

EXPANDING
YOUR PSYCHIC
CONSCIOUSNESS

VOLUME I



By
RUTH WELCH



RUTH WELCH,
Healer, Teacher and Writer

EXPANDING YOUR PSYCHIC CONSCIOUSNESS

LESSONS FOR STUDENTS

Volume One

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By Ruth Welch

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FOREWORD

On a bright sunny day in mid-summer of 1949, while preparing material for an issue of Chimes Magazine, I was suddenly, yet pleasantly made aware of spiritual infusion. Waiting quietly for further developments, I realized that this contact had come for a definite purpose. In a moment or two there came, insistently, the thought of writing lessons on psychic development, with emphasis on its higher aspects and stressing the need for each student to attain self-poise to properly develop his own inner spiritual resources. These lessons are the outcome.

It is the hope of Spirit Forces that each student may glimpse the glorious beauty of evolved realms, and realize the wider field for good which comes from a well planned development, dedicated to love and service, rather than to purposes which take in the material and commercial aspects of mediumship. True spiritual growth is an eternal gain. It's proper use leavens all of earth life, and conditions the soul for its eventual journey into spiritual realms.

No book, however wide its scope nor how deep its truths, should be taken by students as the last word on the subject, for this nullifies its primary objective. Vast opportunities lie before those who will, instead, take printed truths as "door openers" for their own consciousness. This leads them into a discovery of an ever expanding universe, which they may explore and enjoy if they have courage to do so. To this end we present this book, hopeful that its lessons may become lamp posts, lighting the darkness of ignorance, and outlining the way to a proper step by step growth of spiritual power.

Grateful acknowledgement is given to Manley P. Hall, author, lecturer and philosopher, for his gracious permission to reprint Diagrams one and two, from his own book, "Magic." Acknowledgement is also lovingly given to those unseen Mentors whose constant support and inspiration has made this work a reality.

—The Author.

WHAT MEDIUMSHIP IS EXPANDING YOUR PSYCHIC CONSCIOUSNESS

Mediumship is not dependent upon any special mental capacity, but rather upon the peculiar magnetic condition of the body which causes it to vibrate in harmony with the finer forces, thus making the medium an instrument thru which spirit intelligence may communicate. If the instrument is in tune, the manifestations will be good. If not, they will be to some extent, unreliable. A medium is a sensitive, and must be passive, receptive, and in a condition to absorb the finer emanations which are thrown off by intelligences from the spirit side. These vibrations are generated and sent out from the Invisible world, and "picked up" or received by the human brain of the medium who is receptive to them. Thus the human mind becomes both a receiving and a sending instrument . . . capable of relaying thoughts or "messages" from those in higher realms, and also of sending the human thought forth into the world of finer dimensions.

Mediumship is associated with a most optimistic philosophy of life, which cannot fail to be conducive to health. Mental emancipation is attained from the dark fears and superstitions of the past. Fear of death or transition is removed as is the total and abysmal grief experienced after the passing of a loved one. Hope fills the human heart, not only with a knowledge of continuous life, but also with the greater assurance that God has given all humanity time to evolve into happiness and perfection.

Mediums who have not attained the proper knowledge of the workings of natural law, sometimes fail to protect themselves adequately from adverse conditions, and "take on" the

illness and conditions of those who have passed on. These are symptomatic illnesses, thrown on them by others, and always we will find that this "taking on" of a condition is made possible because the medium has transgressed natural law, either through working under improper conditions, or through over work which depletes the natural protective aura. In these cases any ill effects may be nullified by a proper exercise of will in disbursing such unwelcome effects. How to work under adequately protected conditions, and how to recognize such manifestations of impinged conditions, will be described in future lessons.

The oft recurring question of whether or not you are a medium may be answered simply by both a yes, or a no. If we mean by the term "medium" one who has clairvoyant vision, clairaudient hearing, and clairsentience, then certainly all are not mediums. If however we use the term as one who has latent, but as yet undeveloped capacities, then of a certainty all are mediums. A medium means a channel, or a way through which something is received or passes. All channels do not bring forth the same manifestations, but all people are channels for something. All can unfold greater possibilities than they now are using. Through Natural endowment, heredity, good environment, and often through the influence of unseen intelligences, some souls have these psychic senses more developed than ordinary individuals. Some are mediums from birth, others have the mediumistic power so close to the surface that it requires little or no effort to bring it forth. Yet others have to toil and patiently labor for years to develop or bring into use their inherent soul powers. Truth, Power, Wisdom and Knowledge already lies within the soul itself, awaiting the personal effort which will free them for rational and useful work.

All mediums, with rare exceptions, pass through minor phases of mediumship before they attain to their true niche in life. One begins to climb from the bottom of the ladder. Just so as a rule, mediumship begins to manifest itself in a simple manner, and often the individual will not recognize

this as true mediumship, because of its very simplicity. These first simple manifestations, strengthened by work and study and consecration, improve until the individual is ready and prepared for public work.

DANGERS AND SAFETY RULES

In mediumship as in all human activities there is danger. There is danger in crossing a street, yet no sane person refuses to do so, but merely exercises the sane precautions which will insure them a safe passage. Just so in mediumship is it necessary to recognize and take precautionary measures to insure safe mediumship. One danger which awaits those who rush head-long and without preparation into mediumship lies in the danger of control or domination by selfish or undeveloped spirits. No soul is automatically freed from its errors of thought or disposition merely by having passed thru transition from the earth world to the world of spirit. Many of them still retain base personal thought habits and seek to control earth dwellers so that they may gratify their desires and wishes. Not always are these evil spirits, but often those who are unspiritual, still thinking in terms of earth's lower aspects. The Scriptures clearly state that we must "try the spirits to see if they are of God." And this is rule number one to the novice medium, an absolute essential to safety and progress. The safety of the medium lies in a knowledge of the laws which govern mediumship, in good conditions and environment, and in the constant refusal of all that does not reflect Truth and Purity.

Rule number two is to select with care those with whom to sit, for the emanation from unwise companions taints and retards the reception of genuine and constructive results. The combined thought forces of sitters can, unless the medium is protected by a developed band of spirit helpers, dominate a medium and cause her to do what in her normal condition she would regard with aversion and scorn. Thus to know those with whom you sit becomes a **must** when beginning the task of developing spiritual powers. Let those

of like mind sit together, harmonizing their forces, joining in unity their purposes, and blending in beautiful auric tones their spiritual aspirations, to receive those sublime teachings for which their minds are ready and seeking.

After one has made a study of the Psychic Laws that govern the universe, and the conditions necessary in sending and receiving thought messages, together with the sources of help and safety available, and through these has built up a strong pure character, a resolute will, and a creative faith in God and the power of Truth and Good, then he is ready for the right kind of mediumship, through which will flow the intelligence, inspiration, wisdom, strength and blessings of the angelic world. These soul qualities attract a host of loving spirit helpers, who come not only to guide and defend, but to bring forth great works to the glory of God, and the uplift of the race. This kind of mediumship is the strength of Spiritualism, the Christ-mediumship of ancient times repeated and reborn in our own times.

The medium has a new world opened to him through mediumship. He finds now the Kingdom of God, the unseen universe, teeming with life and activity, a realm beyond his erstwhile comprehension, yet a concrete fact. His mental horizon is expanded, and experiences are multiplied. His nature unfolds in a new and ever enlarging soul growth. In this he will find the peace which passeth all understanding. Too, his service to others will be greatly enlarged, and the greatest joy will obtain from the lifting of sorrow and fear from the hearts of those who are burdened. Perhaps greatest of all is the knowledge and joy of conscious alliance and partnership with the Unseen Hosts of Good, and, working hand in hand with angels, each task becomes imbued with love and purpose.

THE SILENCE

One of the first obligations of students desiring spiritual unfoldment, lies in the training of the mind to obey instructions. Until ascendancy over the material mind is established, we cannot hope to cope with and master outside conditions, or bring about the proper atmosphere in which spiritual infusion may be experienced. This process of self-training is generally termed, "going into the silence," or "meditation." It's value to the psychic student cannot be overemphasized.

Let us understand right at the beginning that there is nothing in the least mysterious about such a procedure. It is as natural as breathing or walking or thinking, and bestows upon the individual who practices it, the greatest benefits, both physically and spiritually. The practice of the silence is simple. Yet because we have been schooled to the complexities of modern day life, we sometimes scorn the simple things, feeling that they are not worthy of our attention. The reverse is true. It is in the simple things of life that we come closest to the heart of Nature, or God.

As we begin the practice of the Silence, it is necessary to set aside all material problems and worries, and enter into this period with anticipation and joy. It will become not only a means of resting and healing the physical body, but also a time of vital replenishment. In the Silence the light of Spiritual Truth glows brighter, and the shadows of fear and the testings of daily living are eased.

A regular hour for sitting should always be selected. Choose the most convenient time of day, when you feel confident that no interruption will occur. Sit always in the same room, preferably in the same chair, for the chair and the room will, in time, become magnetized. Many teachers prefer a straight backed wooden chair to one that is upholstered,

for this allows the spine to extend upwards in a perfectly straight line, thus allowing the psychic currents to play fully on all the spiritual centers of the body.

A few deep breaths, drawn in thru the nose, and exhaled thru the lips, will assist in cleansing the system of toxic poisons, and also bring more complete relaxation to the body. Breathe deeply and easily, but never to the point of strain. Keep in mind as you inhale, that you are drawing into your body the divine essences of life which replenish and perfect. When exhaling, know that the breath is "washing out" of your body all that has served its purpose and which has become undesirable and of no value. Three or four of these breaths, with the mental affirmations as above, will be found most helpful.

