by many to possess Spiritual Vision or Second Sight. The directions for producing certain phenomena are intensely interesting. Deals with Ventriloquism, Illusions, etc. Tells how two persons can perform acts that make them appear to have Spiritual Vision. Tells how a person when Blind Folded can answer questions and describe articles. How they can, with their back turned to you, and securely blind folded, describe anything you hold in your hand, whether it is a Bracelet, Pocket Knife, Umbrella, Bank Note, Keys, etc. This Section dealing with The Somatic Conjuror also deals with Second Sight and Sleight Of Hand. Explains the Worsted Ball and the Marked Coin. The Magic Cone and Glass of Wine. The Magnetized Cane. The Fish and ink Trick. The Three Spoons. The Gamesters. The flying coin. To knock a tumbler through a table. Magic money. How to let twenty gentlemen draw twenty cards, and to make one card every man's card. Catch money from the air. To produce a cannon ball from a hat. The ring and stick. To make an egg stand on one end on a table or looking glass. The Twenty-Cent Trick.

The Mysterious Handkerchief. The mysterious writing. The art of producing music from glasses. Any person with this book in his possession, will be able to perform many Mysterious and intensely interesting things. If you once possess these Mysteries and know how to operate these things, you will be able to make money and become extremely popular.

SECRET OF SUBDUING VICIOUS HORSES

Run-away Horses Stopped Instantly.—The author says that this secret is founded upon a system of Philosophy that is universal in its application: that it extends to all of the animal kingdom: that in regard to the horse, it consists in convincing him that you are his superior, and have absolute power over him. That the System itself is somewhat akin to Animal Magnetism or Hypnotism in its effect; but that the process is widely different. That it consists, first by Charming the Horse by a certain Powder. This Powder, and where it is obtained, is explained by the author. This Section on handling horses treats on the following: the process of taming a very wild horse, which was never handled. Method of learning a horse to pace. Horsemanship, etc., etc. Also contains detailed instruction for Horse Taming and Horse Training. Tells how to instantly stop run-away horses. How to teach a horse to kiss. How to make a horse fetch and carry. How to make a horse fire off a pistol. How to make a horse follow you. Gives advice to farmers for the management and training of animals. The instructions here given for the education and care of domestic animals is valuable. Tells how any animal on the farm may be taught to come on being called instead of hunted for, and chased home when wanted. Why each animal should be given a name. The author claims that this custom is observed with the Sheep in Greece, and that the Shepherd has only to call any one he wants, and the animal will instantly leave its pasturage and its companions and run to the Shepherd. Why animals on the farm run away when their owners approach. How cattle can be kept from learning to jump fences. How to break steers.

The Horse Owners' Guide.—This Section, The Horse Owners' Guide and Farrier, by a celebrated Veterinary Surgeon is, by the author, said to contain some of the most efficient Remedies for Diseases to which the horse is subject. He, the author, states that he has used them for years with unparalleled success. Some of the Remedies contained in this Section follow. Remedy for Colic. For Bots. For Distemper. Lung Fever. Rheumatic Liniment. Cuts and Wounds of all kinds. Sprains and Swellings. Glanders. Saddle or Collar Liniment. Liniment to set the Stiff Joint on a horse. Eye water. Liniment for Windgalls, Strains and Growth of Lumps on man or beast. Horse Powder. Poll Evil or Fistula. To make hair grow on man or beast. Cholera. Cure for the Heaves. Cure for the Founder. Bone Spavin or Ring Bone. How to tell a horse's disposition, age, etc.

Animal Training.—This Section deals with the principles of animal training. Shows the difference between instinct and reason and how animals can be made to go through a certain series of motions, after a certain fashion, without knowing why they are performing or what the result will be. Shows how to train watch dogs. Performing Dogs. Trick Dogs. To train a dog to walk erect. To dance. To train a dog to skip the rope. To beg. To sneeze. To speak. To fetch and carry. To bring his tail in his mouth. To walk on stilts. To walk on his fore legs. To teach a dog to sing. The sugar trick. To feign death.

Education of Cats.—This Section explains fully how cats may be taught to turn the handles of a little organ. To turn a spinning wheel. To pull a bell rope. To fire a pistol and other tricks such as: to ring a bell. This Section also shows how to train goats and wild animals in general such as a squirrel. Shows how to train bears so that they will perform. Shows how to educate and train hogs. Tells how birds may be taught a number of amusing feats such as to come and go at command.

The Cheapest And Best Book Of Its Kind Ever Sold

**THE SILENT FRIEND, MARRIAGE
GUIDE AND MEDICAL ADVISER**

Price For One Or More Copies Bound In Cloth

ORDER NO. 4400-C. PRICE for One copy of The Silent Friend, Marriage Guide and Medical Adviser bound in Cloth, \$1.75; Foreign 9s.
PRICE for Two copies bound in Cloth, \$3.25; Foreign 17s.
PRICE for Three copies bound in Cloth, \$4.75; Foreign £1 5s.
PRICE for Six copies bound in Cloth, \$8.00; Foreign £2.
PRICE for Twelve copies bound in Cloth, \$14.00; Foreign £3 11s.

Price For One Or More Copies Bound In Paper

ORDER NO. 4400-P. PRICE for One copy of The Silent Friend, Marriage Guide and Medical Adviser bound in Paper, \$1.35; Foreign 7s.
PRICE for Two copies bound in Paper, \$2.50; Foreign 13s.
PRICE for Three copies bound in Paper, \$3.50; Foreign 18s.
PRICE for Six copies bound in Paper, \$6.00; Foreign £1 10s.
PRICE for Twelve copies bound in Paper, \$10.00; Foreign £2 10s.

Pow-Wows Or Long Lost Friend

Whosoever Carries This Book With Him Will
Have Wonderful Remedies For Man As Well As Animals.

New Edition Issued At The Request Of A Large Number Of Persons

"Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." (50th Psalm)



The author in the Preface of this book says: I would have preferred writing no preface whatever to this book, were it not indispensably necessary, in order to meet the erroneous views some men entertain in regard to works of this character. The majority, undoubtedly, approve of the publication and sale of such books, yet some are always found who will persist in denouncing them as something wrong. This latter class I cannot help but pity, for being so far led astray; and I earnestly pray everyone who might find it in his power to bring them from off their ways of error. It is true, whosoever taketh the name of Jesus in vain committeth a great sin. Yet, is it not expressly written in the Fiftieth Psalm, according to Luther's translation: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." In the Catholic translation, the same passage is found in the Forty-ninth Psalm, reading thus: "Call upon me in the day of thy trouble, and I will deliver thee, and thou shalt glorify me."

Where is the remedy which has ever cured or banished the panting or palpitation of the heart?

Where is the remedy which ever banished a wheal? Where is the remedy which ever banished the fits? Where is the remedy that can cure mortification when it once seizes a member of the body? Remedies and a great many more mysterious and wonderful things, are contained in this book; and I could take an oath at any time that I have successfully used the prescriptions in this book.

his fellow-man, is guilty of the loss to himself all hope of salvation. Such men refuse to call upon the Lord in their trouble, although He especially commands it. If men were not allowed to use sympathetic words, nor the name of the MOST HIGH, it certainly would not have been revealed to them; and what is more, the Lord would not help where they are made use of. God can in no manner be forced to intercede where it is not his divine pleasure.

Another thing I have to notice here: There are men who will say, if one has used sympathetic words in vain, the medicines of doctors could not avail any, because the words did not effect a cure. This is only the excuse of physicians; because whatever cannot be helped by sympathetic words can much less be cured by any doctors.

I could name at any time that Catholic priest whose horse was cured with mere words; and I could also give the name of the man who did it. I knew the priest well; he formerly resided in Westmoreland county. If it was desired, I could also name a Reformed preacher who helped several people of the fever, merely by writing them some Talismans and other strange figures for that purpose; and even the names of those persons I could mention. This preacher formerly resided in Berks county.

If men but use out of this book what they actually need, they surely commit no sin; yet woe unto those who are guilty that anyone loses his life in consequence of mortification, or loses a limb, or the sight of the eye! Woe unto those who misconstrue these things at the moment of danger, or who follow the ill advice of any one who might teach them not to mind what the Lord says in the Fiftieth Psalm,

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Woe unto those who, in obeying the directions of anyone, neglect any means offered in this book in accordance with the word of God, against mortification, or inflammation, or the wheal. I am willing to follow any intelligent man in all reasonable things, yet when I am in danger and he advises me not to use any prescriptions found in this book, in such a case I shall not obey him. And woe also unto those who use the name of the Lord in vain and for trifling purposes.

I have given many proofs and testimonials of the usefulness of this book, and I could yet do it at any time. I sell my books publicly, and not secretly, as other mystical books are sold. I am willing that my book should be seen by everybody, and I shall not secrete or hide myself from anyone. I, John George Hohman, too, have some knowledge of the Scriptures, and I know when to pray and call unto the Lord for assistance. The publication of books (provided they are useful and morally right) is not prohibited in the United States, as is the case in other countries where kings and despots hold tyrannical sway over the people. I place myself upon the broad platform of the liberty of the press and of conscience in regard to this useful book, and it shall ever be my most heartfelt desire that all men might have an opportunity of using it to their good, in the name of Jesus.

Given at Rosenthal near Reading, Berks county, Penn., on the 31st day of July, in the year of our Lord, 1819. JOHN GEORGE HOHMAN, Author and original publisher of this book.

NOTE. The descriptive matter on these pages has been drawn from the text matter contained in "Pow-Wows Or Long Lost Friend," and beyond the exercise of all due care to insure accuracy no responsibility is assumed by The de Laurence Company.

(Continued on next page. For order number and price, see three pages ahead)



TESTIMONY THAT I, JOHN GEORGE HOHMAN
 Have Successfully Applied The Prescriptions In
Pow-Wows Or Long Lost Friend



Benjamin Stoudt, the son of a Lutheran schoolmaster, at Reading, suffered dreadfully from a wheal in the eye. In a little more than 24 hours this eye was as sound as the other one, by the aid I rendered him with the help of God, in the year 1817.

Henry Jorger, residing in Reading, brought to me a boy who suffered extreme pain, caused by a wheal in the eye, in the year 1814. In a little more than 24 hours I, with the help of God, have healed him.

John Bayer, son of Jacob Bayer, now living near Reading, had an ulcer on his leg, which gave him great pain. I attended him, and in a short time the leg was well. This was in the year 1818.

Landlin Gottwald, formerly residing in Reading, had a severe pain in his one arm. In about 24 hours I cured his arm.

Catharine Meck, at that time in Alsace township, suffered very much from a wheal in the eye. In a little more than 24 hours the eye was healed.

Mr. Slvis, of Reading, came to my house while engaged at the brewery of my neighbor. He felt great pain in the eye, caused by a wheal. I cured his eye in a little more than 24 hours.

Anna Snyder, of Alsace township, had a severe pain in one of her fingers. In a little more than 24 hours she felt relieved.

Michael Hartman, Jr., living in Alsace township, had a child with a very sore mouth. I attended it and in a little more than twenty-four hours it was well again.

John Bingeman, of Ruscombmanor, Berks county, had a boy who burnt himself dreadfully. My wife came to that place in the fall of the year 1812. Mortification had already set in—my wife had sympathy for it, and in a short time the mortification was banished. The boy was soon after perfectly cured and became well again. It was about the same time that my wife cured John Bingeman's wife of the wild-fire, which she had on a sore leg.

Susanna Gomber had a severe pain in the head. In a short time I relieved her. The wife of David Brecht also felt a severe pain in the head, and was relieved by me in a short time.

John Junkins' daughter and daughter-in-law both suffered very much pain in the head, and his wife, too, had a sore cheek, on which the wild-fire had broken out severely. The headache of the daughter and the daughter-in-law was banished by me; and the wild-fire of the wife was cured in some seven or nine hours; the swelled cheek burst open and healed very fast. The woman had been laid up several days already on account of it. The family of Junkins live at Nackenmixon, but Brecht and Gomber reside in and near Reading. Nackenmixon is in Bucks county. The four last mentioned were cured in the year 1819.

The daughter of **John Arnold** scalded herself with boiling coffee; the handle of the pot broke off while she was pouring out coffee, and the coffee ran over the arm and burnt it severely. I was present and witnessed the accident. I banished the burning; the arm did not get sore at all, and healed in a short time. This was in the year 1815. Mr. Arnold lived near Lebanon, Lebanon county, Penn.

Jacob Stouffer, at Heckak, Bucks county, had a little child who was subject to convulsions. I sold him a book containing the 25 letters, and he was persuaded by his neighbor, Henry Frank-enfield, to try these 25 letters. The result was that the child was instantaneously free from convulsions and perfectly well. These letters are also to be found in this book.

John Algaier, of Reading, Penn., had a very sore finger. I used sympathy to banish the wild-fire and to cure the finger. The very next morning the wild-fire was gone; he scarcely felt any pain, and the finger began to heal very fast. This was in 1819.

This book is partly derived from a work published by a Gypsy, and partly from Secret Writings, and collected with much trouble, from all parts of the world, at different periods, by myself, **John George Hohman**. I did not wish to publish it; my wife, also, was opposed to its publication; but my compassion for my suffering fellow-men was too strong, for I had seen many a one lose his entire sight by a wheal, and his life or limb by mortification. And how dreadfully has many a woman suffered from mother-fits! And I therefore ask thee again, oh friend, male or female, is it not to my everlasting praise that I have had such a book printed? Do I not deserve the rewards of God for it? Where else is the physician that could cure these diseases?

A Prayer. The Lord bless the beginning and the end of this work, and be with us, that we may not misuse it, and thus commit a heavy sin! The word misuse means as much as to use it for anything unnecessary. God bless us! Amen. The word Amen means as much as that the Lord might bring to pass in reality what had been asked for in prayer.—**John George Hohman.**

NOTE. There are many in America who believe neither in a hell nor in a heaven; but in Germany there are not so many of these persons found. I, **John George Hohman**, say: "All this is done by the Lord and I think very little of any one who denies it."

(Continued on next page. For order number and price, see two pages ahead.)



Who-So-Ever Carries This Book

Contains a collection of the Most Wonderful and Valuable Art and Remedies for man as well as Animals with many proofs of their virtue and Efficacy in Healing Diseases, Etc. The greater part of them were never published until they appeared in print, for the first time in the United States, in the year 1820, by the celebrated Author and Necromancer, John George Hohman, who claims that Who-so-ever carries this little book with him is safe from all his enemies, visible or invisible, and whoever has this book with him cannot die without the Holy Corpse of Jesus Christ, nor drown in any water, nor burn in any fire, nor can unjust sentences be passed upon him.

Here are a few of the contents of this fine work: How To Compel a Thief to Return Stolen Things, How to Extinguish Fire Without Water, How to Destroy Witches, How to Stop Blood, How to Find All Kinds of Metals, To Banish All Kinds of Pain, To Compel a Thief to Stand Still, How to Fasten or Spellbind Anything, and Many Other Rare and Valuable Secrets Never Before Discussed. Treats on Persian

and Indian Mysteries, Superstition of the Druids, Saul and Witch of Endor, Interior of Temple of the Sun, Etc. (For further description of Contents, see Index.)

FAITH IN HOHMAN. This Work is reissued at the request of a large number of persons who place implicit faith in Hohman's writings. The de Laurence Company does not, of course, hold itself responsible for any statement made in this book, which according to the author, was first published by himself many years ago. The de Laurence Company has simply reproduced the author's own statement as contained in the preface of his book, as well as the Index of the different articles contained on its pages.

INDEX TO THE ARTS AND REMEDIES CONTAINED IN POW-WOWS OR LONG LOST FRIEND

Preface to the first edition of this useful Book
 Testimonials of cures performed by the Author
 Postscript and Prayers, by the Author
 A good remedy for hysterics
 Another remedy for hysterics
 A certain remedy to stop bleeding
 A remedy to prevent falling away
 Another remedy to be applied when anyone is sick
 A good remedy for worms
 A good remedy against slander
 A good remedy for the colic
 A good remedy for the fever
 To attach a dog to a person
 A good remedy for heart palpitation
 A precaution against injuries
 To make a Wand for searching for iron or water
 How to obtain things which are desired
 A sure way of catching fish
 A safe remedy for various ulcers, etc.
 A good remedy for mortification and inflammation
 To prevent malicious persons from doing injury
 To destroy bots or worms in horses
 Remedy for the poll-evil in horses
 A good remedy for wounds and burns
 A good remedy for the wild-fire
 To stop pains or smarting in a wound
 To destroy warts
 Another remedy for the whooping cough
 A good remedy to stop bleeding
 A good remedy for the toothache
 How to walk and step securely in all places
 A good remedy for the colic
 How to banish the fever
 A very good plaster
 To make a good eye-water
 A good remedy for the white swelling
 A remedy for epilepsy
 To stop bleeding
 A remedy to relieve pain
 A good remedy for the toothache
 To remove bruises and pains
 A passage from the famous book of Albertus Magnus
 Another passage from the book of Albertus Magnus
 Remedy for fits or convulsions
 Remedy for the headache
 To mend broken glass
 How to make cattle return to the same place
 Another method of making cattle return home
 To prevent the Hessian fly from injuring wheat
 To prevent cherries from maturing before Martinmas
 Stinging nettles—good to cause fish to collect
 Heliotrope, a means to prevent calumniation
 To heal a sore mouth
 A good remedy for consumption
 Swallow-wort
 For the hollow horn in cows
 A good means of destroying wheat in the eye
 To make chickens lay many eggs
 Words to be spoken while making Divinatory Wands
 How to destroy a tape-worm
 A good remedy for the botts in horses
 How to cure a burn
 Remedy for the bite of a snake
 Security against mad dogs
 To remove pain and heal up wounds
 Remedy for fever, worms and the colic

Remedy for weakness of the limbs
 Another remedy for weakness
 To make horses that refuse their feed eat again
 A good method of destroying rats and mice
 Remedy for any excessiveness or wen on a horse
 How to prepare a good eye-water
 How to cause thieves to stand still
 Remedy for the sweency in horses
 How to make molasses
 To make good beer
 Remedy for epilepsy
 Another way to make cattle return home
 A good remedy for sores
 Remedy for wounds
 To make oil out of paper, good for sore eyes
 To destroy crab lice
 To prevent the worst kind of paper from blotting
 A good remedy for the gravel
 A good remedy for those who cannot keep their water
 To remove a wen during the crescent moon
 To destroy field mice and moles
 To remove a scum or skin from the eye
 For deafness, roaring or buzzing in the ear, etc.
 A good way to cause children to cut their teeth
 For vomiting and diarrhoea
 A good remedy for weakness of the limbs, etc.
 For dysentery and diarrhoea
 Remedy for the toothache
 Advice to pregnant women
 Remedy for the bite of a mad dog
 A good means to increase the growth of wool, etc.
 A well-tried plaster to remove mortification
 A good remedy for the poll-evil in horses
 For the scurvy and sore throat
 A very good plaster
 To stop bleeding
 For gaining a lawful suit
 For the swelling of cattle
 An easy method of catching fish
 A very good and safe remedy for rheumatism
 A good way to destroy worms in bee-hives
 Recipe to prevent gun barrels from rusting
 To make a wick which is never consumed
 A morning prayer before entering upon a journey
 To prevent witches from bewitching cattle, etc.
 To extinguish fire without water
 To prevent bad people from getting about cattle
 How to fasten or spell-bind anything
 Another way of fastening or spell-binding
 A benediction to prevent fire
 How to relieve persons or animals bewitched
 To protect houses against sickness and theft
 Against mishaps and dangers in the house
 A direction for a gypsy sentence, etc.
 Against evil spirits and all manner of witchcraft
 Against swellings
 How to treat a cow after the milk is taken from her
 Against adversaries and all manner of contention
 Against danger and death
 Another method of treating a sick cow
 Against the fever
 To spell-bind a thief
 Another way to spell-bind thieves
 To effect the same in less time
 To release spell-bound persons
 To compel a thief to return stolen goods
 A benediction for all purposes

(Continued on next page)

NOTE. For Order Number and Price of the latest edition bound in Extra Quality Paper and stamped in Dead Black Ink, see next page.