At first as you sit, vagrant thoughts will flash across the mind seeking to distract your attention. Or the various parts of the body will make themselves known to your physical senses, for the same purpose. Persistent training of the mind to obey will however, overcome this early trouble. A soft light, or perhaps soft music will assist in relaxing and soothing the busy mind which seeks always to retain its domination.

By relaxing the body and mind, we do not mean to infer that you must relax to the point of becoming drowsy. If this occurs, terminate the sitting at once. Every effort must be made to relax the physical body, while freeing and bringing to its greatest activity the soul powers of the mind. Keep the mind alert and watchful, for drifting into a comatose state without sufficient preparation may allow the absorption of influences that may prove detrimental or difficult to handle at this stage of development. At first the silence exercises are solely for the purpose of bringing the physical senses under control. When sufficient proficiency in this has been attained, the psychic senses will take over, and one will realize that the silence is peopled by many souls, and filled with a multitude of sound, unheard by ordinary ears.

The best time for going into the silence, provided it is compatible with your daily scheme of living, is after the day's work is done. At this time you feel peculiarly at peace with yourself and the outside world. No urgency is felt toward the accomplishment of tasks, and true relaxation is most easily accomplished. It is best, just at first, to sit with the eyes open, for this helps retain the necessary positive control of the senses. Some, however, find it more natural to close the eyes. If this is done, be certain you do not drift into a drowsy trance condition. This should never be allowed except under proper training, and only then when others sufficiently progressed and capable are around you. When the psychic senses are fully developed, one can see as well or better with the eyes closed as with them open, for sight then centers in the psychic "third" eye.

THE SILENCE CONTINUED

One admonition is necessary here to the beginner because of the always present sense of urgency and eagerness to develop. Try to realize that over enthusiasm will only retard your development. Curb impatience. School yourself to quietness of spirit. Sit only two or three times a week, and then for only short periods of time. Gradually these may be extended to a daily period of going into the silence. The length of time spent in meditation may also be lengthened gradually. Remember that the new student is much like a child learning to walk. The desire to try, the bumps, the falling down, the trying again, the taking of one faltering step after another, until experience brings confidence and balance.

Never, under any circumstances or persuasion sit to "just see what you can get." This frivolous attitude of mind will draw, thru the immutable Law of Correspondences, frivolous and irresponsible types of spirits, whose influences can only prove harmful. Too many persons, attempting to "play" with psychic power, have found themselves possessed of conditions of which they fervently desired to be rid.

While sitting in the silence (or out of it too) should any evil or malicious thought cross the mind, dismiss it instantly. Erase it from the consciousness with a thought of beauty, love and good. Jesus, in his hours of agony and testings said, "get thee behind me Satan," and we must learn to use positive good in the repelling of negation or evil. This practice persistently used will eventually become our greatest protection, for low or undeveloped spirits will not bother with those they cannot impress or use.

If the desire for true spiritual progress is sincere, one will not be come discouraged if nothing apparent happens the first

few times. Often we are being tested by the spirits as to our sincerity. Often we need these hours to make the necessary adjustments to higher frequencies. Whatever the cause of the apparent inability to establish psychic contact, we may be comforted by the knowledge that in these quiet periods our bodies have been replenished, and our minds brought under better control. Our nerves and emotions will also be found to be less "jumpy" and irritable, and those problems so common to all the human race will mysteriously have found their proper perspective, and their simple solution more obvious. These are the material rewards of the silence.

The spiritual rewards may be longer in attainment, yet when the hours of quietness are faithfully kept, and when the time is right, the spiritual development which is our natural birthright, and which all upward evolving souls desire, will be manifested. Some will find that results are obtained at the very first sitting. This is probably due to previous soul growth, for nothing comes to any individual except that which is honestly earned. The first tangible evidence of spirit manifestation will probably be the discernment of changing vibrations around the sitter. One may feel cold waves, or there may be a shivering sensation. (A psychic shiver does not make a medium, however.) This is caused usually by the changing vibratory rate, and may be followed by the visible presence of od or ectoplasmic force. One may see lights, either golden or colored and of various sizes and density. Faces may appear, or voices be heard. Perhaps music will be dimly perceptible. Any one of a number of things may happen during this period of silence.

Yet not all receive such physical phenomena, but receive their greatest benefits from the guidance and the higher philosophies which are received during their periods of silence. Just as no one on earth is capable of becoming proficient in all the phases of daily living, so no person may expect to develop all the phases of spiritual gifts. Each has his own particular channel, his own gift from God to use and

magnify. Each must accept the gift which is his, without regret or resentment over the fact that another has developed along different lines than his own. God put us all where He, with His greater wisdom, knew we could accomplish the most good. The essence of true humility and spirituality lies in accepting and using our own particular gift to the utmost.

Our period of silence should leave us feeling uplifted and blessed, refreshed in body and refilled as to spirit. In fact all contact with spirit, if it is to be of benefit, must leave us with an aftermath of good. Anything which leaves an individual drained of vitality or lowered in mind, should at once be discontinued. This is important.

One of the first tests of growing mediumship will be in learning to distinguish true manifestations from those which are false, or merely "wish-fulfillments." It is inevitable that mistakes will be made, for the conscious mind plays many tricks, and we must firmly keep to our resolution not to be deceived, but to accept only the highest and the true. Experience is the only guide here. Eventually the True manifestation will emerge clearly and unmistakably from the psychic mass.

Train yourself rigidly, and the reward will be shown later in accurate mediumship. Do not allow eagerness to override caution at this point, for this decision will influence and color all your work hereafter. Remember that God never gave any soul a task to perform without also arranging that it should have sufficient time in which to accomplish it

1. Go into the silence earnestly and prayerfully.
2. Breathe deeply using affirmations.
3. Sit only 2 or 3 times weekly, then as experience dictates, daily.
4. Sit at the same time in the same room and chair.
5. Keep the mental faculties alert, while relaxing the body. Terminate the sitting at once if drowsiness comes.
6. Never allow trance unless experienced and capable persons are present.

SOME DO'S AND DON'TS

An amusing true life experience is related by a long time worker in the Spiritualist field, regarding the strict supervision given him by his class teacher years ago at the beginning of his studies. This student was a laborer, and when attending classes in the evening, was apt to kick off his shoes, slouch comfortably down in his chair, and relax generally in a most ungainly and undignified manner. His wise teacher, seeing this, reprimanded him sharply, pointing out the fact that the mannerisms which he acquired at the outset of his development would, to a certain extent, carry on through life, and be unconsciously exhibited in public.

This illustrates how vitally necessary it is for students who wish to bring forth only the highest and most beautiful type of spiritual work, to keep every thought, action, and impulse under close observation and control. The mannerisms which are acquired and accepted in the beginning, become an integral part of the individual's character and make up, and manifest unconsciously later on. Be sure that these mannerisms are desirable, poised and expressive of the highest.

Too many who develop various types of mediumship, allow themselves, when demonstrating, to go through a preliminary process of contortions, grimaces, twitches and jerks, rolling of the body or eyes, or other bodily spasms, presumably by these grotesque maneuvers announcing to onlookers that they are in contact with unseen power. These unnatural and entirely unnecessary actions are repellent to those who witness them, and detract, rather than add to, any form of spirit communication. Here again, as in all things, a dominant need for self control is obvious.

We know of mediums, entirely honest and sincere in their efforts, who manifest these unfortunate mannerisms. In al-

most every case these were unchecked and uncorrected at the beginning of their development, and now are so much a part of themselves, that to change or correct them would be virtually impossible. Therefore common sense dictates that we do not acquire them in the first place. Communication, entering or leaving the trance state, and other forms of psychic work should be smooth, graceful and poised. Refuse to be satisfied with less!

There is, at times, a slight feeling of magnetic shock when the human aura is touched by an unseen guest. This is caused because the vibrational quality of the spirit, and the vibrational quality of the earth person are at variance. Often one will feel an electric tingling, not unpleasant, brought on by the proximity of a discarnate being. At other times a sense of coldness is felt, and rarely, that of heat. Or a sticky feeling as though cobwebs had been placed on the face or hands. None of these small "indicators" however should be outwardly acknowledged by twitches or contortions of any kind, for if continual self control, calmness, and the right understanding of the nature of the phenomena is practiced, eventually spirit contact will register without perceptible shock, and with increasing grace and ease. Strive always during every moment devoted to spiritual expansion, for the fullest expression of spiritual beauty. This faculty will in itself become an aid in attracting to you the highest and most desirable type of spirit helpers.

It is well to start all Meditation periods and all periods for personal development with prayer, and the earnestly voiced request that only the highest and best that you as an individual are capable of receiving, shall touch your receptive consciousness. By keeping a high level of aspirations always in the foreground, your mind and soul are raised above material things and the psychic self also is better attuned to the stream of higher frequencies. It is from these loftier strata of spirit life that we receive Truth and guidance on which we may confidently rely.

One hears, occasionally, a statement made by some worker or student that their spirit forces do not allow them to read, or to study books, and that they listen only to instructions and advice of their own particular band. This procedure is limiting, and often dangerous. The progressive student is one who keeps his or her mind open to good, from whatever source it may come. Human minds are prisms, through which the white light of Absolute Truth is broken up into hundreds of rays, or beliefs. No one faith contains all the Truth there is. No faith is devoid of its own particular ray of Truth. Truth is everywhere present, in all forms, in all things. Wise students gather all the good possible, from all the sources possible, assimilating from each source that which is helpful and good, and laying aside that which serves no purpose.

The more we learn of Truth, the wider our spiritual and mental horizons expand. Each new vista points to dozens of others in a continually enlarging universe. There are always vistas beyond those which we have yet glimpsed! This is the luring promise of eternity.

Some may question how they may select the good from the chaff. We each have an infallible guide which answers this question, for deep within our inner natures is a "mentor" which speaks. Some call it the Voice of God, some refer to it as "conscience", some merely call it intuition. Yet if we listen and heed its still small voice, we instinctively know what is right and good, and what had best be left alone. The daily practice of going into the Silence is helpful in developing this inner guiding power. Those who daily meditate and pray, and who study impartially all forms of thought and belief, keep the channels of their beings open, and receive the gifts of spirit. To close these channels is to stagnate.

This fact was dramatically demonstrated in the life of a once great nation. Centuries ago, the leaders of China caused a wall to be built around their entire country, burying within the wall the sages and philosophers of their country. This wall was a prodigious task, by which they hoped to exclude

the border hordes which constantly harassed them. Instead of proving the hoped for blessing, it began the slow disintegration of China, for it isolated its peoples from the natural forward march of the centuries. Avenues of inter-commerce were limited, and the normal ebb and flow of progressive ideas were shut off behind the stone wall, and ancient Chinese ideologies. As a result, China today is little further progressed as a nation, than it was centuries ago. This same slow process of mental stagnation overcomes people who dare not, or who will not, venture mentally into fields of new thoughts, ideas, faiths. The soul who dares to see visions, dream dreams, and who steps unafraid beyond tradition-set limitations in faith and thinking, finds eternity a continually fascinating and glorious surprise!

Therefore demand that your spirit band be formed of those who have found mental freedom. Demand that they shall be at least as progressive, and eager to learn and grow as you, yourself, are. Seek always to obtain mental freedom! Absorb gladly the new! Look eagerly beyond what now appears, and be ready to accept and study that which shall come!

In this relation may we add a word of caution regarding the unwise practice of some, overly eager for psychic manifestations, yet entirely earnest and sincere, who allow spirits to dictate every move of their lives. Just because a spirit has gone through the process of shedding its physical "overcoat", he does not immediately become endowed with all knowledge, wisdom or goodness. These qualities have to be worked for and earned "over there," as they are here. Many persons, anxious to contact spirit, open their mental doors to any spirit who comes. We wonder if they would open their house doors to that same spirit were it to appear before them in the flesh, and knock!

It is well of course to heed advice. But it is also wisdom to subject all advice to the acid test of common sense. Ask yourself these questions. Would I accept as true this same advice if it had been given me by an earth person? Does it

ring true? And finally and most important of all, does that inner Mentor approve? If the advice does not pass these tests, be cautious. Allow reason, not emotion, to rule. Do not expect spirit to be concerned with, and solve, each little detail of your lives. God gave man a brain for that purpose, and the capacity to use it. And He also gave man the added blessing of spirit helpers to inspire and encourage him in his efforts to achieve.

The relationship between student and spirit guide or helper is much like that between a child in school and his teacher. The child is expected to put forth effort, study, and learn, thus growing in mental stature and strength. The teacher on the other hand is there to guide, encourage and explain those details which are too difficult for the mind of the child to understand, unassisted. We are all children in the school of life, and our experiences, and the values we extract from those experiences, are lessons in living! The gain we make is commensurate with the effort we expend. This is part of the eternal law of Balance and Justice.

DO'S TO REMEMBER

Cultivate pleasing mannerisms.

Maintain strict self-control.

Ask always for the highest and best.

Read, study, assimilate the good from all.

Keep mind open, unlimited.

Bring common sense to bear on all things.

Sept 25
1965

We have been at Chula Vista House
seems like near Ocean I get things
better. The electric current has just
floren there me day & night. this
morning when I woke I smelled
Lilly's so plain. the bedroom was
filled with them. 17

Before I opened my eyes I keep seeing
fields and hills of green beautiful grass
& flowers all colors, every

HINTS ON VOICE CONTROL

Your voice, like the lines of your face offers a splendid index to your real character. It is said that the eyes are the windows of the soul. The resonance of the voice then, must express the soul's quality.

Of all speech defects the most common, and the most distressing to those who must listen to it, is the slovenly habit of slurring words. Overloud, rapsy, or nasal twangs are also disturbing factors. Baby talk or stilted accents have no place in spiritual work. Our speech habits may make or break us. Fortunately, however, there is always much that may be done about them.

The first thing of course is to find out what changes are necessary. There are many simple ways to accomplish this. The most satisfactory perhaps, is to have a wire recording made, then listen to the play back, checking voice modulations, and estimating in what way voice improvements are needed. Or we may simply stand within a small enclosed place, perhaps a closet or shower where the walls will reflect the sound back to us. Listen carefully for nasal, whiney tones. Check on the correctness of your diction. Practice for soft, clear tones that express spiritual values. Enlarge your vocabulary whenever possible with colorful, expressive words. This soon becomes a fascinating game which you can play with yourself, and is eminently rewarding.

Once you have decided what must be done about your voice or speech, keep faithfully at the task until you have accomplished it. Overcoming the slovenly habit of bad speech is a real task, and one that requires eternal vigilance, but one which pays great dividends in bringing respect and admiration from your associates. Those who have not had the advantages of good schooling, may find the assistance of night

school courses invaluable. Remember that no person gains any coveted goal without expending time and effort.

Reading aloud to the family or friends is good exercise, for you soon become used to the sound of your own voice, and also learn to gauge the breath needed to finish sentences. It also offers an opportunity to those about you to give constructive criticism, from which you may derive advantage. Take regular deep breathing exercises to develop the capacity of the lungs. Do not strain at this, but use the lungs to their fullest extent. The more they are used, the better they will serve you. It is embarrassing to run out of breath in the middle of a sentence or word, as it brings momentary confusion into the mind of the speaker and hearer alike.

Also practice sending deep full breaths into the solar plexus center. This makes a certain psychic connection, and should be done just prior to speaking, or other public work. We have found that it calms the nerves, (takes away the "butterflies") relaxes bodily tension, and more readily attunes us to unseen power, so that when we are called upon we are at once ready and able to enter fully into our work.

Should the face feel stiff and unnatural due to nerve strain, try saying the word "cheese" several times. This brings all the muscles of the face into natural lines, and relaxes those tight spots just around the mouth. Try saying this word also just before having a picture taken! You will be amazed and pleased at your natural and unstrained expression. We are told that the late President, F. D. R., used this speaker's trick to good advantage, as do many other speakers and actors.

Keep the pitch of your voice as low as possible. A fine way to gauge how loud your tones must be to clearly reach all present, is to select the person furthest from you, then speak directly to that person. Your voice will automatically adjust itself without further thought to the required volume! Try this and see!

Give your voice all the color, enthusiasm and drama pos-

sible, but be extremely careful not to become stilted or to over express. **Be yourself at all times** is the cardinal rule, not a weak imitation of some one else, or their style. Speak from the heart, not from the mind alone, for it is the heart quality which will reach and hold people, and help to put your thought across to them skillfully. Believe implicitly in what you say, and say it as if you did! Your voice, and the modulations of the voice, will carry that feeling of sincerity to your listeners.

And finally, when you are working before others, forget yourself in the effort to give to others the thoughts which you have for them. It is the message, or the lecture, or the work you are doing, that is most of importance, not the personality behind those thoughts. The full duty of the personality and the voice is to give to this work all the power and all the beauty and enthusiasm possible.

THE HUMAN AURA

All things animate and inanimate are surrounded by a subtle emanation, which to the clairvoyant view is luminous, and tinted with various colors. The human aura indicates an infallible guide to the constitution, passions and ideals. Dr. Baraduc of Paris, published in his brilliant scientific book, "L'Ame Humaine" photographs in which the auras of various persons are clearly portrayed. These delineate for visual study the effect various states of mind have on the human aura. Blavatsky, the great mystic, described the aura thus: "A subtle, invisible essence or fluid that emanates from human and animal bodies, and even things. It is a psychic effluvium, partaking of both the mind and the body, as it is the electro-vital and at the same time electro mental aura. Four words have been employed in the Bible and Church literature to describe the aura: Nimbus, Halo, Aureola and Glory.

Psychics may see the human aura as a confused cloud, more or less luminous, extending from one to 20 inches from the body, according to the mental, physical and spiritual condition of the person. This sometimes ends with a sharp outline, or again gradually fades away into nothingness at the outer extremity. The aura when fully seen, offers an indisputable index to the constitution and character of the individual, for all that he is, or thinks and does, finds representation in his aura.

The Magnetic aura is of a faint bluish white hue, which illuminates the parts pervaded by it with a soft glow. This has a rippling motion parallel to the skin, and seems to be regulated by the pulse beats of the heart. It serves, according to Dr. Sinnet, as an unbroken blanket of protection around the entire body. When this protecting motion is broken,



DIAGRAM I

Left, devitalized aura. Right, healthy, vital aura. Reprinted thru courtesy of Manley P. Hall.

through ill health, anger, grief or any disturbing mental activity, germs and contagion are most easily absorbed by the human body. However, the magnetic flow from a healer's hands tends to bring the motion back into an unbroken line, and to assist the body to the resumption of health. Another great benefit derived from the magnetic aura is the protection it affords the individual against adverse auric currents from other persons. The Caloric aura resembles the pulsations of heat visible on a very hot day, rising from the ground. The electric aura consists of vertical streamers of various lengths, radiating into straight lines from the body. These too have a bluish light and illumine the field thru which they travel. In ill health these lines tend to bend down and lie close to the body . . . but in health they stand erect, reaching out into the divine stream of life to make contact with it, and absorb its quality. Study Diagram I.