TO WIN EVERY GAME ONE ENGAGES IN

To be given to cattle against witchcraft

How to tie up and heal wounds

To take the pain out of a fresh wound

A benediction against worms

AGAINST EVERY EVIL INFLUENCE

To retain the right in court and council

To stop bleeding at any time

A peculiar sign to keep back men and animals

A charm to be carried about the person

To charm enemies, robbers and murderers

A charm against firearms

Protection against all kinds of weapons

To charm guns and other arms

To prevent being cheated, etc.

A very effective charm

A very safe and reliable charm

A good charm against thieves

How to recover stolen goods

A well-tried charm

Another well-tried charm against fire-arms

A charm to gain advantage of a man

A benediction for and against all enemies

The Talisman

To prevent anyone from killing game

To compel a thief to return stolen goods

A charm against powder and ball

Unlucky days

Concluding prayer

A certain remedy for epilepsy

A salve to heal up wounds

Plagues, their medicinal properties

Sweet oil, its virtues

Remedy for dropsy

Remedy for the lock jaw

For the sting of a wasp or bee

Diarrhoea, mixture

Soap powders

To dye a fine scarlet red

To dye a permanent blue

To dye a green

Physic ball for horses

Physic for cattle

Sedative and worm ball for horses

Astringent ball for looseness in horses

Mixture for ulcers and all foul sores

Yellow water in horses

A valuable recipe for galls—windgalls in horses

Wind-broken horses

To be given to cattle against witchcraft

To make a Wand for searching for iron or water

How to make cattle return to the same place

A good remedy for consumption

To make chickens lay many eggs

Words to be spoken while making Dirinatory Wands

Remedy for fever, worms and the colic

How to cause thieves to stand still

A good remedy for those who cannot keep their water

Advice to pregnant women

An easy method of catching fish

To prevent witches from bewitching cattle, etc.

How to fasten or spell-bind anything

Another way of fastening or spell-binding

How to relieve persons or animals bewitched

Against evil spirits and all manner of witchcraft

How to treat a cow after the milk is taken from her

To release spell-bound persons

Against every evil influence

A charm to be carried about the person

A charm against firearms

A very effective charm

A very safe and reliable charm

A well-tried charm

The Talisman

A charm against powder and ball

POW-WOWS OR LONG LOST FRIEND

Price For One Or More Copies Of New Edition

ORDER NO. 4399-P. PRICE for One copy of Pow-Wows Or Long Lost Friend, bound in Extra Quality Paper, \$1.00; Foreign 5s 6d.

PRICE for Two copies bound in Extra Quality Paper, \$1.75; Foreign 10s.

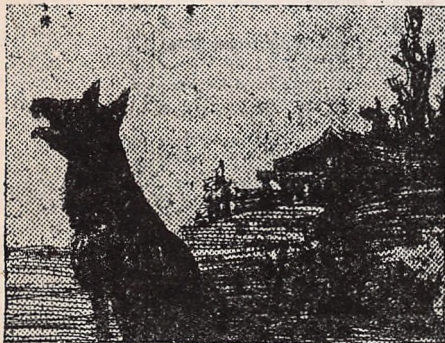
PRICE for Three copies bound in Extra Quality Paper, \$2.25; Foreign 13s.

PRICE for Six copies bound in Extra Quality Paper, \$4.00; Foreign £1 5s.

PRICE for Twelve copies bound in Extra Quality Paper, \$7.00; Foreign £1 17s.

GOOD AND BAD OMENS OF THE DOG

By L. W. de Laurence



There is no question but what a dog, in a certain sense, is a medium or instrument through which both good and bad omens are manifested. In view of the great devotion which a dog has for its master as well as its keen scent, it is not to be wondered that much folk-lore, which some foolishly term superstition, has accumulated around it.

Everybody is familiar with the superstition about the dog baying at the moon being an omen of death, and if it howls twice and stops it is for a man; if three times, a woman.

Did you know, that if you make a wish on seeing a spotted dog, and you do not see it again, you will get your wish?

If a girl dislikes dogs, she will never get a good husband.

If you meet a mastiff dog, and it makes friends with you, you will soon meet some one who will prove a good true friend to you.

It is bad luck to give a dog away.

If you accidentally step on a dog, there will ensue a change in your vocation.

A little white dog is supposed to be a messenger of coming evil.

Another interpretation of the dog howling heavenward is that it fore-tells a great fire disaster or a calamity of some kind. In slavery times the Negroes thought that if they wanted to keep dogs from scenting their tracks, they should go to the graveyard, get some dirt out of a grave and rub their feet with it.

It is bad luck to meet a barking dog early in the morning.

The lively barking of dogs in Lent is a sign of a wedding to which there is much objection.

If a dog dies under your house, it is a sign that you will soon move to another residence.

The Indians offered up a small dog when a child lay sick, supposing the dog to be the cause.

It is good luck to have a dog return after it has been driven away.

If the pet dog is unhappy, its master is the same.

To encounter a Mongrel dog, is to expect sickness in the family.

In ancient Persia if one was dying a dog was brought in to drive away the waiting demons.

It is unlucky for a dog to pass between a couple who are going to be married or between two friends.

If your dog leaves home, as some dogs have a habit of doing, you can make him stay home by placing a few hairs from the end of his tail under the steps at the entrance to your home.

If on entering a strange house a dog should make much of you, especially if it should lay its head on your lap, you are going to meet a man who will be a strong and faithful friend.

It is good luck to be followed by a dog if it comes of its own accord.

For a strange dog to track up a newly scrubbed porch is a sign the family will move soon.

When you pick out a friend do not take the man whose dog never wants to follow him. Also beware of the man your dog refuses to make friends with.

If a pet dog utters inarticulate sounds as if trying to speak you will hear news.

Dogs rubbing their noses on the floor is a sign of windy weather.

The ancient Gauls believed a dog knew of its master's death, no matter how far they were separated.

It is a good sign if a dog approaches a sick person, but a bad omen if it walks away or refuses to make friends for a sleeping dog to bark is supposed to be a sign of impending ill.

If a strange dog follows you wagging its tail you will receive a letter.

If a dog wallows on his back, he is said to be measuring somebody's grave.

The southern Negroes hate the hound. They say it used to be a nice sleek watch dog which Adam left to guard the gate of Paradise, but it went snuffing around to find a hare or rabbit and let the old devil sneak in. Then the Lord said it should be a dog no longer, but a hound, always hunting and always starving, so to hear a hound is a bad sign.

In ancient Egypt, to put a dog to death, was as if you murdered your grandfather.

The ancient Persian would never kill a dog, for as if he did he would slay his own soul, and the effects of the act would continue to the ninth generation.

In Japan it is unlucky to kill a dog.

A Chinese will not kill a pariah dog; to do this is the sign of a terrible calamity.



Five Persons Hypnotized At One Time

Photograph Showing Hypnotic Work Of Solomon E. Forskin. Read Testimony Below

The de Laurence Co.
Chicago, Ill.

Spanish Honduras, Central America.
March 30th, 1923.

Gentlemen: I am sending you by registered mail under separate cover, a photograph taken from life of my Hypnotic and Mesmeric work which I learned by studying your books. If you wish, you may reproduce the same with the statement that I am your student and that I highly recommend your books to any interested person. In the near future you will receive other orders from me. Wishing you every success, and assuring you that I am more than thankful that I studied your books, I am Faithfully yours, Solomon E. Forskin.

de Laurence's Books On Hypnotism Have Outsold All Others

de Laurence's books on Hypnotism have out-sold all others on the subject. In them you will find the actual instruction that is necessary to make men and women magnetic so that they can exert a controlling influence over those with whom they are brought in contact. All of this is worked out into clear principles that apply to every form of business and social life. Step by step de Laurence, writing from perhaps a broader personal experience than any other writer of Hypnotism and Personal Magnetism, tells you how to use the most successful methods known. The variety of practical points covered by this great author can only be appreciated by a careful study of his books.

Nothing quite so plain or complete as de Laurence's books on Hypnotism have ever been published on the actual principles of this wonderful subject. Student after student has written us letters telling of the wonderful results obtained after studying his books. We have, from time to time, published some of these testimonials. Excerpts from a few of the letters which we have received regarding de Laurence's books are published elsewhere.

New Opportunities. de Laurence's books open up new opportunities for everyone in the business as well as the social world. For over twenty-five years de Laurence has devoted virtually his entire time to writing books which really teach the student. He is today a specialist on this subject, who has an international reputation. He explains everything and shows you exactly what to do, how to do it, and when to do it. His works explain and illustrate the fundamental principles. So plainly are they placed before you that you can easily understand and use them.

In view of the fact that his works have had a steady sale all over the world for almost a quarter of a century anyone interested in these subjects can order one of his books with full assurance that they will receive a reliable and standard work on the subject. Again, the important fact should not be overlooked that whenever you order one of de Laurence's books on Hypnotism we send you FREE WITHOUT ANY CHARGE WHATEVER his famous Secret Method Of Hypnotism which has never been published in book or pamphlet form. For further particulars regarding this free offer, read elsewhere on these pages.

Another Remarkable Testimonial For de Laurence's Books

THE de LAURENCE CO.
CHICAGO, ILL., U. S. A.

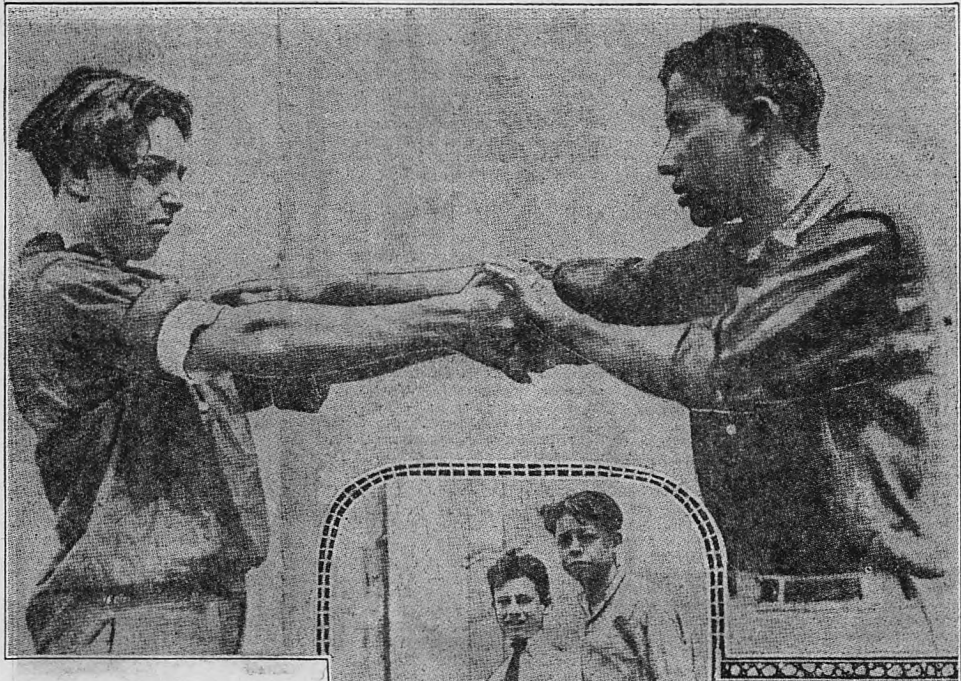
MANZANILLA, CUBA.
MARCH 1st, 1924.

GENTLEMEN: I think it time that I should send and let you know what your study has done for me. Sir, in the year 1908 while I was in Panama employed as an inspector, a friend of mine showed me a letter from your firm. He also informed me that he was studying your Occult and Spiritual Books.

I copied your address and sent for "INDIA'S HOOD UNVEILED." ORDER NO. 4356, PRICE \$2.00; FOREIGN 10s. I also have "THE GREAT BOOK OF MAGICAL ART, HINDU MAGIC AND EAST INDIAN OCCULTISM." By de LAURENCE, ORDER NO. 4301, PRICE \$10.50; FOREIGN £2 5s.

I have advanced until in the year 1912 and 1913 I took my examination here in Cuba, and I passed 95 per cent. Today I am Professor of Sciences and Medicine, I am doing no other work for a living and am making greater progress every day. I can, therefore, recommend de Laurence's books to the world, and any one who would like to be a professor of these Sciences need study no other books but de Laurence's. I therefore ask you to publish this to the world as I want no other teacher but de Laurence. PLEASE PUBLISH SAME AND OBLIGE.

Note. The above testimonial is on file in our office.



Reproduced From The
New Orleans Item Magazine
Of Sunday, August 5, 1923

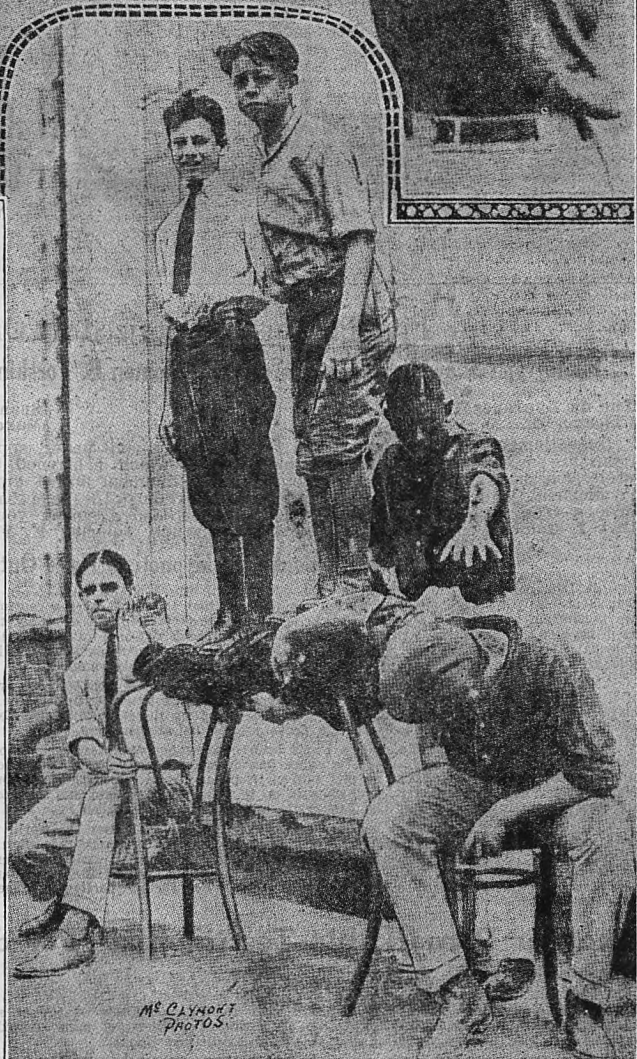
As shown on these pages, Joe Tim Burrell is a young man, only 23 years old, employed in the mailing room of the New Orleans Item. He learned to hypnotize from one of de Laurence's books. Below will be found a letter from him under date of Aug. the 9th, 1923. On this date he mailed The de Laurence Co. a copy of the New Orleans Item Magazine in which the illustration and article reproduced herewith was published. The letter from Joe Tim Burrell to The de Laurence Company follows:

The de Laurence Co.
Chicago, Ill., U. S. A.

Gentlemen: Only a line telling you of my great success. You will please find enclosed a copy of The New Orleans Item Magazine of Sunday, August 5th, containing a picture of my hypnotized subject as well as a "write up."

I have found Hypnotism to be the best study of all and know now that your books are the finest in the U. S. A.

You may use my story for the sale of your books. Yours for success. Joseph Tim Burrell, New Orleans, La., Aug. 9, 1923.



MR. CLYNBOTT
PHOTOS

**Joe Tim Burrell, New Orleans Hypnotist
Performs Wonderful Hypnotic Feats On His Fellow-Workmen
Young Burrell Learned To Hypnotize By Studying de Laurence's Books**

(Continued on next page)

ITEM'S MAILING ROOM EMPLOYEE

Puts Steel Needle Through Cheek Of Hypnotized Subject Then Thrusts Needle Through A Fold Of Skin In His Forearm.

We are indebted to Clarence Bennett, the talented manager of the Lyric Theatre for this story. Had it not been for Clarence, the story and Joe Tim Burrell, its hypnotic subject, might have continued to flourish for an indefinite period right under our noses, so to speak, and we'd have known nothing about it.

Joe Tim Burrell is a slim young negro of 23 who works in The Item's mailing room. That is his bread and butter, his modus vivendi, so to speak. But Joe's real claim to fame is that he is a hypnotist.

Appraised of this fact by Clarence Bennett, we sought out Joe in the fastness of the mailing room. He was busy writing down figures on an impressive sheet of paper, but readily admitted that he was a hypnotist and would be glad to show his stuff in a half hour—as soon as the waiting thousands got their first editions of The Item.

In half an hour we returned. Joe was all set for the big act. A sixteen-year-old boy, Carlos Caballero, was the subject, or victim, or whatever you choose to call it. Joe explained that the subject had to let himself go; if you didn't want to be hypnotized, it couldn't be done. Carlos, it appeared, had no objection in the world.