It is to be remembered that the lower auras of man follow all the outlines of his physical body, while the higher auras affect the ovoid shape. People engaged in mental work, acting under the inspiration of higher powers, often show an almost electrical display shooting upwards from the crown of the head, and causing a bright illumination about the head and shoulders. These auric tones will vary in color as the thought of the individual varies in spirituality and intent. According to occult thought there are world thought currents that sweep around our universe, and effect all minds who are responsive to their vibrations. Thus it is well for the psychic student to learn first of all, how to protect his or her aura from the impingement of unwelcome and unwholesome intrusion. This is done by the purification of the aura thru prayer and meditation, thru the steadfast holding of pure ideas and aspirations, and in the constant use of the creative will, so that no degrading or harmful influence shall pass within the protecting magnetic aura. The lessons the students may learn from the study of the aura, have the closest possible connection with human growth, health, happiness, and the understanding of others.

The study of the aura demonstrates the potency of thought upon ourselves and others, . . . and shows the necessity of regulating and consciously directing the mental energy and creativeness of our thoughts. Our emotions and thoughts govern the color and character of the atmosphere around us. Thought, emotion and will are the cause, while the auric manifestations are the created result. All mental activity may be classed in two categories, . . . constructive or destructive. Gloomy thoughts such as anger, jealousy, envy, resentment, suspicion and their kindred, not only destroy the beauty of the aura but also disrupt their even flow, and allow the entrance of discease and conflict. This disruption works on all the auric vehicles until it finally becomes manifested in the physical body. Many of the nervous breakdowns that individuals suffer are the direct results of these mental disruptions, with their attendant depletion of vital nerve essence.

We do not wish to incite fear in the mind of the student, but to implant sufficient caution so that each student venturing on the path of spiritual unfoldment, will pause at this point and thoroughly learn to control his emotions, his reactions to the words and deeds of others, and thru establishing inner poise, learn fully how to keep the protecting aura with which God has provided him, in good condition, performing its mystical and essential task.

Auric study teaches us that the invisible realms about us and within us are not only realms of power, and therefore the most dominant realm, but also realms of true beauty and loveliness. By fitting ourselves to see and recognize these higher spiritual realms, we come into harmony with them.

. . . Centuries ago Omar Khayam wrote:

"I sent my soul out into the invisible
Some message of the After Life to spell:
By and by my soul returned to me and said:
'I myself am heaven and hell.' "

AURIC COLORS INTERPRETED

All beauty of the physical plane is but a reflection of the real beauty of mind and spirit . . . In the auric vibrations and colorings of the mentally and spiritually unfolded there are perceived finer and more ethereal tones of color than the earth plane reveals. Here lofty ideals, and noble aspirations, love and sympathy reveal themselves in grandeur and adoration. No artist can paint these ethereal colors with the crude pigments of earth, nor will human words describe their loveliness. Mr. Leadbeater says in describing the spiritually developed man: "the aura is composed of indescribably fine, delicate, and ethereal matter, intensely alive and pulsating with a living fire. It becomes, as its evolution proceeds, a radiant globe of flashing colors, its high vibrations sending ripples of changing hues over its surface, brilliant, soft and luminous beyond the power of language to describe."

Diagram number two pictures the various bodies of man, physical, etheric, astral and mental. The dark area represents the physical body around which various lines of force, forming the finer bodies, may be seen. The first of these outer bodies is called the vital aura, shown in the picture as being checkered. Under normal conditions, this vital aura radiates through the pores of the skin. (See Diagram One).

Immediately outside this vital aura is the astral body. This is ovoid in shape, with the large end down. This aura reflects the real man, for on it's sensitive surfaces have been recorded the thought processes, emotions and desires of the individual. Because of man's changing emotions and mental processes, this aura is never seen twice alike, but those who are clairvoyant may see and enjoy the changing radiant colors reflected.

Lying just outside the astral body is the mental body,



DIAGRAM II

See text for explanation. Reprinted thru courtesy of Manley P. Hall.

1-Physical 26
 2-Etheric 3-Astral
 4-Mental

shown in the Diagram as it would appear in a highly evolved and spiritual individual. Students will note that with the mental aura or body, the large end of the ovid is upward, which makes it easily distinguishable from the astral body . . . whose large end is down. The mental body is midnight blue in color. A close study of diagrams one and two will give students a splendid basis for their own observations and conclusions.

The practice of prayer, meditation, study, and self preparation will assist in developing clairvoyant power and the ability to see the auric emanations surrounding all persons and things. Following this, an understanding of color interpretations will prove helpful, and while space does not permit an exhaustive delineation of them here, we shall outline the major colors and their auric meanings.

It is to be remembered that the darker and more forbidding colors represent the mental and emotional characteristics of man, while the lighter and more lovely colorings are indicative of the higher qualities.

When thick, dark clouds of inky blackness are present, malice and hatred are indicated. When, added to this, passion flares up, streaks of red are added to the blackness. This aura is always, without exception, to be avoided.

Dull brownish red shows avarice, and often arranges itself in bars across the astral body. When this miserly characteristic is very marked, it causes the aura to form a shell in which the individual is imprisoned, out of which it may be a long and difficult task to gain freedom. This aura also is one to be shunned.

Next in line are the greys, which speak of mental and spiritual depression . . . sadness, and sorrow. This coloring manifests outwardly in the face, manner and even the voice, causing a depressing effect on those who contact it. Remember that moods are extremely infectious. When the grey state assumes a livid aspect, it denotes fear, and manifests outwardly in the ashen face, and trembling limbs of the person effected.

Deep red flashes show anger, and these will usually be tinged with brown, indicative of selfishness . . . righteous anger, devoid of any personal resentment or rancor, shows in scarlet flashes . . . this is a distinction to be noted and remembered. Crimson is the love color . . . and is one of the most beautiful of the auric tones. This varies in shade and must be interpreted accordingly. Pure exalted love manifests in the rose color . . . and when added to this, love is centered on spiritual interests, it becomes very brilliant and tinged with lilac. Any baseness of passion or ideals lowers and lessens the beauty of the color.

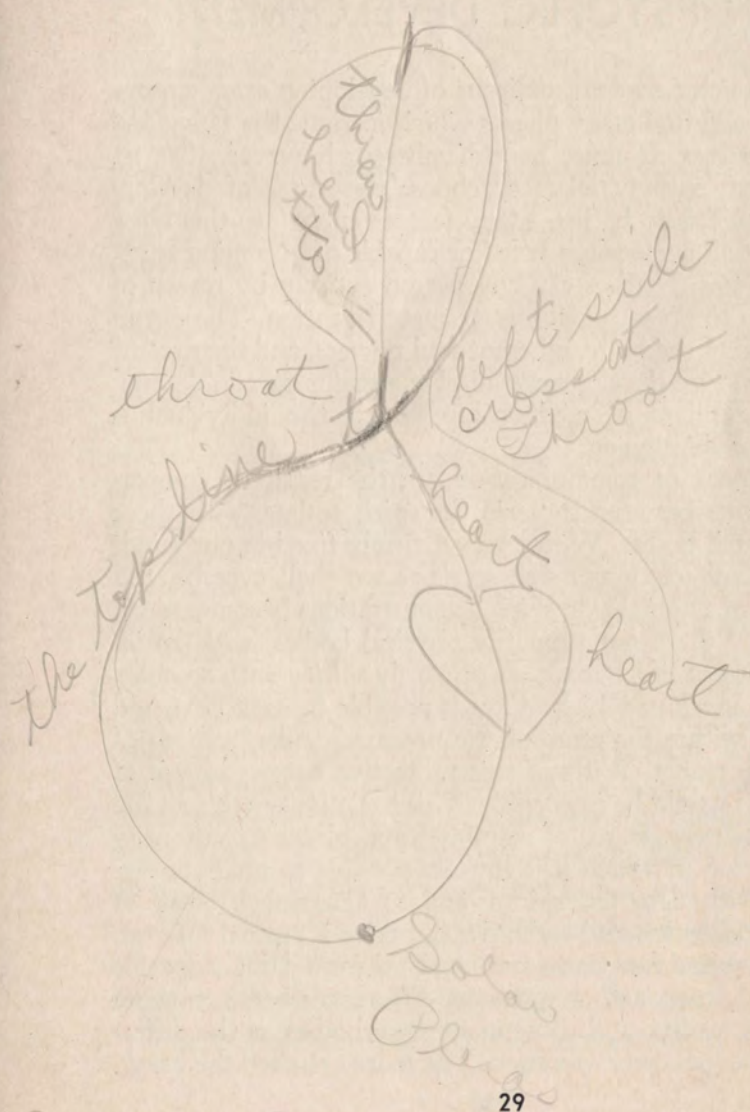
Orange is the color of ambition and pride, having much variety in shade and significance, yet all being based primarily on these two human attributes.

Green is the shade of adaptability. In its lower forms it denotes deceit and jealousy, but in its clearer tones it indicates a willingness to adapt oneself to changing and evolving conditions, with a corresponding sympathy and regard for the rights and happiness of others. Eventually, according to Leadbeater, this green becomes a lovely, pale, luminous blue-green, and then it denotes some of the best qualities in human nature . . . sympathy and compassion. Bright apple green seems always to accompany strong vitality.