Joe seated his subject in a chair and folded his arms. He leaned forward, and ran his fingers lightly down the boy's arms from the shoulder.

"You can't unlock your fingers," he kept murmuring, "You can't get 'em apart no matter how hard you try."

He looked straight at the boy, gravely, disregarding the crowd of spectators entirely, and while he moved his fingers down the youth's arms, his lips were moving, though you could hear nothing. Carlos tried to pull his fingers apart. He strained, apparently, but couldn't do it. A curious dazed look was on the boy's face.

"Now you can move 'em," said Joe, making a swift downward gesture, as though he were cutting an invisible cord. The boy's hands relaxed and dropped to his side.

The hypnotist went through a few more passes.

His face was intensely serious, he never took his eyes off his subject. He kept talking to him throughout the performance.

"Now you're going to go asleep," he said, and Carlos' head slumped limply on his shoulders.

"Anybody go a match?"

One was produced, and the hypnotist lit it and stuck a needle, which he pulled out of his shirt, into the flame. The idea was sterilization.

Then he thrust two fingers inside the sleeping Carlos' cheek, and pushed the needle through the cheek from the outside. Much gasping from the audience, but never a quiver from the slumbering Carlos. Joe took another needle and thrust it through a fold of skin in his subject's forearm. Then he jerked out the needles. No blood followed their withdrawal, and when Carlos woke up he did not rub the punctured spots, and was apparently unconscious that he had been jabbed.

"What'll I make him do next?" inquired the hypnotist.

"Make him bark like a dog," chorused the enthusiastic mailing room foree, who had seen the act before.

The Grand Finale Of The Performance

Joe went through a few more mysterious passes and told his subject he was going to be a bulldog in a minute, and run around snapping at everybody's legs except Joe's. Squeals of excitement from the onlookers. Young ladies from the circulation department who had come in to see the show hurriedly scrambled on tops of tables, while Carlos scampered about on all fours on the floor growling and barking.

Then followed the grand finale of the performance, the thrilling climax, the office boys' delight. It was announced to the hypnotized Carlos that his body was going to become perfectly rigid, like a bar of iron. He was to hold on to the seams of his trousers with his thumbs and forefingers while this accomplishment was achieved.

More passes, and the hypnotist ran his hands lightly over the subject's body. Then he picked up the hypnotized boy, like a log of wood and laid him across the backs of two chairs, and invited a group of office boys to come forward and stand on the subject's stomach. The response was immediate. The boys wobbled back and forth and dug their heels in to keep from falling, but the rigid body did not bend under the weight of the three of them. Carlos, it should be explained, is an ordinarily built youth of 16, not at all the professional strong man type. He certainly does not look as if he could perform any human bridge stunts when he is awake. When he came out of it, he rubbed his eyes dully, and looked a bit dazed.

Puts A Big Woman To Sleep

Joe Tim Burrell, the young hypnotist, says he got his stuff out of a book on hypnotism which he got hold of about seven years ago, and as he practiced it has learned to do more and more stunts.

His first accomplishment, he says, was putting several women of his race to sleep down on South Rampart Street one summer evening.

A big yellow woman asked him to put her to sleep, and he did so.

Then, says Burrell, a policeman came along and began to take what looked like too much interest in the proceedings, so he woke his subject up, and called the performance off for the evening.

The human bridge act, and the needle through the cheeks was good stuff. Carlos doesn't look to us like the Spartan boy type who would have undergone either of those stunts without wincing. Joe Tim, the hypnotist, says he has only been working with Carlos a couple of days.

It was a good show anyhow. And Norman, our talented major general of janitors, is filled with dreams of wealth beyond the dreams of avarice. He says he is going to "manage" Joe Tim, and put him on a colored circuit. We intend then to demand a rake-off for launching the young man on the road to fame.

(Continued on next page)

**Joe Tim Burrell, Of New Orleans, La., And
Solomon E. Forskin, Of Spanish Honduras, Central America.
Both Learned Hypnotism From de Laurence's Books**

The article reproduced here from the New Orleans Item Magazine, as well as the illustration showing that Joe Tim Burrell, a young man working in the Item's mailing room, learned Hypnotism from de Laurence's books, are doubly interesting owing to the fact that many do not believe that Hypnotism is something that can be learned from a book. de Laurence's books on the subject of Hypnotism and Mesmerism, have had a steady sale for almost twenty-five years and hundreds have become successful operators simply by studying his books. de Laurence goes straight to the point and tells you in a direct manner just what to do and how to obtain success. No other author has, as far as we know, ever equalled him as a teacher.

Again, the illustration on another page showing how Mr. Solomon E. Forskin of Spanish Honduras, Central America, succeeded in Hypnotizing several people at one time, after studying de Laurence's books is direct evidence that it is possible to learn this wonderful science so as to be able to control the minds of people.

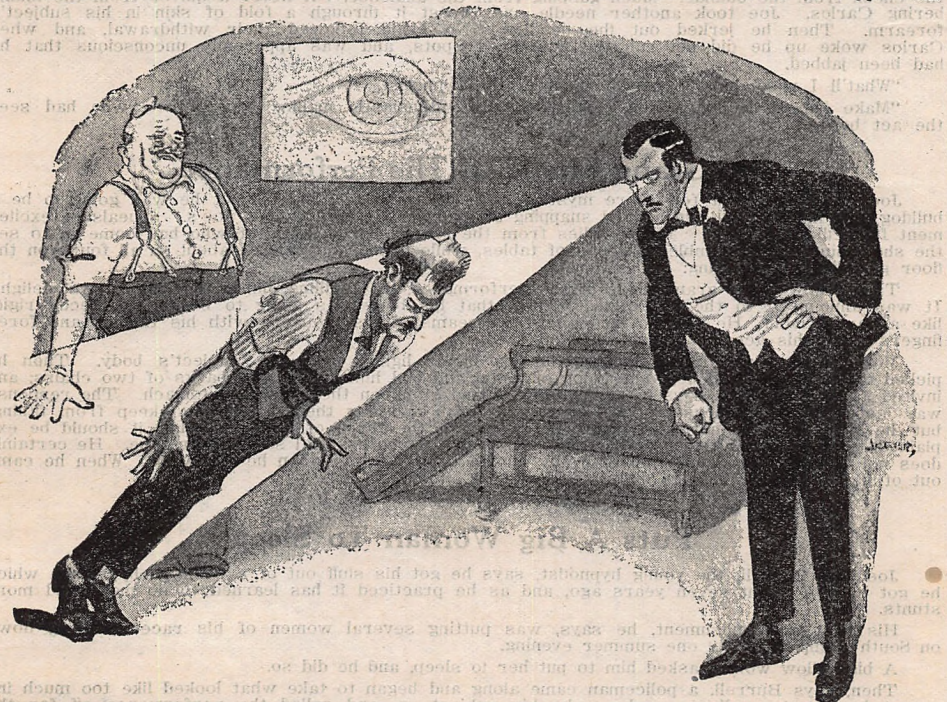
Hypnotism although one of the most wonderful and strangest of sciences is not difficult to learn if you get the right kind of instruction from the start. Men and women have been Hypnotized, by those who understood this marvelous science, in all ages of the world. Hypnotism is a Secret, Invisible, Intangible, Subtle Influence which might well be called a Mental Power. This Strange Power seems to be laying latent in the mind and soul of any man or woman who makes any claim whatever of having a strong steady mind and a keen eye.

Personal Magnetism, which is one of the prime factors in Business Success, is nothing else but the ability to exert a Hypnotic Influence over those you meet. In view of this fact, there is no question but what a knowledge of Hypnotism is a good thing to use in business.

The large number of Testimonials from Newspapers, Medical Journals, and Students, leave no room to dispute the fact that de Laurence's books are really the best published on the subject. His books have simply supplanted every other book on the subject. Dealers will tell you that they cannot sell anything else, because nobody wants or will have a book on Hypnotism unless it is one written by de Laurence.

de Laurence's Secret Method. It is a well known fact that de Laurence is held to be one of the best operators in the world and that he, after five years of stage experience is in a position to teach you more than anyone else. Many years ago de Laurence discovered a Marvelous Secret Method of Hypnotizing. This method he used himself with great success. People marvelled and wondered at the results he obtained with it. This Secret Method has never been published in any of de Laurence's books. Neither has it ever been given to the world. This Secret Method is now sent free to anyone who purchases one or more of de Laurence's books on the subject of Hypnotism. Therefore, we make you the following generous offer given below.

We will send FREE OF CHARGE to every student WHO ORDERS any one of de Laurence's famous works on Hypnotism, direct from us, a certain Secret Hindu Method of Hypnotizing, known and used only by L. W. de Laurence. This method POSITIVELY has never been taught or published in the United States, and will be a revelation in Hypnotism. This Secret Method 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 books on Hypnotism.

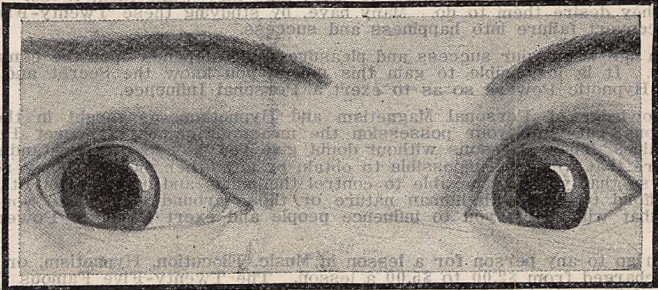


de Laurence's Famous Silent Method Of Hypnotism

The above sketch, by an expert artist who understands the great and wonderful possibilities of Hypnotism, shows how it could be used by a detective, should he understand this science and be called upon to arrest a clerk or any person who has stolen money or some valuable article. This sketch shows how a thief might be instantly hypnotized and not only made to confess his crime but also forced to return the stolen article. The above shows how de Laurence's famous Silent Method of Hypnotism, which is taught in his books, can be used.

HYPNOTISM

TWENTY FIVE EASY LESSONS IN HYPNOTISM



PERSONAL MAGNETISM

Most Comprehensive Ever Published
Latest And Best Methods To Use
Published And Sold Only By

THE de LAURENCE COMPANY
Our New Address Is
179 North Michigan Avenue Chicago, Ill., U.S.A.

TWENTY-FIVE EASY LESSONS IN HYPNOTISM AND PERSONAL MAGNETISM
Bound In Paper, Cover Printed In Three Colors. Size 5¼ By 7½ Inches. 64 Pages. The
Above Illustration Because Of Its Being Printed In Black Gives But A Vague Idea Of The
Striking Appearance Of The Cover Of This Book Which Is Printed In Three Oriental Colors
That Is, Red, Yellow And Black.

M 2 TWENTY FIVE Y H

EASY LESSONS IN HYPNOTISM AND PERSONAL MAGNETISM

Teach You How To Virtually "Hypnotize"
Others Into Doing Just What You Want Them To Do
MAKE OTHERS LOVE, LIKE AND APPRECIATE YOU

It is a noteworthy fact that every ambitious person naturally wishes to increase to a maximum their power to influence others so that they will like and appreciate them. That is, to virtually be able to Hypnotize others to do just what they want them to do. To induce others to do things they desire them to do. Many have, by studying these Twenty-Five Easy Lessons, been able to convert failure into happiness and success.

This is an age when your success and pleasure really depends upon the consent and cooperation of others. It is impossible to gain this unless you know the Secret and Proper Methods of using your Hypnotic Powers so as to exert a Personal Influence.

A full knowledge of Personal Magnetism and Hypnotism, as taught in these Twenty-Five Famous Lessons, puts into your possession the means of gaining a Secret Power which is of tremendous value. These Lessons without doubt give you a deeper understanding and realization of human nature that would be impossible to obtain by any other means. They really give you the "Secret Key" so that you may be able to control the minds and attitudes of others towards you. You cannot afford to deal with human nature or those around you unless you are armed with a knowledge that will enable you to influence people and exert Hypnotic Power intelligently and scientifically.

Should you go to any person for a lesson in Music, Elocution, Hypnotism, or Mental Efficiency you would be charged from \$2.00 to \$5.00 a lesson. The Twenty-Five Famous Lessons contained in this book, cost you just 5 cents a lesson instead of \$5.00 as many have paid. At the price offered, no one should be without these wonderful Lessons. The secret knowledge and high class information contained in them absolutely insure you better success and a happier life. These Lessons disclose methods and means by which you can exert a mental influence over others.

About These Twenty Five Easy Lessons

This Course of Twenty-Five Easy Lessons is furnished in book form. The book itself is finely printed on the very best paper with Heavy Paper Cover printed in three handsome colors.

For many years we have received hundreds and hundreds of requests for a Standard and Authoritative Course of plain Easy Lessons on the subject of Hypnotism and Personal Magnetism. Indeed, there has been an unusually heavy demand for an improved Course Of Plain Lessons In Hypnotism by those ambitious to improve their position in life, increase their salary, and, at the same time be able to influence others to love and like them. People who really know that with a proper Mental and Hypnotic Training they can do better.

Every year hundreds of thousands of young men and women graduate from colleges and schools without having received any knowledge of Hypnotism or Personal Magnetism. Without this they are in a poor position to improve their Personal Efficiency; yet most of their success in business and social life absolutely depends upon the extent to which they are able to control the minds and attitudes of others so as to gain their consent and cooperation. This of course is impossible without a knowledge of Hypnotism and Personal Magnetism.

The purpose of these Twenty-Five Easy Lessons is to place this information in the hands of those who wish to improve themselves and to become successful.

The principles of Personal Magnetism, Mental Efficiency, Personal Influence, and Hypnotism are universal in application. In these Lessons the author teaches the fundamentals of Personal Influence. He explains and illustrates them so fully and clearly that you cannot help but apply the principles of Hypnotism and Personal Magnetism to any line of business you may be interested in.

For years we have known the need of a Course of Easy Lessons of this kind that could be sold at a low price. These Lessons sell for 5 cents each. There are Twenty-Five Lessons in the book which costs you only \$1.25. This Course is really the concentrated essence of the principles of Hypnotism and Personal Magnetism set forth clearly so that everything can be easily understood. The Course is so complete and practical that it will enable anyone to understand and apply the principles enunciated therein.

In the preparation of these Famous Easy Lessons the author has given careful consideration to everything that is necessary. Intelligent instruction is what is needed. Accuracy in Lessons on Hypnotism and Personal Magnetism are absolutely necessary; because poor instruction would be worse than none at all. Accurate instruction can always be applied to produce results; whereas inaccurate information results in actual loss of time.

(Continued On Next Page)

HYPNOTISM

Hypnotism, The Magic Word Of The Age, The Magic Word Of All Past Ages, The Magic Power Of All The Old Philosophers

One Mind Over Another. Hypnotism is now being studied by the smartest men in our leading colleges and universities. It is as old as the human mind, as aged as the beginning of the world. Wherever we turn we find indelible traces of the mighty influence of one mind over another.

Hypnotism Strengthens Your Memory, Mind And Will. It overcomes bashfulness, revives hopes, stimulates ambition and determination to succeed. It gives you the key to the Inner Secrets of mind control.

The Genesis Of Hypnotism. Hypnotism is as old as the world. In whatever quarter we direct our researches, whether it be in dusty old Manuscripts or deciphering Hieroglyphics, we find the indelible traces of the influence of Hypnotism.

The Temple Of Isis, dedicated to Nature, reveals in its ideological figures—figures, that is, expressing ideas—that a state of trance was known to the Egyptians. In the Zodiac in the arched vault of the Temple at Denderah, Isis is depicted holding a child by the hand, while she passes her other hand in front of him in the attitude of a magnetizer.

In India, Mythology represents Vishnu with flames issuing from his finger-ends. Some modern subjects indeed, affirm that they see a blue or violet-colored auro issuing from the hands of the Magnetic Healer and the Hypnotic Operator; the same thing no doubt took place in the days of Vishnu. Hippocrates believed in Somnambulist Powers, and we find ancient writers continually referring to similar beliefs. The history of the middle ages is full of similar narratives.

Antoine Mesmer. Mesmer is proclaimed the creator of scientific Magnetism, the scholar who has given us the fruitful inheritance now called Hypnotism; whose ideas and labors have led to vast researches and discoveries that are now being analyzed by our leading men of medical science. Antoine Mesmer was born in Germany in 1734. At an early age his thoughts were turned towards the unknown and unfathomable, for we find him at the age of thirty-two discussing before the Faculty of Vienna, his thesis for the degree of Doctor of Medicine.

What These Famous Lessons Have Done For Others

Excerpts From Letters Received From Those Who Have Ordered And Studied These Twenty-Five Famous Lessons In Hypnotism And Personal Magnetism. Everybody Says They Are A Bargain At Our Price Of Only One Dollar And Twenty-Five Cents. Many Claim They Are Worth One Hundred And Twenty-Five Dollars Instead Of One Hundred And Twenty-Five Cents.

"The most lucid as well as the most extraordinary presentation of the whole Science of Hypnotism and Personal Magnetism I have ever seen."

"The Twenty-Five Easy Lessons In Hypnotism are priceless. Am deriving wonderful benefit from them."

"It would be hard to compute in dollars and cents the value the knowledge obtained from these Easy Lessons have been to me in my business."

"I have found Hypnotism and Personal Magnetism as taught in Twenty-Five Easy Lessons to be the best investment I ever made."

"If any person thinks that these Twenty-Five Easy Lessons In Hypnotism are not worth \$5.00 a piece instead of 5 cents a piece, it shows that they are either not interested in the subject or have never studied the Lessons."

"Twenty-Five Easy Lessons In Hypnotism And Personal Magnetism, in book form for only \$1.25 is not only the biggest bargain I ever got but one of the best investments I have ever made."

"After making a close study of The Twenty-Five Easy Lessons In Hypnotism, I succeeded in putting through a proposition that I have had been attempting to put over for some time."

"I have found The Twenty-Five Easy Lessons In Hypnotism And Personal Magnetism to be simple and easily understood. Everything is so plainly taught that you need not be afraid of making mistakes."

"I am unable to express my great gratitude for the Twenty-Five Lessons. They are a wonderful revelation."

"The Lessons are good from beginning to end. They have put me in touch with that unseen power called Hypnotism which helps you to influence people."

"All of my life I have had many serious problems and difficulties to overcome. The Lessons are wonderful and have been a great help to me."

"I have spent hundreds of dollars for instruction in Hypnotism as I have always had a great desire to understand this wonderful art. Have received more information and genuine knowledge from these Twenty-Five Lessons which cost me only \$1.25, than I was ever able to obtain from high price books."

"I have derived more real benefit from the Twenty-Five Lessons In Hypnotism And Personal Magnetism than I have from anything else I have ever studied."

"I have read many books, saw many demonstrations and have listened to a large number of teachers and lecturers on the subject of Hypnotism and Personal Influence. These Twenty-Five Easy Lessons have taught me more than I ever learned from the above."

"I have learned more about Hypnotism from the Twenty-Five Easy Lessons than I ever expected I would. I have been greatly helped because I have been able to reduce to actual practice the things I learned."

"The Twenty-Five Lessons In Hypnotism And Personal Magnetism are simply wonderful. They have helped me in business, mind and body."

"I am well pleased with the systematic and logical presentation of the whole and entire Science of Hypnotism as taught in The Twenty-Five Lessons."

The actual or real value of anything is not always its cost, but what it really nets to you in real value and actual worth. After you study these Lessons In Hypnotism And Personal Magnetism, you like many others, very likely will consider them priceless. They may be the means of opening up before your astonished eyes a new world and you will feel like you have been entrusted with a marvelous power that will give you the ability to reconstruct your life in accordance with your wishes.

Should you invest \$1.25 in these Twenty-Five Lessons, you will very likely be realizing a knowledge obtained from them for many years to come. If you are not interested in Hypnotism or you have never thought that you care to possess a power of this kind, it might be well for you to do as thousands of others have, investigate.

It would be impossible to state here of the real money value of these Lessons, other than to say that those who have ordered them tell us that they do not believe they have ever spent such a small amount and at the same time received such a big value.

Twenty Five Lessons In Hypnotism And Personal Magnetism

**Most Comprehensive Lessons Ever Published
Best Methods To Use If You Wish To Influence Others
Through The Great Science Of Hypnotism**

Completeness is essential in a Course of Lessons on Hypnotism and Personal Magnetism in order to enable the student to acquire sufficient knowledge of the subject and to equip him with Mental Power so that he will be able to exert a strong Personal Magnetic Influence.

Plain, easy and understandable lessons make it easy for the student to master all of the principles of Hypnotism and Mental Power with the least expenditure and effort in the shortest possible time. Practicability of the Systems and Methods as well as of the Lessons themselves requires that each System and Method be one that has been thoroughly tested and found to be the best and surest way of accomplishing the thing wanted.

The author of this Course has collected a vast amount of valuable information on the subjects of Hypnotism and Personal Magnetism; all of which is included in these Twenty-Five Lessons.

Many new Methods never known before are explained so that if you order this Course, you obtain an exhaustive and comprehensive knowledge of the whole field of Hypnotism and Personal Magnetism.

In this Course of Lessons you get all of the FACTS and all of the Methods that are necessary for a full knowledge of the practice of Hypnotism. By a study of these Lessons you obtain a complete mastery of the technique of Personal Influence. This in itself will enable you to develop a Magnetic and Forceful Personality. If you have Hypnotic Power and a strong Magnetic Personality you become possessed of that complete self-confidence which is untainted by unjustified self-conceit. This brings in its train the Courage, Mental Power and Enthusiasm that makes success in life and business an absolute certainty.

With this Complete Course of Easy Practical Lessons at your command you will be able to overcome bashfulness and self consciousness in public. A knowledge of Hypnotism fills you with self-confidence, gives you ability, courage, and enthusiasm. The author of this Course has made no attempt to use technical terms or to clothe the instruction in classic English. On the contrary, a free use of clear, forceful, understandable American terms has been made.

These Twenty-Five Easy Lessons In Hypnotism And Personal Magnetism are positively the most concrete and comprehensive ever published. The handsome book in which this Course of Lessons has been published, is a most wholesome contribution to the Esoteric and Psychological literature that makes for success in Personal Efficiency and Mental Science. It is well written and actually deserves the remarkable success it has already achieved. Thousands of copies have been sold and hundreds of letters have been received telling us that the \$1.25 paid for this book was the best investment ever made.

One man writes: "When I first ordered this book I was a common clerk working on a weekly salary. Today I am in business for myself. In short, I used the knowledge I bought from you for \$1.25."

Another writes: "I never earned more than \$15.00 a week before I studied this Course of Twenty-Five Easy Lessons In Hypnotism. My present salary is \$30.00 a week."

There is nothing phenomenal or remarkable about the success that you have after you study Hypnotism And Personal Magnetism. There is a certain Secret Knowledge which is necessary if anyone wishes to be able to use their Mental Powers so as to exert a Personal Influence over others.

This Course of Twenty-Five Lessons In Hypnotism And Personal Magnetism has been written for common everyday honest people. It serves the great need.

Thousands of successful people have and will avail themselves of the opportunity of obtaining this Course at the low price at which it is now offered.

The only question is: Do you want to develop or increase your Mental or Personal Power? Do you want to increase your earning power?

Possibly it is just as hard for you at this time to see sure success ahead of you as it was for others. Take the clerk who was only earning \$15.00 a week. To him \$30.00 or \$35.00 a week seemed one hundred thousand miles away; but read above what he did after he had studied this Course of Lessons. In a short while, as far as time is concerned, he was making more money. Those that are most successful in business are those who have a Strong Personality. Those who are most successful in Marriage and Social Affairs are those who have a Strong Personality. They exert a Hypnotic Influence.

TWENTY FIVE EASY LESSONS IN HYPNOTISM **Price For One Or More Copies Of This New Book**

ORDER NO. 3721. Twenty-Five Easy Lessons In Hypnotism And Personal Magnetism. Bound in Paper. Cover printed in Three Colors. Size 5 1/4 by 7 1/4 inches. 64 Pages. PRICE for ONE copy \$1.25; Foreign 7s. PRICE for TWO copies \$2.25; Foreign 12s. PRICE for THREE copies \$3.00; Foreign 17s. PRICE for SIX copies \$5.00; Foreign £1 8s. PRICE for TWELVE copies \$9.00; Foreign £2 10s.

Address All Orders To

The de Laurence Company

179 N. Michigan Avenue

Chicago, Illinois

HYPNOTISM

ABSOLUTELY FREE

de Laurence's Secret Method Of Hypnotizing

When you order one of de Laurence's books on Hypnotism you will receive FREE his Famous Secret Method Of Hypnotizing. This method has never been published. Should you want this Secret Method ORDER ONE OF HIS BOOKS ON HYPNOTISM LISTED ON THE NEXT TWO PAGES and we will send you without charge the method he has used successfully for years. This Secret Method Of Hypnotizing, is alone WORTH hundreds of dollars to any one wanting the method used by de Laurence, who is one of the world's best operators.

de Laurence's Secret Method Of Hypnotizing, which is given FREE with every copy of his books, is alone WORTH many times the price asked for any one of his Famous Books on Hypnotism, Personal Magnetism, Suggestive Therapeutics, and Magnetic Healing. For Order Numbers and Prices of de Laurence's books on Hypnotism, see the next two pages.

Hypnotism Is A Subtle And Strange Power

There is a subtle and strange power lying latent in every human being, which very few have developed, but which, if developed by a knowledge of Hypnotism or Mental Science unfolds the secret powers and mysterious laws of this influence and gives to its possessor an irresistible control over other people, who are unconscious of it themselves because they have no knowledge of the existence of this subtle power of the human mind.

Opinions Of The Medical Profession Of The Medical Journals And Of The Press And Public Generally

Kansas City Medical Index Lancet, Says: "Hypnotism by de Laurence includes all that is known in the art and practice of Mesmerism and Magnetic Healing. The book has many illustrations, showing some of the author's remarkable feats."

The Medical Standard (Chicago), Says: "This is the most popular treatise on Hypnotism published."

The Georgia Eclectic Medical Journal, Atlanta, Says: "This is the best work on the subject that we have seen. The author's style is simple and strong, and he tells in a straightforward way all that is reliably known of the origin, nature and effects of these interesting phenomena. The book should be in the hands of all interested in the subject, and more especially the student or practicing physician. de Laurence is one of the most expert and successful practitioners in the country, and he explains in this work everything fully."

The Medical Sentinel, Portland, Oregon, January, 1901, Says: "Hypnotism, a complete system of method, application and use, by L. W. de Laurence, will be of value to every physician, for there is much valuable information to be found in the work. The publication is an evidence of the fact that in the investigation of the occult, the human mind today is busily engaged, and too, because it shows that many of the mysterious things of the past have a scientific reason for their manifestation, and that many of them are very simple when once understood."

President Eliot Of Harvard College, in an address to the graduates, Says: "I advise all students to study the science of Hypnotism or Personal Magnetism. We know of the existence of electricity, wind, heat, etc., and it would be the most arrogant presumption to deny the irresistible influence Hypnotism or Mesmerism exercises over others. The best public speakers study Hypnotism the same as they study logic or the use of words. A man without this knowledge is at a disadvantage with his better qualified opponent. The study of Hypnotism gives you an understanding of how people are influenced by others."

William James, Ph.D., Professor of Psychology, Harvard University, Cambridge, Mass., Says: "Legs may be amputated, children born, teeth extracted, in short, the most painful experience undergone with no other anaesthetic than the hypnotizer's assurance that no pain is felt. Similar morbid pains may be annihilated; neuralgia, toothaches and rheumatism cured. The sensation of hunger has been abolished so that a patient took no nourishment for fourteen days."

Omaha Bee, Says: "Under the title of 'Hypnotism,' de Laurence has included practically all that is known in the art and practice of mesmerism. The instructions and methods given are the latest and most complete known for inducing hypnotic sleep. This book will be of great value and interest to the physician, clergyman, lawyer, teacher, merchant and the private citizen of either sex, and a useful handbook for practitioners."

Little Rock, Ark., Gazette, Says: "Hypnotism," by de Laurence, is the latest and best book on the subject published. The author is the most famous hypnotist and magnetic healer in the world. No student nor physician can afford to be without this great work."

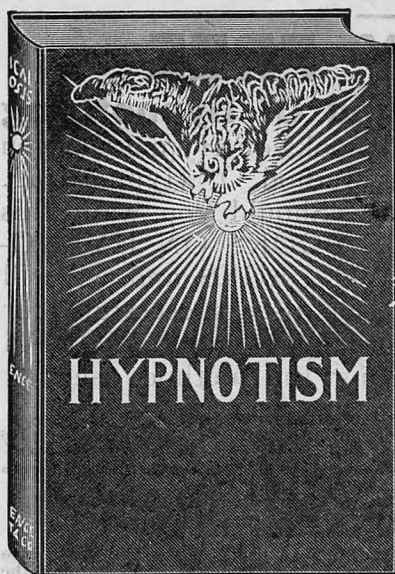
Bridgeport, Conn., Herald, Says: "Hypnotism," by de Laurence, comprises a complete system of method, application and use, both for the physician and the patient."

The Metropolis, Jacksonville, Fla., Says: "Hypnotism," by de Laurence, is not encumbered with a lot of unnecessary matter, but dives directly to the point, and is interesting and instructive throughout. It is intended to furnish a working hypothesis and practical directions for anyone who may be interested. This is a great work."

Denver Times, Says: "de Laurence has treated the science of Hypnotism and Mesmerism in a very entertaining way. He opens up a practical and beneficial field in psycho-therapeutics worthy of the attention of every physician. He brings out very beautifully and forcefully many practical points in life and living which, if followed, would result in great happiness. The book is worthy the attention of the thoughtful."

de LAURENCE'S NOTED BOOKS ON HYPNOTISM
Are Described On The Next Two Pages

MEDICAL HYPNOSIS AND MAGNETIC HYPNOTISM



Medical Hypnosis And Magnetic Hypnotism. By L. W. de Laurence. 250 Pages. Cloth, Gold Stamp. 40 Chapters. 14 Pages Of Contents. 20 Full Page Fine Halftone Illustrations Taken From Life, Showing de Laurence To Be One Of The World's Greatest Operators.

Large New Edition. This is an official work which has had a steady sale for over 20 years. Explains just how to use Hypnotic Powers. The illustrations showing subjects actually hypnotized, are a great feature of this work.

The Kansas City Index Lancet, Says: "Medical Hypnosis, by de Laurence, includes all that is known in the Art and Practice of Hypnotism And Mesmerism. It contains several chapters which will be of great value to the Physician. The volume has many illustrations, showing some of the Author's remarkable feats."

Read This Letter. L. W. de Laurence, Chicago, April 10, 1919. Dear Sir: Owing to the study that I have made of your course in Hypnotism, I am pleased to state that I am capable of influencing the most difficult subjects. I have always met with delight, people who are apparently un hypnotizable by students of various professors, and am always successful in putting them even in the deepest stages of hypnosis at my first trial. Signed—Mr. M. Williams, Ancon, Canal Zone.

ORDER No. 3712. Medical Hypnosis And Magnetic Hypnotism. Price \$2.50; Foreign 13s.

PRACTICAL LESSONS IN HYPNOTISM

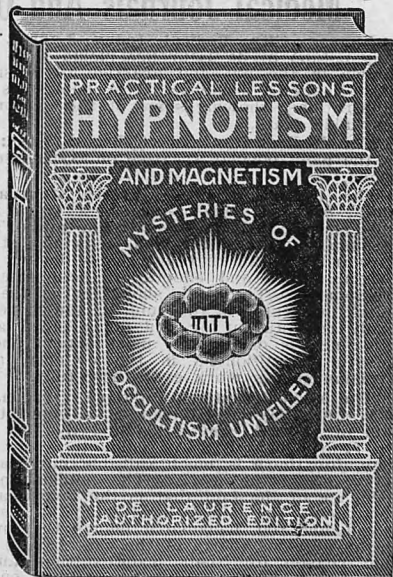
Practical Lessons In Hypnotism And Magnetism, Mysteries Of Occultism Unveiled. By L. W. de Laurence. 260 Pages. Cloth, Gold Stamp.

Contains: Illustrations Showing Some Of de Laurence's Wonderful Feats In Hypnotism. Teaches his Famous Silent Method of Hypnotism. Also Methods Used by the World's Greatest Operators, such as: Mesmer, Berger, Bernheim, Tuckey, Liebault, Van Helmont, and Dr. Charcot of Paris.

A Most Instructive Volume. The only practical Course in Hypnotism, which starts the student out upon a plain, common sense basis. Prepared especially for self-instruction. Many books on Hypnotism pretend to teach without first mastering the constituent elements of Psychology. de Laurence teaches a method which will enable any student to go right into an audience without any subjects who he has previously hypnotized, and give successful Hypnotic Demonstrations.

Little Rock, Ark., Gazette Says: "Practical Lessons In Hypnotism, By L. W. de Laurence is the best book on hypnotism, by the most famous Hypnotist in the world. It is a complete system of method, application and use, containing everything that is known in the art and practice of Hypnotism."

ORDER No. 3713. Practical Lessons In Hypnotism. Cloth, \$2.75; Foreign 12s.



ABSOLUTELY FREE de LAURENCE'S FAMOUS SECRET METHOD

de Laurence's Famous Secret Method Of Hypnotizing. When you order one of de Laurence's books on Hypnotism you will receive FREE his famous Secret Method of Hypnotizing. This method has never been published. Should you want this Secret Method Free order one of his books on Hypnotism and we will send you without charge the method he has used successfully for years. This Secret Method of Hypnotizing, is alone WORTH hundreds of dollars to any one wanting the method used by de Laurence who is one of the world's best operators.

HYPNOTISM, MESMERISM, AND SUGGESTIVE THERAPEUTICS

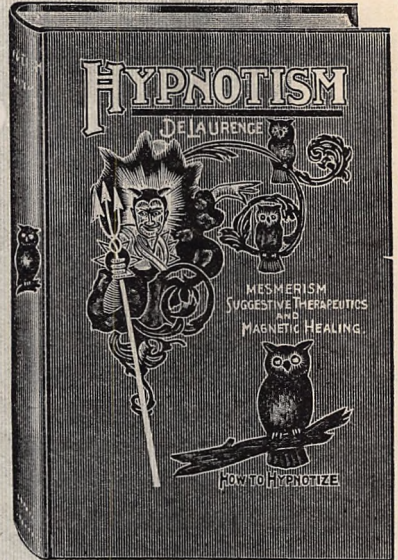
By L. W. de Laurence, Author Of "The Old Book Of Magic," "The Mystic Test Book," "Crystal Gazing And Spiritual Clairvoyance," "Clairvoyance And Thought Transference," "Vaimondi: The Old Book Of Ancient Mysteries," "The Dead Man's Home," "The Cave Of The Oracle," "The Key To The Tarot," "Medical Hypnosis And Magnetic Hypnotism," "Practical Lessons In Hypnotism," "A Self Guide For All Men," "Self-Consciousness In Public," "The Master Key," "The Immanence Of God: Know Thyself," "God, The Bible, Truth, And Christian Theology," Etc.

Hypnotism, Mesmerism, And Suggestive Therapeutics. 180 Pages. Silk Cloth, Gold Stamp.

Contains: Full Page Halftone Illustrations Taken From Life, Showing Subjects Actually Hypnotized By de Laurence. For those who wish to understand the treatment of Mental Ailments, and diseases by Suggestion. Gives instruction on how to treat habits by Hypnotism. Shows exactly how people may be Hypnotized and influenced.

Sold For 20 Years. Has had a steady sale for 20 years. Gives several famous Secret Methods. Tells how to induce the Cataleptic state. Clairvoyance or Second Sight. How People are Instantly Hypnotized. Different Stages. Stage Work. Hypnotism and Crime. Hypnotism and Insanity. The Phenomena and Psychology of Hypnotism. Hypnotism. Magnetic Healing. Telepathy, Mind Reading and Spiritualism. de Laurence's fame as an author and operator extends around the world. For 25 years his books on Hypnotism have been accepted as standard works on the subject.

ORDER No. 3714. Hypnotism And Mesmerism. Cloth, Gold Stamp. \$1.50; Foreign 8s.



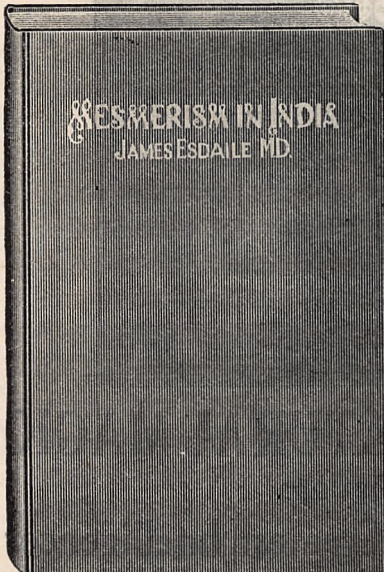
MESMERISM IN INDIA

Mesmerism In India; Its Practical Application In Surgery And Medicine. By James Esdaile, M. D., Civil Assistant Surgeon, H. C. S., Bengal. Third Edition. 9 Chapters. 3 Pages Of Contents. Silk Cloth, Gold Stamp.