Yellow of purest tone implies intellect and also wisdom and spirituality. It is one of the highest auric colors and is seen about the head of the spiritually unfolded. Like all the other colors in the auric vehicle, yellow shows a great variety and degree of color, and so must receive a proper interpretation. Mixture of yellow with any other color usually denotes the admixture of selfish or material purposes influencing the spiritual intent of the person.

Blue in its higher vibrations, is the color of pure devotion. Where reason rules the mind, the blue is a light color, such as ultramarine or cobalt, which often rises to a luminous lilac blue accompanied by sparkling golden beams of light. Where ignorance and selfishness hold sway, the blue is far from pure and is darkened by the grosser colors.

A careful study of these basic auric facts will enable students to evaluate colors and their implications, and assist in a well prepared and interiorly centered development.



Serpent Power

ON PSYCHIC DEVELOPMENT

The psychic student, desirous of developing extra-sensory abilities, will find many phases which intrigue the fancy and excite interest. It must be remembered, however, that no person can entirely select or choose the phase of development which is to be his. Many factors enter into this question. Not all persons are fitted or capable of becoming trumpet mediums. Neither can any person entirely by reason of his desire to do so, demonstrate materialization. The chemicalization of the body, inherent soul powers, and the present state of mental development all play a major part in determining the phase of mediumship which the individual is capable of developing.

All modes of communication are the result of co-operative efforts between those in the spirit realms, with those still in earth bodies. When we get firmly fixed in our minds that we are today as much spirit as we shall ever be, the problem of rationalizing spirit demonstrations becomes much simpler. We are **not** primarily physical bodies, with an interior spirit of life, but we are primarily spirits, with an outer physical envelope which makes it possible for us to live and manifest within the atmospheric pressures and vibrations of this earth planet. Without this protective outer garment of flesh, this would be impossible. This basic unity with all life upon whatever degree of manifestation, places us rationally in a position in which it is entirely possible to hold conversations with departed spirits, and to accomplish work in which both spirit and earth dweller have a mutual interest. We all live and function according to the same unchangeable Universal Laws, and the greatest differences between those in earthly bodies, and those in spiritual bodies, is the difference in frequency or vibration. The more exalted the being,

the higher the frequency . . . the lower the spirit, the lower the vibration. To overcome the differences of vibration, and to harmonize them so as to produce psychic phenomena, is the purpose of developed mediumship. Motion, or vibration is the life of all things, and the chief characteristic of physical phenomena lies in the fact that the energy created by this motion or vibration in human beings, (and called magnetism) can be acted upon or shaped and molded and thus used by spiritual entities.

It can be easily understood that spirit entities are of all grades of intelligence and intent. Many spirits, either by their ignorance or willful disregard of spiritual truths are held close to the earth plane. If wrong thinking and doing motivated a spirit before transition, those same motivating forces remain paramount after death of the physical body, until the soul has been rescued from its folly, and repentance and lifting desire has opened the way to a better mode of life.

It is from this class of spirit entity that we most often receive manifestations through the ouija board. They also are those who most often cause certain localities or houses to become "haunted by ghosts." These entities, because of their very lack of intelligence, naturally choose the simplest forms of communication, such as the ouija board, planchette, rappings, and hauntings. Not all such communicating entities are evil souls bent on mischief, yet the rule remains that messages received from them are, to say the least, unreliable. At first messages so received may apparently be filled with truth and helpfulness. Very often, however, if the practice is persisted in, these honest messages break down into incoherencies, ribaldry and real evil. The very simplicity of communication through use of the ouija board makes it peculiarly vulnerable to seizure by spirits who are lying and of evil intent. The need for consecration and development upon high planes is of paramount importance. We cannot over emphasize the dangers of promiscuous trifling with earth bound entities.

Some readers may take exception to these timely warnings,

claiming that they have safely communicated through these methods, and have received only that which is pure and good. These we personally believe, are exceptions to the rule. We know these exceptions exist. Yet could students have access to letters received from all parts of the world, asking for relief from conditions acquired through ignorant use of ouija boards and their like, they would know that the dangers briefly outlined here are well worth serious consideration. We do not wish to frighten any person. Nor do we wish to have any part in advocating anything which will in the end harm any soul. We believe that he who is warned, is forearmed. It seems far better to devote time and effort to spiritual development in the right way, than to risk the acquisition of forces which would be detrimental. There are no safe "short cuts" to mediumship. If students will carefully observe the world about them, they may determine for themselves that the things which God has created are, generally speaking, of slow growth, carefully nurtured for the gestation period, then growing, blossoming, and bearing fruitage. In exactly the same way does spiritual development come into its highest aspects.

Psychic manifestations may roughly be divided into two classifications; physical mediumship and mental mediumship. In the first category, which we shall enlarge upon in the next lesson, we find such phenomena as trumpet, levitation, rappings, ouija board, automatic writing, telekinesis, materialization, apport, slate writing, spirit photography, as well as some phases of healing. These are but a few of the manifestations termed physical phenomena, and we shall touch but lightly upon some of them.

SOME PHYSICAL PHENOMENA

Looking briefly at physical manifestations in their simpler forms, we find that rappings and table tipping are often among the first phenomena to manifest. In this type of phenomena several persons, often a home group, sit around a plain wooden table, preferably of light weight, resting their fingers lightly upon its upper surface. Here the energy for manifestation is almost entirely supplied by the sitters, yet this manifested energy must be acted upon by the spirit intelligences who are attempting to communicate. Usually a code of signals is arranged, which both the communicators and those desiring to communicate understand. This may be simple, one rap for "no," two raps for "doubtful" and three raps for "yes." It is obvious that direct questions must be asked, and that each question must be a complete thought. Such as "Are you John Smith?" Or, "Will I sell my house?" Never combine the two into such a question as, "Are you John Smith, and will I sell my house?" This leaves the answer clouded in meaning, for a "yes" answer might apply to either part of the question.

The energy matter used in psychic manifestations of this type is generally referred to as od, or ectoplasm, which manifests in various ways. In table tipping, or rapping, it forms an ectoplasmic rod which projects directly from the bodies of the sitters, and acts upon the table. The rappings are caused by the sudden impact of psychic force upon a material body, and may vary from a faint tap, to a sound clearly audible at a distance.

TELEKINESIS

Telekinesis is a form of manifestation in which physical objects are moved about without an apparent agent being

** happens here*

perceptible. Often doors will open, papers move, chairs rock back and forth, or dishes may be moved. One man whom we knew was the victim of such manifestations, and found it impossible to read his daily paper, as it was rudely snatched from his hand. It was afterward determined that he had, several years before, been unfair to a worker under him. The man, having passed on, manifested his continued resentment in this manner. A group came to free this spirit of his earth bound condition, and after some resistance on his part, convinced him that he might find better ways of living.

Not all telekinesis is of this malicious nature, for many times this form is employed by spirits to attract the attention of the earth dweller to the fact that spiritual beings are present. It has been determined that, strange as it may seem, small children, usually before and during the age of adolescence, often are the unwitting mediums for telekinesis. This phase usually passes when the child has attained to young womanhood or manhood. Telekinetic power is the same form of energy which is used to levitate the trumpet.

Apportation of objects is a variation of telekinetic power, for in this instance the object is transported from one place, usually quite a distance, to another. The apported objects may vary in size, and may be flowers, coins, jewels, or even living creatures, which seem none the worse for their strange journey. The most accepted theory regarding apports is that objects are first dematerialized by spirit power, then reassembled and materialized, where they appear as apports. It is self evident that a spiritual force is at work here, using both will and energy in making this phenomena possible.

PSYCHIC PHOTOGRAPHY

This is a most interesting phase of spiritual development, and one which often comes without the knowledge or effort of those who possess the ability to take spirit photographs. Often, what is termed "extras" will appear upon the developed film. These may be the faces of loved ones, pets or

any discarnate entity. At times, light streaks will unaccountably appear on negatives, showing unmistakably the presence of spiritual force.

Many groups of students make experiments without the use of a camera, by holding between the hands a securely wrapped unexposed photographic plate. Often images will appear on these plates when developed, and many strange and interesting results have been noted in this almost virgin field. It is always well to carefully scan snap spots for possible spirit extras, being careful to curb the imagination lest it build upon something less than fact.

DIRECT VOICE AND TRUMPET

In the phenomenon of direct voice, or trumpet voice, we have a highly specialized development, the preparation for which usually extends over a considerable period of time. The use of the trumpet has two important functions. First the trumpet itself acts as a condenser for the spirit voice. Secondly, it acts as an amplifier. While it does not actually magnify the spirit voice, it does concentrate all the vibrations within the trumpet itself, instead of allowing the vibrations to spread, and thus become dissipated into the atmosphere. Thus the volume of sound is not lost, but directed in one direction.

The method by which this spirit voice manifests is well described in J. Arthur Findlay's splendid book, *On the Edge of the Etheric*, from which we quote a few words.

"From the medium, and those present, a chemist in the spirit world withdraws certain ingredients, which for want of a better name is called ectoplasm. To this the chemist adds ingredients of his own making. When they are mixed together, a substance is formed which enables the chemist to materialize his hands. He then, with his materialized hands constructs a mask resembling the mouth and tongue. The spirit wishing to speak, places his face into this mask, and finds it clings to him; it gathers round his mouth, tongue and

throat. At first difficulty is experienced in moving this heavier material, but by practice, this becomes easy. The etheric organs have once again become clothed in physical matter, and by the passage of air through them, your atmosphere can be vibrated and you hear the voice." In some instances of mediumship however, this spirit mask is not employed, the spirit using the medium's own breath in speaking. Mediumship we must remember, is as varied as are the number of those who employ it.