Hypnosis, Trance And Coma. A student's work, containing the plainest description of the methods used in India for the induction of Hypnosis, Trance and Coma for the treatment of Disease and Habits. A Master Work. The author of this book was a noted Surgeon in the British army, stationed in Bengal, India.

Mesmerism A Marvel. To Dr. Esdaile the marvel lay in the thing—Mesmerism, in the operator, or mesmerizer. To us this book is clearly the evidence of the power that lies in the subject—the mesmerized person. To the author his work was a tribute to the power of the man to help himself. The full importance of this collection of facts can only be appreciated when we grasp the idea that all the phenomena here produced by Mesmerism are capable of reproduction by Auto-Suggestion. The control of pain; the restoration to health, etc., are effects which man, without the aid of another, can, and some day shall perfectly, accomplish in himself by the power of his own will while he is in a normal waking condition.

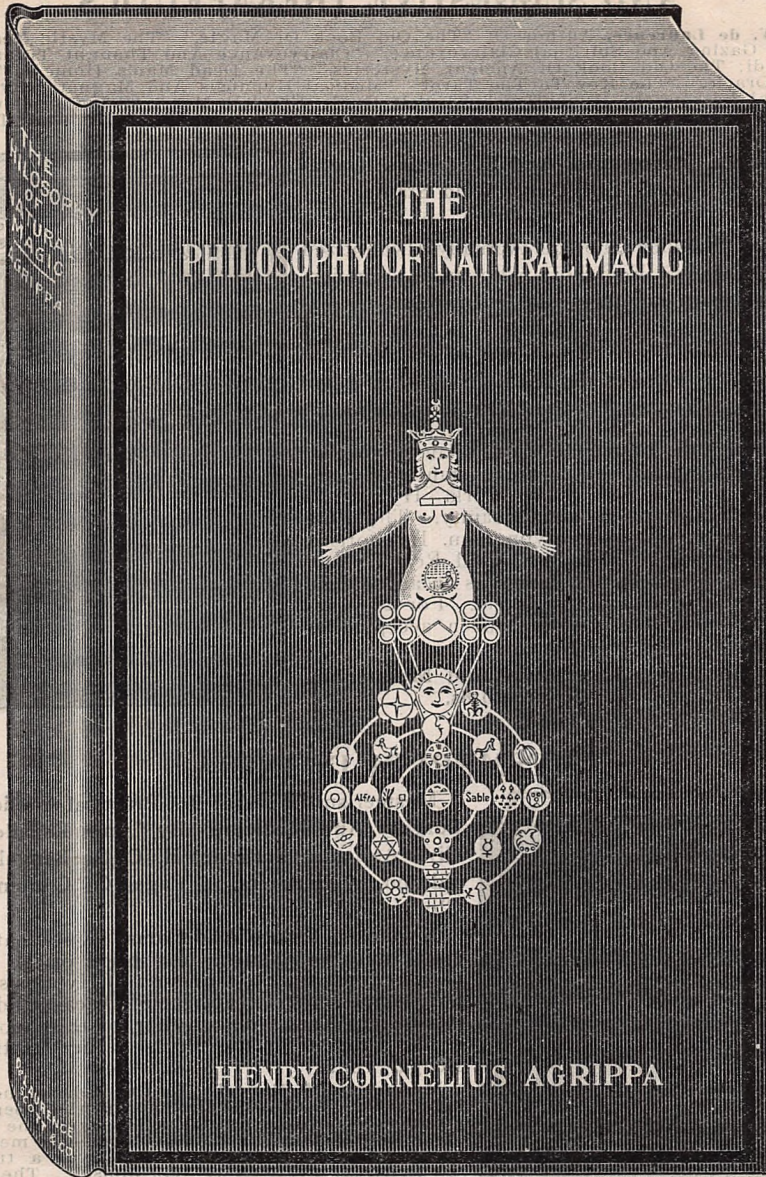
ORDER No. 3715. Mesmerism In India. Cloth, \$2.00; Foreign 10s.



Absolutely Free—de Laurence's Famous Secret Method

de Laurence's Famous Secret Method Of Hypnotizing. When you order one of de Laurence's books on Hypnotism you will receive FREE his famous Secret Method Of Hypnotizing. This method has never been published. Should you want this Secret Method Free order one of his books on Hypnotism and we will send you without charge the method he has used successfully for years. This Secret Method Of Hypnotizing, is alone WORTH hundreds of dollars to any one wanting the method used by de Laurence who is one of the world's best operators.

The Book Of All Books Old Or New



THE PHILOSOPHY OF NATURAL MAGIC

By Henry Cornelius Agrippa

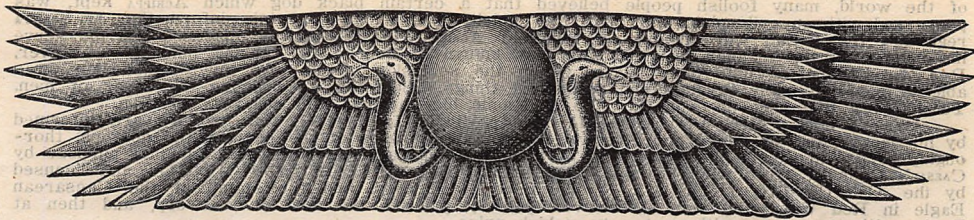
Disciple Of Hermes The Thrice Greatest Intelligencer

Licensed By The Diploma Of His Imperial Majesty

Versed In The Sciences Of Natural And Celestial Magic

TEACHES DIVINE MYSTERIES, THAT IS: To discover secret counsels of men. To overcome enemies. To foretell future events. To see and know things done many miles off, and all such things. To procure the favor of men. To expel disease. To preserve health. To prolong life. To renew youth. To retain one's sexual activity. To increase riches. To understand the astral influence of the spiritual world on the material. To educate and dispose yourself to receive superior Occult powers whereby you are enabled to operate wonderful secret things.

NOTE: The information tendered on these pages regarding "The Philosophy Of Natural Magic," By Agrippa, has been drawn from sources believed to be reliable; but beyond the exercise of all due care to insure accuracy no responsibility is assumed by The de Laurence Company.



HENRY CORNELIUS AGRIPPA
Author Of The Philosophy Of Natural Magic
Counselor And Judge Of The Prerogative Court

The Book Of All Books Old Or New. Translated From The 1651 Edition And First Published Over Two Hundred And Sixty Years Ago. The very same thing being a complete work on Natural Magic, White Magic, Divination, Occult Binding, Sorceries, and their Power; Unctions, Love Medicines and their Virtues; The Occult Virtue of things which are in them only in their life time, and such as remain in them after their Death. The Occult or Magical Virtue of all things, etc.

Henry Cornelius Agrippa was Counsellor to Charles V., Emperor of Germany, and Judge of the Prerogative Court. He was a very learned man in Occult and Natural Philosophy and flourished in the latter part of the Fourteenth Century. This was over Five Hundred years ago. He was born at Cologne on the 14th of September, 1486. He descended from a noble and ancient family of Nettesheim in Belgia. Desiring to walk in the steps of his ancestors, who for many generations had been employed by the princes of the house of Austria, he entered early into the service of the Emperor Maximilian. He had at first the position of Secretary; but as he was equally qualified for the sword as the pen, he afterwards turned soldier, and served the Emperor seven years in his Italian army. He distinguished himself on several occasions, and as a reward of his brave actions he was created Knight of the field. He wished to add the academical honors to the military, he therefore commenced doctor of laws and physic. He was a man possessed of a very wonderful genius, and from his youth applied his mind to learning, and by his unusual natural talents he obtained great knowledge in almost all arts and sciences. He was also a diligent searcher into the Mysteries of Nature, and was early in search of the Philosopher's Stone; and it appears that he had been recommended to some princes as Master of the Art of Alchemy, and very fit for the grand projection. AGRIPPA's wonderful book, THE PHILOSOPHY OF NATURAL MAGIC, shows that he must have possessed a very extensive knowledge of the deeper Occult and Esoteric Forces of nature; that he also was well learned in the ancient languages. Again, he is reputed by many writers, to have been a close follower of the teachings of the GREAT HERMES. HERMES, so it is reported by his biographer, wrote upon the Nature and Offices as well as the Intelligence of Good and Evil Spirits.

In view of the fact that it is reported that AGRIPPA was a Disciple of HERMES, AGRIPPA's book, THE PHILOSOPHY OF NATURAL MAGIC, was eagerly sought after and became very rare and scarce until THE DE LAURENCE COMPANY, in the year of 1913, published their now Famous American Edition.

AGRIPPA's biographer stated that AGRIPPA's letters show that he had been in France before the year of 1507; that he travelled in Spain in the year of 1508; was at Dole in the year of 1509. He also states that AGRIPPA read public lectures there, which engaged him in a contest with the Cordelier Catilinet. The monks in those times suspected whatever they did not understand, of heresy and error; how then could they suffer AGRIPPA to explain the mysteries of Reuchlinus de Verbo Mirifico with impunity? It was the subject of the lectures which he read at Dole in 1509 with great reputation.

Protected A Woman Accused Of Witchcraft.

In the year of 1518 we find Henry Cornelius Agrippa protecting a woman in the city of Metz who was accused of Witchcraft. A poor country-woman was proposed (by the Dominican, Nicholas Savini, Inquisitor of the Faith at Metz) to be put to the torture, upon a mere prejudice, grounded on her being the daughter of a witch, who had been burnt. AGRIPPA immediately did what he could to prevent so irregular a proceeding. He also prevented the woman from being forced to leave the city.

Agrippa Was An Expert Astrologer

In the year 1529 the King of England sent AGRIPPA a kind invitation to come into his territories, and at the same time he was invited by the Emperor's chancellor, by an Italian marquis, and by MARGARET of Austria, governess of the Netherlands. He accepted the offers of the latter and was made historiographer to the Emperor, a post procured him by that princess.

In respect of the charge of Spirit Art that AGRIPPA paid his way at Hotels and Theatres with worthless pieces of metal, by casting an illusion over the senses of those persons receiving them so that they accepted the metal for real money, it should be stated that this was only a manifestation of the marvelous power he was said to possess. He, however, after performing these marvelous things took back the pieces of metal and paid his charge in honest money. We have also the story related about one of AGRIPPA's pupils at Louvain, who, during AGRIPPA's absence invoked two spirits. AGRIPPA arrived during the invoking seance and upon seeing the spirits invoked by his pupil, complimented him on his Spiritual Powers and then commanded the spirits to leave. These stories of course are accepted by Occult students and Spiritualists, in view of the fact that AGRIPPA made an extensive study of the famous Hermetic books reputed to have been written by HERMES TRISMEGISTUS. HERMES' works, as shown elsewhere on these pages, consisted of forty-two books. It is reported that AGRIPPA obtained a wonderful knowledge of the Deeper Mysteries from these books and that the essence and best of these teachings are now contained in his wonderful book, THE PHILOSOPHY OF NATURAL MAGIC, which is also described upon these pages.

AGRIPPA was so well versed in many of the Chiefest and most Secret Operations of Nature viz., the Science of Natural and Celestial Magic; that he certainly performed many Strange Things. He was an expert Astrologer, Physician, and Mathematician, by which, as well as by Art Magic, he Foretold many uncommon things, and performed many admirable operations.

JOHN WIERUS, who was his student, has given several curious and interesting anecdotes which throw great light upon the mysterious character of AGRIPPA, and served to free him from the scandalous imputation of his being a worker of evil arts. Because AGRIPPA remained for weeks at a time, secluded from the outside world in the room where he studied, and by his wonderful Spirit and Natural Powers, he was able to discover the Secret Counsels of men and to know things done many miles off as well, as, almost every transaction in several countries

THE de LAURENCE COMPANY

of the world, many foolish people believed that a certain black dog which AGRIPPA kept, was possessed with an evil spirit and that this spirit communicated certain information to AGRIPPA regarding things that were happening. Whether AGRIPPA's black dog was obsessed and did serve his master in the manner claimed, was only known of course to Agrippa himself. However, PAUL JUVENUS reports that AGRIPPA while within the seclusion of his own mysterious room, was able to perform many strange and wonderful things. Such as, to procure the favor of men. To discover their secret counsels. To overcome his enemies, and relieve obsession.

AGRIPPA's book, THE PHILOSOPHY OF NATURAL MAGIC, was, so we are informed by his biographer, examined and approved by certain prelates of the church, and doctors, thoroughly versed in sacred literature, and by commissaries particularly deputed for that purpose by CAESAR'S Council; after which it was ADMITTED BY THE WHOLE COUNCIL, and licensed by the AUTHENTIC DIPLOMA of his Imperial Majesty, and the stamp of the Caesarean Eagle in Red Wax; and was afterwards publicly printed and sold at Antwerp, and then at Paris, without any opposition, at a very high price.

James Gohory and Vignère say: That he was a master of the Practice of the Magic Mirror, and the secret of extracting the spirit of Gold from its body, in order to convert Silver and Copper into fine Gold. But he explains what he means by this Key, where he says, in the Epist. 18. lib. v. "This is that True and Occult Philosophy of the wonders of nature. The Key thereof is the understanding; for the higher we carry our knowledge, the more sublime are our Spiritual attainments in virtue, and we perform the greatest things with more ease and effect.

AGRIPPA makes mention of this Key in two letters which he wrote to a friend who devoted himself to the study of the Occult Sciences, viz. Aurelius de Aquapendente Austin, friar, where he says; "What surprising accounts we meet with, and how great writings there are made of the Invincible Powers of the Spirit Art, of the prodigious images of Astrologers, of the amazing transmutations of Alchemists, and of that Blessed Stone by which, Midas-like, all metals are transmuted into Gold: all which are true." Yet he says, "Such things are delivered and writ by great and grave philosophers, whose traditions who dare say are false? Nay, it were impious to think them lies; only there is another meaning than what is writ with the bare letters. We must not, he adds, look for the principle of these Grand Operations without ourselves: it is an Internal Spirit within us, which can very well perform whatsoever the Magicians, the wonderful Alchemists, and the bewitching Necromancers, can effect."

NOTE. AGRIPPA's book, THE PHILOSOPHY OF NATURAL MAGIC, was translated into English, and published in London in the year 1651. This book, however, became so scarce that it was very rarely to be met with and was sold at a very high price. The very fact that AGRIPPA had made an extensive study of the Famous Hermetic Books written by HERMES, caused his work, that is, THE PHILOSOPHY OF NATURAL MAGIC, to bring a high price wherever it was offered for sale by dealers in rare and costly books.

The 1913 de Laurence American Edition. In the year of 1913 de Laurence succeeded in obtaining, at a high price, an old copy of the Authorized Translation of this work from the German Original. As shown on these pages, we have published what is known as The de Laurence 1913 American Edition. This is guaranteed to be an Accurate reproduction of the very same book that as stated above, was sold at an exceedingly high price. In order to place this book within the reach of those interested in these subjects it has been placed on sale at a SPECIAL LOW PRICE of ONLY \$2.50; FOREIGN 15s. The regular Catalogue price of this very same book is \$3.50; Foreign 18s. If you order it now at the SPECIAL PRICE of only \$2.50 you will get it cheap. For List of Contents and Order Number, see the two pages which follow.

HERMES TRISMEGISTUS, THE THRICE GREATEST INTELLIGENCER

Reported To Have Been The King Of Egypt
Initiated Into The Mysteries Of The Priesthood
Lived Before Moses, Years Before The Law Was Given
In The Wilderness, Even Before Abraham's Descent Into Egypt
Communicated Celestial And Divine Knowledge To Mankind

HERMES TRISMEGISTUS was the reputed author of the famous Hermetic books which dealt with Hermetic Philosophy, that is, nothing but the truth of nature clothed or set out under a veil. HERMES' works are practically an Encyclopedia of Egyptian knowledge in Religion, Art and Science. He was also the author of the Divine Pymander and several other famous books. He lived some time before MOSES, and received the name of TRISMEGISTUS, or Mercurius ter Maximum, i. e. THRICE GREATEST INTELLIGENCER, because he was the first intelligencer who communicated Celestial and Divine knowledge to mankind in writing.

He was reported to have been king of Egypt; without doubt he was an Egyptian; nay, if you believe the Jews, even their MOSES; and for the justification of this they urge, FIRST. His being well skilled in Chemistry; nay, the first who communicated that art to the sons of men; SECOND. They urge the philosophic work, viz. of rendering gold medicinal, or finally, of the art of making aurum potable; and, THIRD, of teaching the Cabala, which they say was shown him by God on Mount Sinai: for all this is confessed to be originally written in Hebrew, which he would not have done had he not been an Hebrew, but rather in his vernacular tongue. But whether he was MOSES or not; it is certain he was an Egyptian, even as MOSES himself also was; and therefore for the age he lived in, we shall not fall short of the time if we conclude he flourished much about the time of MOSES; and if he really was not the identical MOSES, affirmed to be so by many, it is more than probable that he was king of Egypt; for being Chief Philosopher, he was, according to the Egyptian custom, initiated into the Mysteries of Priesthood, and from thence to the chief governor or king.

He was called Ter Maxmus, as having a perfect knowledge of all things contained in the world (as his Aureus, or Golden Tractate and his Divine Pymander shows,) which things he divided into Three Kingdoms, viz. Animal, Vegetable and Mineral; in the knowledge and comprehension of which three he excelled and transmitted to posterity, in Enigmas and Symbols, the Profound Secrets of Nature; likewise a true description of the Philosopher's Quintessence, or Universal Elixir, which he made as the receptacle of all Celestial and Terrestrial Virtues. The Great Secret of the philosophers he discoursed on, which was found engraven upon a Smaragdine table, in the valley of Ebron. — (Continued on next page)

† The Cabalists affirm that MOSES was this Hermes and although meek, yet was a man possessed of great Magical Powers, and a profound speculator in Chemistry and Divine Magic; that he, by divine inspiration on the mount, became acquainted with the knowledge of all the Natural and Secret Operations of Nature; that he taught the Transmutation of Metals per Cabala, i. e. by oral tradition, to the Jews.

Before The Name Of Pharaoh Was Given To Their Kings

Buenne, in his Chronology says: He lived in the time of Moses, twenty-one years before the law was given in the wilderness. MUCA seems to confirm it by saying, "Credo Mercurium Trismegistum sapientem Egyptum floruisse ante Pharaonem." But this of MUCA may be applied to several ages, for that PHARAOH was the general name of their kings; or possibly it might be intended before the name of PHARAOH was given to their kings, which, if so,* he makes TRISMEGISTUS to exist 400 years before Moses, yea, before ABRAHAM's descent into Egypt. There is no doubt but that he possessed the great Secret of the Philosophic Work; and if God ever appeared in man, he appeared in him, as is evident both from his books and his Pymander; in which work he has communicated the sum of the abyss, and the Divine Knowledge to all posterity; by which he has demonstrated himself to have been not only an inspired divine, but also a deep philosopher, obtaining his wisdom from God and heavenly things, and not from man.

* According to the best authorities to be taken, *Hermes Trismegistus* lived in the time of Pharaoh, Israel's tyrant and oppressor, and was not the same with Moses who opposed Jannes and Jambres.

Agrippa Believed To Have Been A Disciple Of Hermes

As shown on another page, HERMES TRISMEGISTUS, the Thrice Greatest Intelligencer, reputed to have been the King of Egypt; initiated into the Mysteries of the Priesthood and, who lived before MOSES; may even before ABRAHAM's descent into Egypt, communicated Celestial and Divine knowledge to mankind in writing.

Some writers claim TRISMEGISTUS lived four hundred years before MOSES; and that he himself possessed the greatest Philosophic and Secret Work. The Great Secret of the Philosophers was found engraven upon a Smaragdine Table in the valley of Ebron. This and many other strange things are shown in BUENNE'S CHRONOLOGY of the great HERMES who tells us that if God ever appeared in man, he manifested himself in HERMES TRISMEGISTUS. This, so BUENNE claims, was made evident by HERMES' books and his Pymander.

Sublime Occult Philosophy: J. F., Who, in 1651, Translated This Book From The German Original, Says: "Judicious Reader: This is True and Sublime Occult Philosophy. To understand the Mysterious Influence of the Intellectual world upon the Celestial, and of both upon the Terrestrial; and to know how to Dispose and fit ourselves so as to be capable of receiving the Superior Operations of these worlds, whereby we may be enabled to Operate Wonderful things by a Natural Power—To discover the Secret Councils of men. To Increase Riches. To Overcome Enemies. To Procure The Favor Of Men. To Expel Diseases. To Preserve Health. To Prolong Life. To Renew Youth. To Foretell Future Events. To See And Know Things done many miles off. To understand the Astral Influence of the Spiritual World on the Material. To receive superior Occult Powers whereby you are enabled to operate wonderful Secret Things, and such like as these. These things may seem incredible, yet read but this volume, and THOU SHALT SEE the possibility conformed both by reason and example."

HERMES

How To Obtain In Concrete Form The Teachings Of Hermes Trismegistus The Thrice Greatest Intelligencer

The Philosophy Of Natural Magic by Henry Cornelius Agrippa, was first translated from the German Original in the year 1651. For years, as stated, the book became scarce and sold at an enormous price. In the year of 1913 this firm issued The de Laurence American Edition which is now offered at a very low price. The very same being an official and accurate reproduction of the original work. Having been reproduced under the editorship of L. W. de LAURENCE, who is held to-day to be the highest authority in the world on Natural Magic and Occult Philosophy.

AGRIPPA is reported to have been a Disciple of HERMES TRISMEGISTUS, who, it is reputed, lived before MOSES, OF ABRAHAM's descent into Egypt. If, as claimed, AGRIPPA studied the Hermetic Books of HERMES, and became most proficient in the practice of Occult Sciences and Natural Magic, the person who now obtains THE PHILOSOPHY OF NATURAL MAGIC, By AGRIPPA, will receive a book which will be practically an Encyclopedia of Ancient Mysteries. If AGRIPPA was a Disciple of the GREAT HERMES, he certainly must have incorporated in his work the Rare Knowledge and Mysteries he obtained from HERMES' books as well as the wonderful things he learned himself during his own lifetime; all of which are of immense value to the student of Natural Magic and Occult Philosophy. As stated elsewhere, this firm in the year of 1913, issued the now famous de Laurence American Edition of, THE PHILOSOPHY OF NATURAL MAGIC. It has had the largest sale of any book of its kind ever published in the United States. For price, etc., See Order Number 4312 on another page.

Contents Of The Philosophy Of Natural Magic

- CHAPTER I. How Magicians Collect Virtues from the Three-fold World, is Declared in these Three Books.
- CHAPTER II. What Magic Is, What are the Parts thereof, and How the Professors thereof must be Qualified.
- CHAPTER III. Of the Four Elements, their Qualities, and Mutual Mixtions.
- CHAPTER IV. Of a Three-fold Consideration of the Elements.
- CHAPTER V. Of the Wonderful Natures of Fire and Earth.
- CHAPTER VI. Of the Wonderful Natures of Water, Air and Winds.
- CHAPTER VII. Of the Kinds of Compounds, what Relation they stand in to the Elements, and what Relation there is betwixt the Elements themselves and the Soul, Senses and Dispositions of Men.
- CHAPTER VIII. How the Elements are in the Heavens, in Stars, in Devils, in Angels, and, lastly, in God himself.
- CHAPTER IX. Of the Virtues of things Natural, depending immediately upon Elements.
- CHAPTER X. Of the Occult Virtues of Things.
- CHAPTER XI. How Occult Virtues are Infused into the several kinds of Things by Ideas, through the Help of the Soul of the World, and Rays of the Stars; and what Things abound most with this Virtue.
- CHAPTER XII. How It is that Particular Virtues are Infused into Particular Individuals, even of the same Species.
- CHAPTER XIII. Whence the Occult Virtues of Things Proceed.
- CHAPTER XIV. Of the Spirit of the World, What It Is and how by way of medium It Unites occult Virtues to their Subjects.
- CHAPTER XV. How we must Find Out and Examine the Virtues of Things by way of Similitude.
- CHAPTER XVI. How the Operations of several Virtues Pass from one thing into another, and are Communicated one to the other.
- CHAPTER XVII. How by Enmity and Friendship the Virtues of things are to be Tried and Found Out.
- CHAPTER XVIII. Of the Inclinations of Enemies.
- CHAPTER XIX. How the Virtues of Things are to be Tried and Found Out, which are in them Specifically, or in any one Individual by way of Special Gift.
- CHAPTER XX. The Natural Virtues are in some Things throughout their Whole Substance, and in other Things in Certain Parts and Members.
- CHAPTER XXI. Of the Virtues of Things which are in them only in their Life Time, and Such as Remain in them even After their Death.
- CHAPTER XXII. How Inferior Things are Subjected to Superior Bodies, and how the Bodies, Actions, and Dispositions of Men are Ascribed to Stars and Signs.

(Continued on next page)

- CHAPTER XXIII.** How we shall Know what Stars, Natural Things are Under, and what Things are Under the Sun, which are called Solary.
- CHAPTER XXIV.** What Things are Lunar, or Under the Power of the Moon.
- CHAPTER XXV.** What Things are Saturnian, or Under the Power of Saturn.
- CHAPTER XXVI.** What Things are Under the Power of Jupiter, and are called Jovial.
- CHAPTER XXVII.** What Things are Under the Power of Mars, and are called Martial.
- CHAPTER XXVIII.** What Things are Under the Power of Venus, and are called Venereal.
- CHAPTER XXIX.** What Things are Under the Power of Mercury, and are called Mercerial.
- CHAPTER XXX.** That the Whole Sublunary World; and those Things which are in It, are Distributed to Planets.
- CHAPTER XXXI.** How Provinces and Kingdoms are Distributed to Planets.
- CHAPTER XXXII.** What Things are Under the Signs, the Fixed Stars, and their Images.
- CHAPTER XXXIII.** The Seals and Characters of Natural Things.
- CHAPTER XXXIV.** How, by Natural Things and their Virtues, we may Draw Forth and Attract the Influences and Virtues of Celestial Bodies.
- CHAPTER XXXV.** Of the Mixtions of Natural Things, one with another, and their Benefit.
- CHAPTER XXXVI.** Of the Union of Mixed Things, and the Introduction of a More Noble Form, and the Senses of Life.
- CHAPTER XXXVII.** How, by some certain Natural and Artificial Preparations, We May Attract certain Celestial and Vital Gifts.
- CHAPTER XXXVIII.** How We May Draw not only Celestial and Vital but also certain Intellectual and Divine Gifts from Above.
- CHAPTER XXXIX.** That We May, by some certain Matters of the World, Stir Up the Gods of the World and their Ministering Spirits.
- CHAPTER XL.** Of Bindings; what Sort they are of, and in what ways they are wont to be Done.
- CHAPTER XLI.** Of Sorceries, and their Power.
- CHAPTER XLII.** Of the Wonderful Virtues of some Kinds of Sorceries.
- CHAPTER XLIII.** Of Perfumes or Suffumigations; their Manner and Power.
- CHAPTER XLIV.** The Composition of some Fumes appropriated to the Planets.
- CHAPTER XLV.** Of Collyries, Unctions, Love-Medicines, and their Virtues.
- CHAPTER XLVI.** Of Natural Alligations and Suspensions.
- CHAPTER XLVII.** Of Magical Rings and their Compositions.
- CHAPTER XLVIII.** Of the Virtue of Places, and what Places are Suitable to every Star.
- CHAPTER XLIX.** Of Light, Colors, Candles and Lamps, and to what Stars, Houses and Elements they are Ascribed.
- CHAPTER L.** Of Fascination, and the Art thereof.
- CHAPTER LI.** Of certain Observations, Producing Wonderful Virtues.
- CHAPTER LII.** Of the Countenance and Gesture, the Habit and the Figure of the Body, and to what Stars any of these do Answer; whence Physiognomy, and Metoposcopy, and Chiromancy, Arts of Divination, have their Grounds.
- CHAPTER LIII.** Of Divination, and the Kinds thereof.
- CHAPTER LIV.** Of divers certain Animals, and other things, which have a Signification in Auguries.
- CHAPTER LV.** How we may Ascertain the Light of Natural Instinct, and of some Rules of Finding it Out.
- CHAPTER LVI.** Of the Soothsaying and Lightnings, and how Monstrous and Prodigious Things are to be Interpreted.
- CHAPTER LVII.** Of Geomancy, Hydromancy, Aeromancy, and Pyromancy, Four Divinations of Elements.
- CHAPTER LVIII.** Of the Reviving of the Dead, and of Sleeping or Hibernating, (wanting victuals) Many Years together.
- CHAPTER LIX.** Of Divination by Dreams.
- CHAPTER LX.** Of Madness, and Divinations which are made when men are awake, and of the Power of a Melancholy Humor, by which Spirits are sometimes induced into Men's Bodies.
- CHAPTER LXI.** Of the Furning of Men, of the External Senses, also those Inward, and the Mind; and of the Three-fold Appeal of the Soul.
- CHAPTER LXII.** Of the Passions of the Mind, their Original Source, Differences, and Kinds.
- CHAPTER LXIII.** How the Passions of the Mind change the proper Body by changing its Accidents and moving the Spirit.
- CHAPTER LXIV.** How the Passions of the Mind change the Body by way of Imitation from some Resemblance of the Transforming and Translating of Men, and what Force the Imaginative Power hath, not only over the Body but the Soul.
- CHAPTER LXV.** How the Passions of the Mind Work of themselves upon Another's Body.
- CHAPTER LXVI.** That the Passions of the Mind are Helped by a Celestial Season, and how Necessary the Consistency of the Mind is in every Work.
- CHAPTER LXVII.** How the Mind of Man may be Joined with the Mind of the Stars, and Intelligences of the Celestials, and together with them, Impress certain wonderful Virtues upon inferior Things.
- CHAPTER LXVIII.** How our Mind can Change and Bind inferior Things to the Ends which we Desire.
- CHAPTER LXIX.** Of Speech, and the Occult Virtue of Words.
- CHAPTER LXX.** Of the Virtue of Proper Names.
- CHAPTER LXXI.** Of many Words joined together, as in Sentences; and of the Virtues and Restrictions of Charms.
- CHAPTER LXXII.** Of the wonderful Power of Enchantments.
- CHAPTER LXXIII.** Of the Virtue of Writing, and of Making Impressions, and Inscritions.
- CHAPTER LXXIV.** Of the Proportion, Correspondency, and Reduction of Letters to the Celestial Stars and Planets.

According to various Tongues, and a Table thereof.

ILLUSTRATIONS—Frontispiece, Henry Cornelius Agrippa. Page 36, Title Page of 1651 Edition. Page 90, Grand Solar Man. Page 98, Calamus. Page 116, Characters of Nature. Page 117, Divine Letters. Page 223, Cabalistical Table of Co-ordinate Characters. Pages 239-243, Tree of the Cabala (three full-page etchings). Page 274, The Emphyrean Heaven. Page 277, Rosicrucian Symbol of the Spirit of Nature. Page 285, Symbols of the Alchemists.

Order Number And Price Of The Philosophy Of Natural Magic

ORDER NO. 4312. The Philosophy Of Natural Magic. Now On Sale At The Special Price Of Only \$2.50; Foreign 15s.

Are You Successful In Influencing People?

Ask Yourself These Questions. Are you as successful in influencing people as you would like to be? Are you making money? Are you strong mentally? Are you able to concentrate your mind and eyes upon a person so as to make them feel your influence? Is your personality strong enough to cope with others? Do you find it difficult to meet and overcome the obstacles that hold you back in life? Are you perfectly at ease before an audience or among strangers? Have you ever found yourself in the presence of those whom you consider your social superiors? Are you, to be brief, holding your own and advancing steadily as you could, were you possessed of a magnetic personality or understood Hypnotism?

You should understand that it does not make any difference what business, profession, or occupation you are now engaged in. It doesn't matter what your present position is. It makes no difference where you are, where you live, or what nationality you are, or what your age may be. YOU CAN SUCCEED if you study the Science and Art of influencing others, which is only gained by a knowledge of Hypnotism.

The power to accomplish this lies within you awaiting cultivation. Your personality, your individuality, that intangible, invisible something which makes some men different from others, and more successful, has to be brought out and developed so that you can become a business and social leader, so that you can enter the ranks of the successful ones. REMEMBER, the power to do this lies within you.

The Science of Hypnotism as taught in de Laurence's famous books, which has been prepared for exactly this purpose, teaches you how to accomplish these results. His books are a Message and a Manual of Success for those who appreciate the better things in life, those who have awakened to the fact that they want to be something above the common and be able to stand out from the mediocre crowd of individuals who have no money and are a failure.

No other books, except de Laurence's have ever helped those who wish to succeed like his has. By a study of his books, you will quickly and easily develop yourself into a Cultured Magnetic Person who will be admired and envied by friends and acquaintances.

NOTICE. Be sure and read carefully everything printed on these pages regarding the wonderful Science and Art of Hypnotism, which is as old as the world itself. It is today being used in Business and Social Life. We receive more orders for books on the subject of Hypnotism than any other titles we have. People are studying it in all parts of the world. From the illustrations and testimonials published on these pages, it will be seen that Hypnotism is something that is easily learned. You don't require anything but an active and intelligent mind. If you have this, you will without doubt succeed if you take up the study of Hypnotism. Why not send your order today? The price of our books on Hypnotism are the lowest at which scientific and technical books of this kind have ever been sold.

Most Remarkable Message From The Spirit World

Reproduced on these pages are the remarkable Spirit Messages from Lord Northcliffe, famous editor and British newspaper czar.

According to the newspaper articles reproduced here, a Spirit Message was also received from the late A. Bonar Law, former British Prime Minister. These Messages, according to Hannen Swaffer, formerly Lord Northcliffe's editor and now editor of a London newspaper, "The People," were received through the mediumship of Mrs. Leonard, Mrs. Brittain and Evan Powell, formerly a Welsh miner, in the presence of Conan Doyle, Sir Robert Mac Alpine, the noted contractor who built Wembley, and Miss Louise Owen, who, for twenty years, was Lord Northcliffe's personal secretary and one of the most trusted members of his great journalistic staff, a woman whose honesty is beyond question, and whose intelligence and good judgment is known to the highest Statesmen in England.

These articles, as hereafter shown, appeared in "The People," Sunday, Sept. the 14th, and also in the Sunday issue of "The People," Sept. the 21st, 1924. There is also an article reproduced from the *Chicago Daily Tribune*, Monday, Dec. 1st, 1924.

Believing that these articles will be read with great interest by those on our mailing list, we have, as stated above, reproduced them as shown on the following pages. (The de Laurence Company.)

NORTHCLIFFE'S MESSAGE FROM BEYOND THE GRAVE

STARTLING REVELATION BY HIS PRIVATE SECRETARY

So-called spirit messages are accepted by some people with undisguised amusement. Others treat them with scorn.

But there is a rapidly growing number of people of the highest repute who accept them as evidence of life after death.

Most remarkable of these communications is that printed below. It is said to be a message from Lord Northcliffe, received by Miss Louise Owen, one of the most trusted members of the great Journalist's staff, a woman whose honesty is beyond question, and whose sanity of judgment is known to the highest statesmen in the land.

By HANNEN SWAFFER, Editor Of "The People."

With a full knowledge of the different effects it will create on various types of minds, I print below a message which is declared to be a communication from the spirit world, one dictated last Monday morning by the late Lord Northcliffe to Miss Louise Owen, who, for over 20 years, was his close friend and personal secretary.

It is not a chance thing, brought in for sale to a newspaper office by an unknown person; it is not an idle, silly story to be lightly dismissed as the imaginings of a neurotic person. It is a document placed reverently in my hands by a woman who saw more of Lord Northcliffe in his business life than any other being, a woman who, because of her association with him, is known personally to many of the highest people in the land, and a woman who treasures with a high-minded devotion many memories of a man in whose work for the British people she took the closest share.

In order to explain how this document reached me, I must state that, ever since Lord Northcliffe died, two years ago, Miss Owen has been conscious, at times, that his presence was very near her.

"After all, he dictated his instructions to his editors to me, for many years," she says. "I was the means through which he kept in touch with many public matters. It seemed only natural that, if he had something to say, he would say it through me."

Then, not many weeks ago, when her wireless went wrong, she consulted a friend in Carmelite House as to who could put it right.

"Oh, there's a man in Fleetway House who works on a wireless paper," she said. "I will send him down to do it."

That night the man on the wireless paper went to Miss Owen's flat near Buckingham Palace.

"I can't stay long," he said, "because Sir Arthur Conan Doyle is broadcasting a message on spiritualism tonight, and I want to go down to the B. B. C. to interview him."

"Oh, do ask him if it is true he has had a message from Lord Northcliffe," said Miss Owen. "I saw it in one of the papers."

At half-past ten that night, Miss Owen got a reply from the wireless expert saying: "I've got great news for you. Conan Doyle says he has spoken to Northcliffe, and Northcliffe wants to get in touch with you."