So universal is the interest in trumpet mediumship, that we shall devote an entire chapter to it, later on in the book.

MATERIALIZATION

Perhaps the most striking and evidential of all psychic manifestation is materialization . . . for here, the spirit becomes clothed with physical force (or od) and appears as he or she did in earth life, often walking and talking, singing, dancing, and acting much as they did when they were a part of life upon this planet. Here again we find the skillful employment by spirit of that living substance we have called ectoplasm. In this phase, the materialized spirit is linked by a cord to the medium, much as the babe in the mother's womb is linked to her body by the umbilical cord. Indeed the materialized form draws in this instance, its life from the medium, just as the babe draws its life from the mother. The ectoplasmic figure is molded evidently, by the thought and the remembrance of the spirit. One instance proves this contention. A spirit of a man materialized, formed perfectly as remembered by his immediate family, with but one exception. During earth life the man had worn a short mustache on the upper lip. Materialized, he came out of the cabinet with long mustaches hanging down on either side of the mouth. Laughingly his daughter pointed out the obvious discrepancy, and immediately the father disappeared into the cabinet, coming back in a few seconds with the mustache in perfect order. He explained that so intent had he been on

MATERIALIZATION



Pictured above is a partial reproduction of a famous European painting, showing the entranced medium, an investigator, and a materialized spirit. This is true materialization, producing a solid body which may be touched and clearly seen with the physical eye. One materialized spirit, the famous Katie King, walked, talked and ate with investigators, retaining her materialized form for several hours at a time.

creating his ectoplasmic body correctly, that he had forgotten to trim his mustache.

In those manifestations called under the broad term of materialization, two types may be noted, true materialization, and its lesser form, etherealization. In the latter, the manifestation is more vapor-like, less solid, and does not act as an obstacle to anything passing thru it. However, by touching the etherealized form you are instantly aware of a high state of vibration. The materialized form on the other hand is solid, seeming to have flesh and bones, yet unlike the human body it has no circulation, hence is cold to the touch.

This phase of psychic work is rare and needs the guiding skill of a highly trained and capable teacher to develop it. Thus we shall not give instructions here, for again we must emphasize the truth that no person should ever under any circumstances allow themselves to enter the trance state (in which materializations occur) without the presence of capable persons to protect and awaken the sleeping soul if need be.

SOME MENTAL PHENOMENA

We wish to again emphasize the fact that in developing any phase of mediumship, results obtained are exactly commensurate with the effort expended by the individual. Every living human soul has, as its inherent gift from God, certain soul powers which we call mediumship. To unfold and use these soul powers for the good and progress of themselves and the human race, is one of life's major purposes.

It is possible to hasten or retard this unfolding of the spiritual life centers by the very quality of the thoughts sent out, by daily habits of living, by selfish or unselfish aims, and by the ability to either attune one's self to, or reject entirely, the diffusions of divine life realities. We live, as it were, in a sea of mental impulses. Some are good, some not so good. Through the "dialing out" process, we may attune our mental processes to those etheric manifestations which are uplifting and of helpful significance, and discard, or "dial out" the others. Our moods and our thoughts, until they are brought under personal control by rigid training and self discipline, are easily swayed and changed.

In his valuable book on development, (Now out of print), B. F. Austin says, "Doubtless these thought vibrations which are wafted to us, are not all from the mortal realm, but friends, kindred and those who are in spiritual attraction to us from the overlying and encompassing spirit spheres, often turn their thoughts to us. We feel that force, and our current thought is changed. It will not take very long for the careful student and observer to convince himself that changes in thought and mood are not all from within himself. Often he will find his chain of thought abruptly broken in upon. Sometimes thoughts entirely beyond his own range and ability will flow in upon him. Sometimes he will receive impres-

sions quite contrary to his own ordinary convictions. Sometimes a deep conviction of the truth of some statement will press upon him without any logical thought leading up to the subject. Sometimes he will get a premonition of danger, or find himself unaccountably cheerful or sad, as the case may be."

The more sensitive the student becomes, the more these unseen radiations press in upon him, and the more necessary it becomes to "screen out" all but those upon which we can rely and upon whose value we wish to build. The line of demarcation between our own human thoughts and the reception of thoughts from discarnate beings, is very subtle indeed. It is almost impossible, in many cases, to tell where spirit leaves off, and our own higher capabilities take charge. But by careful study, and absolute honesty with ourselves, we are finally enabled to distinguish between the class of thoughts habitual to ourselves, and the type of thoughts which are being received. There is a subtle difference, which only time and experience will bring into clear focus for the student.

Among the many spiritual and mental phases of mediumship is that of psychometry, which utilizes psychic sensitiveness to a major degree. The word psychometry means soul-measuring or soul sensing, and the exercise of this gift brings those soul powers into activity. In the development of this gift, the student holds in his hand, or between the palms of both hands, an object not his own, from which he "reads" the message. All things in the created universe have their own auric record. This is sometimes referred to as the Akasic record, and contains in subtle form, a record of all that has touched or transpired to the article in question. Those who handle this article transfer some of their own auric fluid to it, and if several persons habitually handle or use it, it may be difficult to get a clear or concise reading, for the various vibrations will have been crossed.

Objects which are worn close to the skin or which have

been in contact with a certain individual over a long period of time, retain the greatest individual fluidic aura, and hence are the easiest from which to read, or receive a message. Often the medium is aided in the work of psychometry by other mental phenomena, such as clairaudience, clairvoyance, clair-sensing, of which more shall be given later.

In psychometry much of the message is given to the psychic in symbolic form, and must therefore be translated by him into the message which he gives out. Here again sensitivity plays a major role, and there are ways in which the student may train himself to recognize the various emanations of objects, and segregate them, one from the other.

A good method is to hold the hands, with eyes closed, above various objects, learning to become receptive to their particular "feel". Remember in giving psychometry readings to always give out the first impression, no matter how queer the thoughts which flash into your mind may seem. For the first impression, before the reasoning mind begins its own process of rationalizing and trying to fit thoughts together, is the soul impression. Give out these flashing impressions freely, and more often than not the one for whom the reading is being given will know and understand the implications of the message which may seem to you amazing or impossible. This method of psychometric development should be a part of the regular practice of all developing classes, whose mutual aims are for the mental and inspirational phases.

Another worthwhile spiritual achievement is the development of telepathy, or thought transference. We have known a brother and sister who had developed this gift to such a degree that the sending of thought messages through the air was as common to them as making a telephone call is commonplace to the rest of us. Perhaps the brother would be down town or at work, and the sister wanted milk or bread. She simply sent out a thought call to her brother to bring them when he came home, and invariably he would walk in, lay down the parcels, and remark, "There's what you asked for." This method seemed never to fail them.

Often those who are in danger are protected by a natural impulse for self-preservation and the strong calls for help sent out by them. Those who are sensitive, and who are good "receivers" may pick this call up, and hasten to bring assistance. We have seen this process in actual application, for a friend, becoming seriously ill, and knowing that she was about to lapse into unconsciousness, sent out a frantic call for her husband, working miles away. Immediately he received the message, and was so impressed with the urgency of his inner feeling that he was needed at home, that, without waiting for permission from his employers he returned home and found his wife, unconscious, lying behind the stove, and in great danger.

We find that through this method of mental development, we also may reach out into the "unknown", and touch and received the messages of those who have passed from earth life, and who are now operating in the higher frequencies. By study, experiment, and faith, we must learn to transmute our mental energies into channels of advancement. It is well at first, when attempting to develop telepathy, for two or more to enter into the experiment. Select a certain hour at which to mutually strive to develop these powers. One will be the "sender," the other the "receiver." Let the sender concentrate all his mind power on the transmitting of a simple test. At the same hour, let the receiver become receptive, passive, but intensely aware of his ability to receive the message as sent. It is well for the sender to visualize as strongly as possible, a mental picture of the receiver. Let the mind be filled with this vision, and while holding it steady, mentally look directly into the eyes of the receiver. When the sender is confident that the attention of the receiver has thus completed the magnetic contact, repeat firmly, clearly and distinctly the message to be sent. Repeat not only once, but several times.

With sufficient practice, this sending back and forth should become of greater ease, and may be enlarged to greater proportions. A teacher may thus arrange to broadcast a

simple message to her students at their various homes, and when class meets, and each student discloses what he or she has received, it can be easily determined how correctly and with what force the message is being sent and received.

Aug 12, 1967 - afternoon
I set and tuned in Mr. Don
says when you hear me
and see me this way
you have tuned into your
own aura, the different
body you are seeing out
from the physical - thru
the Etheric, Astral & Mental
Body of your own. That the
proper way you are doing it.
God Bless you child

MORE ON MENTAL PHENOMENA

We must always keep in mind the fact that knowledge and understanding of the laws covering and activating mediumship, which is in reality merely the unfolding of potentialities which lie more or less dormant within every human soul, comes only as fast as the student is able to digest and assimilate his added knowledge. Too often over eagerness to progress acts as a barrier and blocks the very manifestations so much desired. Here again that quietness of spirit which we have stressed over and over again is essential. We receive many letters asking for methods which will eliminate the slow period of development, and "speed up" the process of becoming sensitive. To these queries there is but one answer. There is no safe short cut to mediumship. To unwisely attempt such a short cut, leads only to danger and disillusionment. Too often, students eagerly trying to establish contact with the unseen, accept joyfully the manifestation of any spirit who comes, forgetting the admonition of Paul solemnly and earnestly given to try the spirits and see if they be of God. We would not open our doors and invite into our homes just any person who knocked. Neither must we allow into the sacred precincts of our mental homes, the influence of just any spirit who tries to gain entrance. Discrimination and wisdom, together with watchful caution, is indicated here, and is vastly rewarding in bringing a higher type of phenomena.