(Continued On Next Page)

She wrote Sir Arthur, and he went to her flat and, at her request, got her put into touch with a well-known medium called Mrs. Annie Brittain. Miss Owen, hoping she would receive a message from her former Chief, went to Mrs. Brittain's.

"Immediately my mother came through," she said. "My mother died when I was very young, and I knew very little about her. But she spoke to me of her illness and how she had died, and of my young brother, who died in childhood, and told me a lot of things I have since verified about my early years."

But Miss Owen was not satisfied with that. She wanted to speak to Lord Northcliffe. "So I wrote to the Rev. Vale Owen," she told me, "as I remembered Lord Northcliffe had printed his accounts of the next world. Vale Owen said he would try to get me an interview with Mrs. Osborne Leonard, the famous medium.

"But she is full up with appointments for a year," he explained, "and only great persuasion and influence will make it possible. If you see her, do not say who you are or give any indication as to your identity. Otherwise you will not believe what you hear."

Last Monday morning at twenty minutes to eleven Miss Owen, having obtained an appointment with Mrs. Leonard through the College of Psychic Science in Holland Park, went to her house.

"Immediately the medium went into a trance," Miss Owen explained. "She spoke at first in the voice of a spirit guide called Fedá, who, I am told, usually appears at Mrs. Leonard's seances. At first in Fedá's childish voice, Mrs. Leonard gave me a lot of messages from a man whom she described and whom I at once recognized as being Lord Northcliffe.

"Many of the phrases repeated betrayed his identity. There was no mistaking him. Then it seemed to me that, impatiently, just as he behaved on the earth, Lord Northcliffe insisted on coming through himself. He seemed to push Fedá on one side, and spoke himself; for it was in a voice something like his that Mrs. Leonard spoke.

"I have written down faithfully what he said—all that he said during a two hours' conversation, except a lot of personal things, the printing of which might hurt other people. He referred to his relatives, to members of his staff, to subjects now under dispute, to matters of litigation, to disappointments concerning things which had happened since he died.

"I have written it down very faithfully, without altering a word."

You must believe what I say when I write that Miss Owen's sincerity is not to be questioned. She entered Lord Northcliffe's employ at the same time that I did in 1902—it was, I believe, on the very same day—and, ever since then, I have known her as a woman beyond question, a practical, businesslike, intelligent, shrewd woman whose word is not to be doubted and whose sincerity of purpose has been her guiding principle in life. Her devotion to her late chief's memory is such that she would not do anything which she thought would harm the high repute in which the world held him.

Miss Owen's political sagacity, used notably during the Irish boundary crisis of 1921, brought her a personal letter of thanks from Sir James Craig. She had sat with Northcliffe during his long discussions with the Ulster Premier at the "Times" office, and was instrumental in healing the break between Northcliffe and Lord Carson.

As for Mrs. Leonard, Sir Arthur Conan Doyle and other famous spiritualists have vouched for her integrity.

Miss Owen believes that she is the instrument through which Lord Northcliffe has sent a message to the world, just as, when he was alive, he dictated to her many which subsequently appeared in his newspapers and had a great effect upon national policy. The world generally no longer laughs when Camille Flammarion, Arthur Conan Doyle, Oliver Lodge, Edward Marshall Hall, Viscountess Grey and scores of people whose sincerity and high intelligence are beyond question, print for the world to read messages which they believe have reached them from beyond the grave; so I add this to the vast literature which deals with the subject.

It was not only because of my long friendship with Miss Owen that the message was brought to me.

"I brought it to you because of your sincere affection for my Chief," she said, "and because I knew you would handle the matter with the reverence that I believe it deserves."

LORD NORTHCLIFFE'S MESSAGE

AS WRITTEN DOWN BY MISS LOUISE OWEN.

NOTE. The indented paragraphs in small type have been inserted by the editor of "The People" to serve as an explanation. Each paragraph of Lord Northcliffe's Message, as received and written down by Miss Louise Owen, his secretary, is enclosed in quotation marks.

"I DETERMINED to be here first to-day. I allowed nothing to block the way. I knew you were coming and would bring with you something referring to me."

Miss Owen had by chance taken with her some cuttings of recent newspaper articles on Northcliffe.

"I have willed you to be here and directed your visit to the Psychic College. I was interested in spiritualism when on earth and had something to do with the printing of a series of articles.* I had read books, too."

*Lord Northcliffe insisted on the publication in the "Weekly Dispatch" of the Rev. Vale Owen's remarkable psychic experiences.

"You helped me considerably when I passed over by acknowledging to others that you felt my presence near you. That faith gave me power to visit the earth."

"I have been with you many times and have brought you over here during your sleep, but you were not conscious of it. That will come later with more power. Many spirits here are helping you—relations and others."

"The League of Nations is of the greatest importance, and you must help. You must not feel your work is finished—not just meander on. There is definite work ahead."

"Wars bring poverty, hatred, crime, destruction and suffering. The League of Nations is the only way to bring peace and happiness. Do impress those you know of the urgent and great need for united effort. It should, and must, spread to every corner, not only where English is spoken, but to every land. There should be more co-operation; I was always a strong believer in, and supporter of, co-operative work."*

*Lord Northcliffe was the only newspaper proprietor in England who conducted his vast business by means of regular editorial and business conferences, where absolute frankness, even from the humblest person present, was encouraged.

"Those who are working for the success of the League of Nations must be helped and encouraged. Disputes can be openly aired and the way made clear for justice. I say

(Continued On Next Page)

THE De LAURENCE COMPANY

again, war only brings destruction and misery. To my great joy, I meet the wonderful people of the earth who are here—those who created, not destroyed.”*

*Here, says, Miss Owen, he mentioned Tolstoi and Joseph Conrad and others of distinction.

“I was with Conrad when he passed over, and he will help me in my work. You know I am as active here as on earth, for, I must be up and doing. I shall work very hard, as there is much to do.”

“I am drawn to those who create and reform, not the destructors, for they don't matter over here. I have always been interested in the reformers and pioneers of thought. On earth, I was very intolerant of people with little stupid minds, by which I mean narrow outlook. Perhaps I was wrong. I used to become sick and tired of small-minded people.* I felt full of power I couldn't give out, too suppressed, which made me restless and critical.”

*Here he mentioned names of people associated with him in his vast undertakings.

“I was a queer mixture of impulsiveness and caution—so very foolish, in some ways. I would be too generous in some directions and yet would, at times, criticise a small amount. I inherited my Scottish caution.”*

“Here,” says Miss Owen, “I distinctly heard him give a chuckle.”

*Lord Northcliffe's mother, from whom he inherited his great strength of character, was an Ulster woman of Irish-Scottish descent. He worshipped her.

“One inherits a physical mind, but one develops one's own soul, and the bigger the soul the more spiritual one becomes. I was not an ordinary man in the everyday sense. I cared not one jot for public opinion and had my own ways of doing things by using my own will-power. You always understood my motive in doing things the way I did.”*

*Very few members of his staff understood how, behind Lord Northcliffe's frequent displays of impish humour and constant outbursts of impatience, was a well-thought-out scheme.

“There will be very troublesome times ahead; but keep calm and do what you feel is right. Always be guided by your own instinct and use your own will-power. Do not rely upon others. I notice you follow this out and am glad of it.”

“I am greatly interested in the power of healing and I am developing this. You, who know the power of mind, must help too.”*

*Unknown to the medium, Miss Owen was recently instrumental, by the exercise of her will-power in restoring to health a near relative whom the doctors had given up.

“I am glad you are attached to your little dog. I loved animals,* and I do feel strongly the cruelty of vivisection. If only it could be stopped it would help us all over here and help you on earth. Do what you can.”

*Northcliffe's favorite photograph of himself as a young man showed him with a pet fox-terrier.

“I am glad I passed over. I was disappointed, at first, as so many things I had started were not completed. But, oh, how tired—how very tired I was. If I started to talk, the words wouldn't come. When I wanted to think, there was jumble and disorder, and when I tried to write,* I was too confused and everything became distorted.”

*Lord Northcliffe's last articles, written about Germany, were the first symptoms of the mental disorder which clouded the last days of his life. Two of the articles were stupidly printed in his newspapers. The last ones were left out in spite of his urgent orders, sent by telegram and telephone.

“Had I not passed over I should not have regained my health. I know it. Now all is wonderful. I am in perfect health, very active and very fit. When on earth I felt my muscles becoming very flabby and floppy. Now they are tight and firm.”

“I am not toothless, for my teeth are perfect. You will remember the trouble they gave me and how I was bothered and irritated by them. I used to swear, inwardly and outwardly, sometimes. That irritating cough has gone and all the throat trouble, too.”

“I had an idea that we over here floated about wearing flowing robes. How I should have hated that! Yes, I even have finger nails. I am wearing a grey suit (flannel) like those you often saw me wear, soft collar and soft shirt. My skin is very clear. It is a wonderful feeling to be so fit. One is never ill here, never hurt and never depressed. We have no money. We work things out in kind. I have worked for my suit. I was never really what one would call a happy man, as I couldn't do all I wanted to do, and so would get terribly depressed. You had a different temperament—more bouyant—for after feeling depressed you would bubble up again.”

“I turned very deeply towards religion during my last months on earth.”

“I would not return to earth. I am quite happy here, as there is much for me to do. I have found many helpers, William* and Kingsley have taught me a great deal. I have learned much from them.”

*Miss Owen thinks that by “William” he means William MacAlpine, for years Paris correspondent of the “Daily Mail” and a great favorite of Northcliffe; although he was “Mac” when he spoke of him to his staff, he and she called him “William” to each other. By “Kingsley” Miss Owen thinks Sir Arthur Conan Doyle's son is meant.

“I wish I had taken your advice about going on that long tour. If I hadn't gone I shouldn't have had to pass over so soon. Now, perhaps, it's just as well.”

When Northcliffe was contemplating his tour round the world, in 1921, Miss Owen, fearing for his health, implored him unavailingly to give up the idea.

“I know my mother feels my presence. I have been rather anxious with regard to her health.”

“Be sure and keep in touch with the Psychic College. You will learn more and I will help you.”

“I liked the pink flowers you brought to me, but don't bother to put any more on my grave. Graves, like the earthly body, do not matter. Instead, keep plenty of flowers in your rooms, as I am often there and I like them. The gravestone is, however, just what I liked. You will be glad to know I have chosen a country home—not in a town. How I disliked crowded cities and no sunshine! I have a beautiful home, flowers and birds. I am so happy in my surroundings, as I was always a lover of nature. I even have conservatories for my flowers.”

“Don't chew the end of your pencils when you write. Juicy figs are much better. I was with you on Saturday when you were eating one, and when you mentioned my name, saying how I like them.* I made you think it was not quite ripe, but only for the moment. I love to tease.”

*When she motored over to Canterbury from her cottage at Tankerton last week, Miss Owen, seeing some green figs in a shop window, bought some, remarked how Lord Northcliffe used to like them and said, “This one isn't quite ripe,” seeing immediately afterwards that it was. This fact, like many things referred to in the interview, was, of course, utterly unknown to the medium.

“I won't say goodbye,” he resumed, “as I shall be with you again. Remember there is much work for you to do, so you must reserve your strength and vitality.”

“Immediately afterwards,” says Miss Owen, “came the words, ‘The power is going, but I won't say goodbye, for I shall be with you again. Bless you and all blessings.’”

NOTE. The article on the next page was published in the Sunday issue of “THE PEOPLE,” on September 21, 1924. “The People” is one of the leading newspapers published in London, England.

(Continued On Next Page)

NORTHCLIFFE BOMBSHELL

FAMOUS SCIENTISTS ACCEPT HIS MESSAGE

"I see no reason for thinking it other than genuine." SIR OLIVER LODGE.

"It is a very remarkable and striking communication." SIR WILLIAM BARRETT.

Few reported messages from beyond the grave have created such a sensation as the message from Lord Northcliffe communicated to Miss Louise Owen through the mediumship of Mrs. Osborne Leonard, and published in "The People" last Sunday.

In the great newspaper buildings, which he had created and in which he had worked, Lord Northcliffe's message for the most part was received with respect. No one sneered or jeered, and those who knew the "Chief" were impressed by the characteristic style of talking and the glimpses of his curious Puckish humour. Many, of course wanted to know more, and discussed with one another the personal parts of the message, which were suppressed by Miss Owen.

Lord Northcliffe, when alive, never spared personalities in the office. A director might walk in and find a scathing criticism of his previous day's activities, pinned up on the back of every door and being laughed at by all the office boys. And so in Carmelite House and in Fleetway House all last week his old colleagues have been wondering what Lord Northcliffe from beyond the grave was thinking about the present control.

To the millions of people all over the world who believe in Spiritualism the message came as no surprise. Mr. John Lewis, editor of the "International Psychic Gazette," pointed out that the message would be received by the vast number of believers in Spiritualism as nothing extraordinary.

"There is nothing in it which is inconsistent with any previous messages," he said. "It is only a more vigorous personality expressing itself, and it is remarkable that, like most other spirits in the beyond, there is the same intense distaste of war. All spirits support movements to bring peace, and it is quite understandable that Lord Northcliffe beyond the grave should see things from a very different point of view from what he did while on earth.

"People who are not conversant with spirit messages might be inclined to smile at the references to a flannel suit and to finger nails, but you must remember that the spirit-bodies of the departed are identifiable replicas of their earthly bodies in psychic matter. They have the greatest difficulty in translating their thoughts and ideas into earthly words which are essentially materialistic and which in most cases are entirely inadequate for the expression of what they want to describe to us. They so often use the words and phrases not to describe but by way of analogy.

"It is just the same with the references to an economic system. Lord Northcliffe speaks of having to work. There is nothing strange in that to us. For all communications tell us of the same thing. Apparently, after death conditions are not so very different from those here."

"I must say that all Spiritualists must be greatly indebted for the impartial and well-balanced introduction of Mr. Hannen Swaffer. If newspapers would only give a little more space to the wealth of news about the other world, a great means of comfort would be opened to many thousands who to-day are in ignorance."

Mr. H. Dennis Bradley, the Bond Street Tailor, and the author of a remarkable book on Spiritualism, "Towards the Stars," speaking as a business man, at first, said that the message was received by business men as a puzzling communication, rather than a convincing one.

"It will puzzle them," he said, "and I have heard many people discuss it in this way. We are only beginning the education of the public in spiritualism, and it is natural that there should be a considerable amount of scepticism. To me, as a believer, the best evidence in the message has been suppressed. I mean the reference to people.

"The most valuable evidence in all spiritualistic messages are names. And I personally would like to have seen that part of the communication given in full. There is nothing surprising in the message. It is completely in accord with everything we have heard so far. It is, of course, rather better than most, more coherent, more incisive, but that was not to be wondered at, considering the personality of the man as it is known on this side.

"Spiritualism is only in its infancy, and as the world gets better and more sympathetic there will be a greater flood of revelation and light from the spirits beyond the grave. It is impossible to estimate the benevolent and beneficent value of a greater number of communications."

Mr. Bradley is to-day to be present at a seance with Mrs. Leonard, and at the request of the Editor of "The People" is to attempt to get from the spirit of Lord Northcliffe further confirmation of his identity and further proof which would convince the greatest sceptic.

Miss Owen has had many letters, some very charming ones and some abusive ones. Some people have written to her suggesting she should be in an asylum, but as she says they should see her in her country home, on the golf course, and the tennis courts, cooking, and doing domestic work, and even be told that she has a cold shower every morning.

Sir Oliver Lodge's View.

Sir Oliver Lodge, the great psychic, has sent the following remarkable letter to the Editor of "The People." His testimony to the integrity of Mrs. Leonard ought to go far to remove any doubt as to the nature of the medium through which Lord Northcliffe's message was communicated. Sir Oliver Lodge's letter is as follows:

To THE EDITOR OF "The People." Sir.—I have made a study of Mrs. Leonard's mediumship for some years now, and am absolutely convinced of her integrity and scrupulous honesty. I know that she can receive genuine communications. But the best evidence is obtained when the communicators are quite unknown people and when the sitter is anonymous. Communications purporting to come from well-known public men always have to be criticised with exceptional severity, since information about their life, and the character or style of their writings, is readily accessible; and although a medium like Mrs. Leonard would at once inform a sitter as to any normal knowledge she possessed, yet subconsciously she may have absorbed more than she was herself aware of about public people.

I do not know the details of how Miss Owen's appointment with Mrs. Leonard was made. But, assuming that she went anonymously (as she ought to have done), there was no more reason for Lord Northcliffe to be represented as communicating than anybody

(Continued On Next Page)

else. Hence, on the evidential side, a good deal depends upon that. It would be unfair to Mrs. Leonard, and a sort of a trap, to send anyone to her and inform her of the person they wanted to get into touch with. She much prefers to be quite ignorant, because the messages which come through have nothing to do with her, and any conscious knowledge she had would be an obstruction and a nuisance and would spoil evidence.

I know of one man who went to Mrs. Leonard, hoping that he might get into touch with a distinguished musician of the past, though he scrupulously avoided saying so, and merely gave the opportunity for anyone to come that liked, though he had intuitive reason to suppose it likely that the distinguished man in question had a message for him, which he was anxious to give, if the opportunity were offered. In his case success was complete, and has been repeated many times since—all of which will no doubt be made public in due time. Meanwhile, it is private, and I name no names.

"Evidence Is Good."

Assuming that Miss Owen and her sponsors were equally cautious, the evidence for the Northcliffe communications is good. Those who knew him will be better able than I to judge of their substance and manner. I see no reason for thinking them other than genuine.

It must be remembered, however, that even with the most honest medium, such as Mrs. Leonard undoubtedly is, there is an alternative explanation which some people favour, though I know myself that it does not cover the ground. Still, it cannot be put out of court.

And that is that if sitters go with their minds full of a certain subject, their own mind may act as a stimulus to the sensitive agent who gives the message, and who may not be aware whence the stimulus comes. The alternative explanation, therefore, is that Miss Owen's own mind, unintentionally and subconsciously, was the source of the communications—unless they gave something outside her own knowledge or something which could not possibly be accounted for in that way.

I do not gather that in this case there were messages of that kind. Hence, apart from other knowledge, this particular instance can hardly be considered strongly evidential of what is called "spirit return," even if the anonymity of the sitter (on which so much depends) was complete.

At the same time, I must make it clear that I do not myself think that that is the explanation. I have not found Feda specially sensitive to telepathy from the sitter; and as I know that genuine communications from deceased people can be, and have been, received, I am disposed to regard the Northcliffe messages as likely to be genuine—though it would be rash to express a decided opinion without being fully acquainted with all the conditions applicable to this particular case.