Another danger lies in the fact that some students, as soon as they have contacted spirit (just any spirit) cease trying to grow and expand their psychic powers. This causes a retrogression in their development, for soon the wrong type of entity begins to manifest and leads the medium very often into real danger and distress. Keep always in the mind and

soul the prayer that only the highest and the best will manifest, and consistently and earnestly refuse to compromise with less.

Over eagerness to demonstrate psychic gifts, as we said before, is often a bar to their reception. This is because the student is tense, unable to relax either body or mind, and often consciously "wills" something to happen! Under these conditions, one may be certain that nothing does or can take place which is of real or lasting value. Those who pursue the even tenor of their ways in a quiet, relaxed yet expectant frame of mind, will find their efforts richly rewarded. Perhaps to some, development seems slow, dissatisfaction sets in, and they are almost persuaded that psychic powers are not for them. If these persons will sit down calmly, and turn in retrospect back over their lives for the past five years, they will be astonished to see how much they have advanced. True spiritual development is slow, often almost imperceptible to those who are undergoing it, yet more noticeable to those who observe the growing soul powers, and who can see the spiritual light developing around the individual. To each student we would say, be of good cheer, be patient, be assured of your own good, and go forward always with faith and confidence in the ultimate result.

It may be well just here to refer to some of the less well known facts regarding the human race as we find it today. We are now what is known in occult circles as the fifth root race. This means in part, that we are possessed of five fully developed senses, those of seeing, hearing, tasting, smelling and speaking. These are what we consider our "standard equipment." When the new age now borning, comes into full power, the human race will be the sixth root race, and will have as its natural heritage six well developed senses. Added to those which we now possess, will be that of mental telepathy, or the power to communicate thought without the use of spoken words. Mind will then speak directly to mind, as it does even now to a greater or lesser degree. The new sixth root race of man will not need to struggle and

sacrifice to develop this sixth power, for these will be his inherent right, just as our five senses are today our inherent birthright. Yet it is comforting to know that we are spiritual "pioneers," beginning to open up and develop senses which by our efforts now will bring a new mental frontier for the coming races. We are now in the transitory stage, midway between the old and the new, and our mental developments today are but the forerunner and the promise of that which is to come. Those who are afraid to investigate psychic phenomena today, will some time realize that they have lost valuable time, and that these psychic powers stand for a higher and a finer type of mental activity than they have yet known.

Telepathy* makes possible the attainment of Inspiration, which is the highest state of mental control. Under the Inspirational control, sensitives are in full possession of all their mental faculties. This is not possible in the trance state, for the spirit control then dims memory for the time being, and all that occurs during trance is lost to the demonstrator. In the Inspirational state, the eyes remain open, the medium sees and hears all that takes place around him, while at the same time, the mental Inspirational forces are at work. Under this form of spirit control, one can carry on a line of independent thought while voicing the message of the control.

Speakers use this method to very great advantage. In reality all persons are touched to some degree with inspiration, and the nature and quality of what is thus received, varies according to the thought level upon which the individual's mind is operating at the time. Inspiration is often received without the individual being fully aware that they are being thus influenced. Many speak of this infusion of spirit as getting a "hunch" or a "flash" or a "feeling." Following and heeding true inspiration can only lead to good, and those who have added to the forward march of humanity have been "receivers of inspiration," the beautiful unseen guidance from above.

In developing the phase of Inspiration to its highest de-

gree, it is well to allow the mind freedom, speaking aloud the words or thoughts which seem to flow through the mind with a frequency or quality that is not habitual to it. Practice and complete honesty will aid the student to isolate and separate those thoughts which originate in the mortal mind, from those which come to it as forms of inspiration. Yet the line of demarcation is very thin, and it is difficult to know where the conscious mind begins, and where spirit leaves off. As in all forms of development, practice here is the great essential. There is nothing more conducive to the reception of inspiration than regularly kept periods of silence and meditation, for in this relaxed mental state, the mind is peculiarly receptive to higher contact.

A trained observer watching one who is speaking under Inspiration will note the ebb and flow of auric colors around the head and shoulders of the speaker. These colors depend entirely on the quality and type of the thought being expressed, and if the speaker is earnestly and sincerely bringing out religious topics, the color will often vary from a clear luminous blue, to purple, green and gold, covering a wide area in and around the speaker, and often almost blotting out the features. This is a beautiful sight to behold, as the colors weave back and forth and blend in glorious tints, and it gives a clear and infallible index to the character of the manifestation. It is well for the student to seize upon every opportunity to observe such phenomena, trying always to "see" these auric emanations, and learning by practice to judge them correctly. This is a good mental exercise, and helps to progress spiritual unfoldment.

CLAIRVOYANCE BILLET READING ASTRAL TRAVEL

Clairvoyance, or clear seeing, may roughly be divided into two classes, subjective and objective. In the first the physical eye sight plays no part. In the second it does play a part. Herward Carrington, in his splendid book, *Your Psychic Powers and How to Develop Them*, says this of subjective clairvoyance. "This is the psychic condition which enables spirit intelligences, through the manipulation of the nerves of sight, to impress or photograph upon the brain of the medium, pictures and images, without the aid of the physical eye."

Objective clairvoyance, on the other hand, is that psychic power of seeing (as if looking at a real object) spiritual beings and those things which are usually hidden from mortal view. Few persons have this power, for the human eye picks up pictures and images which are not usually within the power of normal sight. Many animals, dogs in particular, both see and hear higher frequencies than most human beings. Objective clairvoyants have this extended vision . . . and their eyes are able to refract frequencies higher than those of ordinary sight.

Some developed persons are able to see with X-ray sight, thus being able to locate minerals and hidden objects with ease, for material substance offers no bar to their vision. Often too, this X-ray power is employed in diagnosing human ailments, and thus correctly determining efficient treatment.

Trance clairvoyance is that demonstration which comes to the person who is in a trance, or cataliptic state. Then the spirit of the medium leaves the physical body, and stands by as a spirit being operates and uses the vacated mind, or the loosened human spirit travels at will. Often the thoughts of the traveling spirit will be audibly expressed by the human lips of the one in trance, thus giving a clear record of the happenings and experiences taking place at that moment, either in the physical world or in that of spirit. It was by this means that the great healer, Edgar Cayce, was able to travel astrally to patients, diagnose their ailments correctly, and, returning to his body, give concise directions for their care. Those who have not read the remarkable record of his many thousands of cases, thus diagnosed and treated, should do so, for it is indeed an inspiring and faith building record of achievement, showing the work which consecrated spiritual mediumship can accomplish.

Clairvoyant perception is exceedingly varied, no two mediums or students will develop exactly the same shade of meaning or clarity. Each in receiving symbols, as many do, must find their own personal meanings, for these symbols will not denote the same meaning to another. Each student or medium develops his or her own personal way of working, because each will have builded over the years, a band of spirit helpers different in operation and aims, than those of another. Yet these very differences offer variety and richness to the whole field of spirit phenomena. Some students never see clairvoyantly at all, yet their sense of perception may be so strong that they "take on" the mental appearances and condition of the spirit they are speaking for. Others see an auric ring around everything in the material world, while still other students will see spirit faces wherever they may look. When these manifestations begin to occur regularly, vigilance must be redoubled, to make certain that these are not merely thought forms or wishful thinking brought out of the individual's own mental processes.

Every effort must be made to bring each psychic experi-

ence into clear focus, and to learn to differentiate between the many varied and swiftly moving mental pictures. It is essential for students to practice patience, self control, tolerance, and good disposition, while their physical body is undergoing the natural changes which mediumship requires.

Another mental phase of mediumship is the reading of blindfold or sealed billets. In this work, both clairvoyance, clairsaudience, and often psychometry is used, the latter revealing the secrets held within the auric emanations of the billet. The phases of clairvoyance and clairsaudience enables the medium to receive from spirit helpers the message required to fully answer the billet. In addition, many mediums when reading billets, "pick up" the conditions which were around the writer as it was prepared. One medium we know who demonstrates blindfold billet reading, has in addition another striking phase of development. This is independent voice, which may be clearly discerned and understood even at a considerable distance.

The reading of blindfold billets is a phase which requires rigorous training. Some prefer to use various objects, and while tightly blindfolded, learn to receive messages from them, while others seek to read and receive the written words of a letter, before it is opened and read. Both are good exercises which aid in development. Often while trying to receive the written message, the worker will receive in addition, the condition of both mind and body of the one who wrote the letter. This is called getting en-rapport, and forms a mental link by means of which conditions and images are transmitted.

Astral traveling is another form of spiritual development, and one which lends itself to varied and interesting experiences. Many who are not otherwise developed mediums have the ability to consciously project themselves in astral travel. But a word of caution here. It is extremely unwise to allow oneself to be hypnotized for the purpose of astral travel. Not only because it renders the individual susceptible to another's mental influence, but also because in some instances, one is

taken out of the body prematurely, before the soul is conditioned for such experiences, and much harm, both to the body and soul may ensue. Again it is better to wait with patience for the natural development of such abilities.

Astral travel most often takes place during the normal processes of sleep. Then the conscious mind is relaxed of its vigilance, and the subconscious takes command. True astral travel may be differentiated from mere dream experiences, by a number of things. For one thing, in astral travel, the mind is more lastingly and more powerfully impressed than in the more evanescent dream state. Warnings, encouragements, instructions may all be received through the medium of astral travel.