In conclusion, I must emphasize the fact that there is nothing surprising or striking in this case more than in several hundreds of others. And it is very far from being a crucial or specially important incident. The fact that the ostensible communicator was so well known has no advantage at all from the evidential point of view, though it may add to public interest. Yours faithfully, Oliver Lodge.

Sir William Barrett's Queries.

Sir William Barrett, the chief founder of the Society for Psychical Research, in reply to a letter from the Editor asking him for his opinion on the message, writes as follows:

My Dear Sir: Thank you for the copy of your paper containing the message which purports to be from Lord Northcliffe; I have read it through with great interest. It is a very remarkable and striking communication, but it is difficult to form a judgment of its evidential value until one knows, more in detail, some of the facts, e. g.:

1. Is it absolutely certain that Miss Owen went anonymously to Mrs. Leonard and gave no hint of her intimate acquaintance with Lord Northcliffe?

2. Did Miss Owen take down the message at the time it was delivered, or is it merely a recollection she has written subsequently? In the latter case, of course, the evidence would be less valuable.

The communication purporting to come from Lord Northcliffe is certainly very interesting, and *prima facie* seems to be genuine. I know Mrs. Leonard personally and she is certainly a gifted and trustworthy medium; those who have had many more sittings with her than I have will, I am sure, corroborate this opinion. Until, however, I know more of the circumstances connected with this interview with her, I cannot give an opinion of any value whether it really is, what it purports to be, a genuine communication from Lord Northcliffe, or the emergence of Miss Owen's own sub-consciousness. The incident of the fig is certainly very remarkable and veridical (i. e. truth telling).

It must, however, be borne in mind that all these automatic communications—even when the medium, like Mrs. Leonard, has a very high repute—contain a large admixture of the sitter's own conscious or sub-conscious knowledge, which appears to be telepathically communicated either to the mind of the medium or it may be to that of the unseen Communicator on the other side. For personation of those who have lived on earth seems to be often practised by mischievous spirits. Yours truly, W. F. Barrett.

Miss Owen's Reply.

Miss Owen, in reply to Sir William's questions, says that she was absolutely unknown to Mrs. Leonard during her visit, and that she gave not the slightest hint of her friendship with Lord Northcliffe.

Miss Owen also assures Sir William that she took down the message as it was spoken. Miss Owen has received the following letter from Mrs. McKenzie, of the British College of Psychic Science:—

Dear Miss Owen.—I was very glad to see in "The People," brought to my notice to-day, that your sitting with Miss Leonard had been so successful and brought you so conclusively in touch with your friend. Many seek long, even with Mrs. Leonard, without getting this assurance.

Allow me to affirm, if it is any use to you, in meeting skeptics, that I did not know until to-day who you were; that I accepted your introductions from the Rev. G. Vale Owen and Sir Arthur Conan Doyle as sufficient, and that these gentlemen, although they knew you, did not know when your appointment with Mrs. Leonard was, or even that you had got one, until that I would try.

I hope you will feel as we do that this is really an important truth for mankind, and that you may be able by your experience and further knowledge to bring light to others, when they, too, seek for it.—Yours sincerely, Barbara McKenzie.

"The People" learns that other messages have been received from Lord Northcliffe, and in particular by the two mediumistic daughters of a well-known K. C. ("The People," Sunday, September 21, 1924.)

NORTHCLIFFE "SPEAKS FROM SPIRIT LAND"

BY JOHN STEELE. (Chicago Tribune Foreign News Service.)

(Copyright: 1924: By The Chicago Tribune.)

LONDON, Nov. 30.—The late A. Bonar Law, former British prime minister, has sent an amazing message from the spirit world through the late Lord Northcliffe, British newspaper czar, to Lord Beaverbrook, prominent newspaper owner, according to Hannen Swaffer, formerly Lord Northcliffe's editor and now editor of the newspaper "The People."

Mr. Swaffer recounts today a lengthy spirit conversation with Lord Northcliffe at a seance which included Conan Doyle, Sir Robert MacAlpine, the contractor who built Wembley, Miss Louise Owen, for twenty years Lord Northcliffe's personal secretary, and other well known persons.

The first message came through the medium. Evan Powell, formerly a Welsh miner, strapped securely in a chair with his thumbs fastened by cotton so the slightest movement would break the thread. Lord Northcliffe's voice came clearly and was easily recognized by his friends.

"I wish I had paid more attention to what you said, Doyle," said the spirit voice of Lord Northcliffe. "I distrust your judgment, although not your sincerity, but I see now how wrong I was."

Asked if he wished to send a message to his mother, Lord Northcliffe replied: "No, my heart is too big even for my mother today. The world is my parish, and to do good is my religion."

Lord Northcliffe said he had met Mr. Bonar Law, who had a message for his old friend, Lord Beaverbrook. Mr. Bonar Law, whom Lord Northcliffe described as contented and happy with his two sons, promised to help Lord Beaverbrook, and said he had been a special spirit guide for Lord Beaverbrook's big decisions. (The above appeared in the Chicago Daily Tribune, Monday, Dec. 1, 1924.)

WHAT IS SPIRITUALISM?

If we turn to The New Standard Dictionary Of The English Language, we find this:

Spiritualism. "1. The belief that the spirits of the dead in various ways communicate with and manifest their presence to men, usually through the agency of a person called a medium; also, the doctrines and practises of those so believing.

"Belief in the power of departed spirits to communicate with living men, and the attribution of various phenomena to it as a cause, date back many centuries. The phase commonly known as modern spiritualism is usually considered to have begun about 1848, in the United States. According to the belief and practises of its adherents, the communications or "manifestations" from the spirit-world take place at "seances," and are in the form of rappings, spirit-handwriting, etc., or, in "dark seances," of partial or complete manifestations in the flesh.

"2. Philos. (1) The doctrine, whether based on reason, sentiment, or faith, that there are beings not cognizable by the senses or characterized by the properties of matter, and that are therefore spiritual, as distinguished from material, opposed to materialism.

"Spiritualism, grounded upon consciousness, preserves equally God, the human person, and external nature, without confounding them. (K. F. Vocab. Philos., p. 486. Sh. & Co., 1878.)

"(2) The doctrine that man is an immortal spirit and holds more relations to God as spirit. (3) The intuitional philosophy; opposed to sensationism.

"Owing to the development of the recent sense (see def. 1), there is a present tendency to use spiritual philosophy in all these philosophic senses, instead of the older and the historic spiritualism."

de LAURENCE'S MENTAL METHODS

Show How One Mind Affects Another

During the twenty-five years that de Laurence's books on Occult, Esoteric, Spiritualistic, and Mental subjects have been read and studied in many parts of the world, he has received thousands of letters asking him to give methods by which personal experiments may be made in "Mental Tests," "Telepathy," "Thought Transference," and "Spiritism."

Mind Reading is the alleged ascertaining of the thought or purpose of some other mind, often at a distance, and independently of the ordinary channels of the senses.

Telepathy is the supposed communication of one mind with another at a distance, without the use of any means known to physical science. In view of the above Telepathy is believed by Psychologists to be the direct communion of mind with mind, whether in the body or out of the body—communion without the assistance of any of the physical senses.

Thought Transference pertains to or, is characteristic of Thought Transference. **Thought Waves** are supposed to be an undulatory movement of a hypothetical medium by which the phenomena of Thought Transference are explained.

There are of course, different opinions regarding these subjects. However, an opinion is always based upon the investigation of an individual or a number of investigations. Some insist that a mental impression is made upon the mind of another as the result of intense concentration. Others claim that impressions are made and received where two minds are in sympathy with each other or where unusual condition of affection and love exist between two souls.

There is still another group of investigators who claim that Thought Transference and Mental Telepathy are the direct results of the action of what is known as the Sub-Conscious Mind.

As true opinion on any subject, whether it is materialistic or psychological, can only be obtained from personal experience no attempt will be made here to explain these phenomena.

The experience of no two people are exactly alike, most especially in regard to mental concentration, or thought control. This being true, no explanation will be attempted, as it is thought best to let each individual judge results and give reasons after they have had personal experience, carried out tests, and made experiments.

(Continued On Next Page)

FAMOUS METHODS SENT FREE WITH de LAURENCE'S BOOK

To every person who orders a copy of de Laurence's wonderful work, "THE BOOK OF DEATH, HINDU SPIRITISM, SOUL TRANSITION AND SOUL REINCARNATION," we will send **ABSOLUTELY FREE**, de Laurence's **TWO FAMOUS METHODS** by which experiments can be carried out in Mental Telepathy, Mind Reading and Thought Transference; also de Laurence's **METHOD FOR SPIRIT COMMUNICATION**. This Exclusive Spirit Communication Method can be used for carrying on experiments, and preparing the way for a visit of a dear friend or relative from the spirit world.

These **THREE FAMOUS METHODS**, that is, the **TWO METHODS FOR TELEPATHY AND THOUGHT TRANSFERENCE AND THE EXCLUSIVE METHOD FOR CARRYING ON EXPERIMENTS IN SPIRITUALISM**, have always been kept a secret by de Laurence and never before published or offered to the public. They are now, however, **SENT FREE** with every order for the book described on the **NEXT PAGE**. This noted work has had a steady sale for over twenty years, and is known as de Laurence's **HANDBOOK OF SPIRITUALISM**. It is a wonderful treatise on the subject of Death, Spiritualism, and the Continuity of Life Beyond the Grave. **AS STATED ABOVE, IF YOU SEND YOUR ORDER FOR A COPY OF THIS BOOK, YOU WILL RECEIVE ABSOLUTELY FREE, THE THREE METHODS REFERRED TO. FOR FURTHER PARTICULARS REGARDING de LAURENCE'S METHOD FOR SPIRIT COMMUNICATION, READ WHAT FOLLOWS.**

de LAURENCE'S METHOD FOR SPIRIT COMMUNICATION

Some time ago we selected from our great mailing list, the names of a few people we believed might be interested in the phenomena of Spiritualism. To these people we mailed printed matter telling them that if they bought a copy of "The Book Of Death, Hindu Spiritism, Soul Transition And Soul Reincarnation," which is known as de Laurence's Handbook Of Spiritualism, we would send them **FREE**, his **TWO FAMOUS METHODS** for carrying on experiments in Mental Telepathy and Thought Transference. We further advised them that we would also send them **FREE** de Laurence's **EXCLUSIVE METHOD** for carrying on experiments, and preparing the way for a visit from one of their dear friends or relatives from the spirit world.

Most all of the persons to whom we sent this Astonishing Offer ordered de Laurence's book and obtained, **FREE**, his Two Methods for Mental Telepathy and Mind Transference as well as his **PLAIN COMMON SENSE SIMPLE METHOD** for preparing the way so that they could try and see whether they would be visited by the spirit of some friend or loved one who had died and passed over the Great Divide to the Spiritual Life beyond.

de Laurence's Handbook Of Spiritualism which is fully described on the next page has had a steady sale for upwards to twenty-five years. He is a world renowned authority on the subject of Spiritualism, Occultism and Allied Subjects. His book is instructive and intensely interesting. Hundreds and hundreds have taken advantage of our Astonishing Offer. For further particulars read what follows.

Claims To Have Talked With Spirit Of Dead Daughter

We have printed below a letter received from a man and his wife who claim they used de LAURENCE'S METHOD for holding a Spiritual Seance in their home, and that they believe that they were visited by their beloved daughter, who died three years ago.

The de Laurence Co., Chicago, Ill., U. S. A.

October 17, 1922.

Gentlemen: We received some time ago a copy of de Laurence's work, "The Book Of Death, Hindu Spiritism, Soul Transition And Soul Reincarnation," together with his very wonderful Methods for carrying on experiments in Mental Telepathy, etc., also his interesting Method for carrying out experiments in Spiritualism. I now wish to inform you of a very wonderful experience we had at our home one evening by following this Method.

About three years ago our daughter died at the age of twelve. Since that time her mother has been constantly grieving and has been greatly depressed because of her untimely death due to diphtheria. One evening, shortly after receiving the Method I suggested to my wife that we try the experiment and hold a Spiritual Seance, with the desire and hope of being able to hear something from our daughter.

Although we have been kind of interested in Spiritualism in a way for many years, we never held a seance or did anything of this kind because neither of us believed very strongly in it, until we carried out the experiments as outlined in de Laurence's Method. I must say, however, that it was the first time in my life that I ever experienced such a state of mind and peculiar sensation, which even today I am unable to explain.

We followed de Laurence's instructions exactly as outlined. I concentrated my whole soul and mind upon our dead daughter and we sat very quiet for almost an hour. There were four of us in the room, which had been arranged as directed in de Laurence's Method. The four consisted of myself, wife, a neighbor lady and her daughter, aged about 18, whom we asked to join us in the experiment. After waiting the best part of an hour I began to experience a sort of a weird, mysterious feeling such as I had never felt before in my life. It seemed to me like some person was coming towards me with the intention of addressing me. I felt like I wanted to speak and ask who was there, but some strange influence prevented it. After this I felt like someone was touching my hand. At this moment I seemed to hear my child's voice speak in a whisper, but as natural as if she really were alive and was talking to me.

She seemed to say: "Dear daddy, tell mother not to grieve so much on account of my death." I was so startled I could scarcely speak as this was something entirely new to me. I did not seem to be able to move, and made every effort to hear something more, when my wife began to say, "My daughter, my daughter." She seemed so startled that she came almost fainting.

When my wife recovered she told us that she herself seemed to hear our dead daughter's voice and her message the same as I believed I had heard it. All of us now believe that there really may be something in Spiritualism and that our loved ones who have died may, by some invisible means unknown to us, communicate. Yours very truly,

Hundreds Have Taken Advantage Of Our Astonishing Offer.

As stated, hundreds and hundreds of people who have received our Astonishing Offer to send de Laurence's Methods Free with every order for "THE BOOK OF DEATH, HINDU SPIRITISM, SOUL TRANSITION AND SOUL REINCARNATION," have taken advantage of it. This work is known as de LAURENCE'S HANDBOOK OF SPIRITUALISM and is fully described on the next page. Any person who sends an order for this book will receive, **ABSOLUTELY FREE**, de LAURENCE'S **TWO FAMOUS METHODS** by which experiments may be carried out in **MENTAL TELEPATHY, MIND READING and THOUGHT TRANSFERENCE**; also his **NOTED METHOD FOR SPIRIT COMMUNICATION** which can be used for carrying on experiments and preparing the way for a Materialization, Communication or a Visit from an inhabitant of the spirit world.

(Continued On Next Page)

THE BOOK OF DEATH

The Book Of Death, Hindu Spiritism, Soul Transition And Soul Reincarnation. Known As The Handbook Of Spiritualism. By L. W. de Laurence. 400 Pages. Cloth, Gold Stamp.

Death brings every human being face to face with the greatest mystery known to man. It is that which closes all the scenes that lie between the morn of laughter and the night of tears; where ends the false and true, the joys and griefs, the careless shallows and the tragic deeps of earthly life.

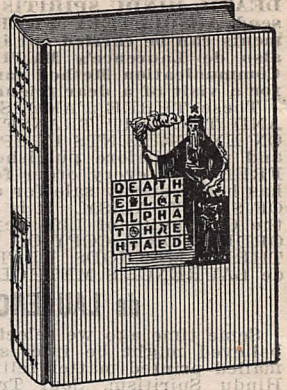
This work treats upon Death, Spiritualism, And The Continuity Of Life Beyond The Grave. It shows that Spiritualism is spreading over the entire world, bringing people nearer to those who are in Spirit Life. That those who have passed to the Spirit World can come back to us and are with us many times when we have no knowledge of their presence. That voices from the Spirit land are natural, and that Spirit communications are as fully in accord with natural law as the blooming of the rose or the rush of this great globe we live on through the viewless air. The fact of their presence is proof positive of immortality. They come to you, yet you heed them not. Spirits can realize your danger and guide and protect you. It is well known among Spiritualists, as well as in all Oriental countries, that the spirits of the dead do visit and influence the living. Spiritualism has manifested itself in every epoch in history. The chronicles of every age teem to overflowing with narrations of Spiritism, as do the far-reaching memories of every human soul which follows these facts.

Vision Among Spirits. Shows that the faculty of Vision among Spirits is a property inherent in their nature. That Spirits see more distinctly than we, that their sight penetrates what ours cannot, and that they can hear sounds that we cannot hear. Explains how Spirits are affected by music. That Spirits take pleasure in hearing music, and that for this reason music has great charms for Spirits, being one of the best means of invoking them.

The Communications of Spirits with men are either Occult or Ostensible. Occult Communications are made through the good or bad influence they exert on us without our being aware of it. Ostensible Communications take place by means of Automatic Writing or through the intermediary of Mediums who serve as their instruments. Spirits manifest themselves spontaneously, or in response to evocation. All Spirits may be invoked, the most obscure as well as the most illustrious personages; our relatives, our friends, or our enemies; and we may obtain information from them, either by written or by Verbal Communications.

Explains Spiritualism. This work, which is known as the "Handbook of Spiritualism," explains everything so that it can be easily understood. It treats upon Spiritualism, Astral Forces, Death, Reincarnation, Soul Transition, Astral Dreams, Spirit Communications, Clairvoyancy, what the condition of the Soul is after death, relation to and how it exerts an influence over the living.

ORDER No. 4193. The Book Of Death, Hindu Spiritism, Soul Transition And Soul Reincarnation. Cloth, \$2.00; Foreign 10s.



de LAURENCE'S BOOKS

SOLD IN EVERY COUNTRY IN THE WORLD

There are by far more of L. W. de Laurence's noted Self-educational Books on Spiritism, Hypnotism, and Occultism sold in New York, Chicago, Boston, San Francisco, Havana, Cuba; Mexico; London; England; Bocas Del Toro, Republic of Panama; Colon, Canal Zone, Republic of Panama; Trinidad, Jamaica; Black River and Kingston, British West Indies; Durban, Cape Town, Johannesburg and Natal, Transvaal, South

Africa; Port Limon and Cuba Creek, Costa Rica, Central America; Belize, British Honduras, Central America; Christ Church, New Zealand; Georgetown, British Guiana; Honolulu, H. I.; Buenos Ayres, Argentine Republic; Curacao, Dutch West Indies; Bombay, Calcutta, Delhi and Benares, India; Melbourne and Sydney, Australia; Port Said, Egypt; Glasgow, Scotland; Dublin and Castlebar, Ireland; Berlin, Germany, and Madrid, Spain, than all other authors, teachers and writers on these subjects combined. **The Publishers.**



THE ORIENT