The writer will never forget one vivid astral journey which was a beautiful and utterly convincing thing. During this particular "absence" from the physical limitations, a trip to India was taken, where one of the beautiful palaces was visited. Seemingly a whole day was spent in this palace, roaming in its many rooms, seeing at first hand the intimate family life of the upper class in India, even partaking of meals, served native fashion. A procession of elephants was also seen with white robed natives by the hundreds standing on either side, cheering lustily as favorites went by. At the approach of night I was conducted by a woman servant into a bedroom in the place, ostensibly for sleep and rest, and preparing to lie down on the bed, a discordant note was struck when the woman servant lifted her hands and cried out in loud tones, "no, no, mamba, mamba." This was vivid and startling, and I awoke at this point, with the whole experience deeply impressed on the mind. To the best of my knowledge I had never read or heard the word mamba. No dictionary available listed the word. Yet two weeks later while visiting a friend who had traveled in India, without revealing my motive, the friend was asked whether the Indian language had such a word as mamba. With a smile she replied that it certainly had, and that the mamba was one of the deadliest snakes known. This was convincing indeed, yet more was to

follow! Some months later, the daily press of Los Angeles carried an article on the mamba, stressing its reptilian habits, and ending with the statement that it is one of the most swiftly deadly in existence.

Thus added proof was given that actual astral travel had taken place. Many have had equally convincing experiences, and it is well for each student to keep a record of such events, for later upon a more practiced review, these may turn out to have been actual experiences of astral journey.

No reliable method for the developing of astral travel is known, for only God and your spirit band know when it is safe and wise for you to leave your physical shell and be absent for lengths of time. One can however, impress the subconscious mind to bring all such experiences up to the level of normal consciousness with strong affirmations or commands upon retiring. If astral travel is made during the night, this expressed demand may assist you in remembering them in the morning.

Remember always that your own personal development may, and probably will, take on a different form of expression than that of others. This is because you as an individual have had experiences different from those of others, which have so conditioned your evolving soul as to make it peculiarly ready for certain forms of manifestation. So do not envy another his powers, but remember always to thank God humbly and sincerely for any that have been given you. Your own soul evolution, and the progress you are making in readying your soul and spirit for the heights, is the major consideration at all times.

DIRECT VOICE OR TRUMPET

This lesson we touch upon a subject which is intensely interesting to those who are attempting to establish communication with the spirit world. This is trumpet, or direct voice mediumship.

This is a phase of mediumship which many students desire to unfold and those who maintain a calm, reasonable attitude, not becoming impatient over the length of time required for development, nor autocratically demanding demonstrations in a certain specified manner, are most likely to succeed. It may take years of patient effort to develop trumpet mediumship fully.

In Dr. Piene's trumpet lessons, from which we have permission to quote, he says, "Nothing that is worth having can be had without earnest effort. To merely wish for a thing is not enough. To enter into the study half-heartedly or "for the fun of it" is not enough. Nor is following some haphazard plan the right way to go about it. One must study, and use the right method if he hopes to go beyond mediocrity."

"Each individual has set powers. Nothing can change those innate powers, but these latent qualities most certainly can be developed. The spirit forces are always ready to do their share, but they cannot and will not do it all."

All who attend development classes, or who sit at home in gatherings, or even alone, will not develop trumpet mediumship. They may not have been able to attract spirit workers for this particular branch of phenomena. This does not mean they may not be entirely fitted and capable of attaining other phases of spiritual work. Each spirit worker is especially interested in one phase. They are specialists!"

This fact was demonstrated in a class some years ago. The

old class had broken up, and a new one was formed whose members wanted most of all a better understanding of the laws and philosophies which are pertinent to man's life on earth, and his progression after death. The preceding class had desired phenomena, and one of the spirit teachers who had previously been very active, left the medium, going elsewhere to find a group who, like himself, were interested in physical phenomena.

Much patience is required to attract, and get into working order, a band of spirit helpers whose aims and desires coincide harmoniously with our own. Desires and ambitions do not remain static. Neither will our band of unseen workers, and we must never seek to retain a spirit because we have grown used to them, or rely on them, when the bond of mutual attraction and helpfulness is ended. To do so brings retrogression to ourselves, and the spirit as well.

As we said before, it may take years to fully develop trumpet. Many feel that this long period of development is a waste of time. Nothing could be further from the truth, for during this period of gradual attunement, when material things are resolutely pushed aside and the student enters deeply into spiritual meditation, many forms of development may, and probably will, take place. It is certain that during these periods the student will receive an influx of inspiration, guidance and uplift. Some people are not chemically or emotionally fitted to become trumpet mediums. Yet these should not refuse other types of development, but instead gladly accept and expand the spiritual gifts with which God has endowed them.

The first step in the development of any type of mediumship is to find the God Center within yourself. (See lesson on The Silence.) When this is done, the spiritual centers within the body are illuminated and gradually opened, becoming more receptive to the influx of psychic power, and the individual becomes more and more capable of directing that power into any desired channel of spiritual endeavor.

Remember that in trumpet mediumship, as in all else, one

should use sound, sane, common sense. Never strive for the sensational, the bizarre, or the mystifying. Our greatest mediums, those who have been remembered long after their physical presences have left the earth, have been those who were simple, sweet and honest. Could any man have left a greater or more indelible imprint upon humanity than did the great Master, Jesus? Yet his every thought, word and act was the very essence of simplicity.

Again we say, be clear thinking, dignified and gentle, sending forth from the solar plexus with all available power, the divine love force, which brings those in your presence, both seen and unseen, into your sphere of loving influence. If persons in a development circle will use this solar plexus force to the best advantage, the atmosphere will be cleared of disturbing influences, and students will attract to themselves spirits of a high and fine nature. Phenomena produced in such environment will also reflect its spiritual origin, and be of a reliable nature, emanating as it does from a superior plane of being.

One material thing helpful to all types of manifestation, and particularly so in the case of trumpet, is water. Water is a conductor of electricity, and spirit voices, like human voices, create electrical impulses or waves in the surrounding atmosphere. For this reason, always have a container of fresh water in the room when sitting for trumpet.

Next, arrange yourselves and the room so that all present feel comfortable, dismiss from the mind all disturbing elements, quiet body sensations as is done during meditation, then concentrate fully in drawing into the body the psychic power with which the manifestation is made possible. When the body feels surcharged with this invisible yet pulsating power, it should be directed by mental force to the point of manifestation, which in this case will be the trumpet. This aids in magnetizing the trumpet, and opens the way for the od, or ectoplasm exuded from the medium and sitters to form the ectoplasmic rod which levitates the trumpet.

The trumpet itself is an instrument which is used, pri-

marily, to magnify spirit voices, condensing them and directing the sound to a point wherein it becomes audible to the human ear. When spirit voices speak into the large end of the trumpet during demonstrations of daylight trumpet, the electrical impulses set up by the voice are carried through the small end, directly into the ear of the listener. This multiplies the volume of sound by confining it within the trumpet instead of allowing the sound waves to spread and become dissipated throughout the entire room. In dark trumpet circles, where the trumpet is levitated by spirit power and the oddic force of the sitters and medium, spirits speak into the small end of the trumpet, the large end being directed, like a megaphone, toward the sitters.

It is best for each sitter to have his or her own trumpet, handled exclusively by themselves. Thus their own personal magnetism is transferred to the instrument, and is not disturbed nor diluted by the handling of others. This trumpet will be used by the student in periods of home development, and carried by them to class meetings. The presence of several trumpets in a class will not reduce the power of any other trumpet. This is true, because spirits who assist one person in their development are not likely to be those who will be the main helpers of others in the same class.

Among the first indications of coming development, may be the reception of raps, or some levitation of the trumpet. Clouds of smoke-like substance may also be discovered issuing from the instrument.

Some teachers prefer that the trumpet should be laid lengthwise upon a table, as this eliminates the need to levitate it during the first phases of development, and saves the use of oddic force when that force has not yet been built up in great strength. Other teachers prefer to have the trumpet standing on the floor in front of the student, large end down.

When perfect development has taken place, it may be found that upon occasion, the trumpet will levitate to the full height of the ceiling. If the room in which the sitting is taking place is small, and the power great, it may require a

period of waiting until the trumpet is brought down, so that spirit voices may be clearly understood. This actually happened in a class room, where great power was present, as is often the case when several developed mediums are gathered together.

10 POINTS OF IMPORTANCE AS LISTED

By DR. PIENE

1. No internal stimulants should be taken for four hours previous to the sitting. This refers to coffee, tea, alcohol, and etc.
2. There should be a complete evacuation of waste products from the body before the sitting.
3. During cold weather, or when feeling chilly or tense, a hot water bottle, electric pad, or hot liniment may be applied over the solar plexus region just before sitting. In warmer weather massage abdominal muscles immediately below the breast bone, where front ends of the ribs are located. This breaks down tension, increases circulation, and tends to relax both mentally and physically.
4. Drink slowly, a full glass of cold, not iced, water, before the sitting.
5. Body must be as clean as possible. Stale body odors interfere with proper vibrations.
6. If feet are cold, place them in warm water, or massage until circulation is restored. Cold feet cause tension and interfere with circulation.
7. Whenever possible, sit with a fully developed trumpet medium. Never miss a chance to be present when a battery of mediums is demonstrating. All such sittings should be supplemented by your own private sitting for which a definite period is allotted. Nothing should be allowed to interfere with this. This is important.
8. When no developed medium is present or available, form a small group of five or six earnest friends, each with his own trumpet. Meet once or twice a week, but supplement these group meetings with your own periods at home.

9. Immediately before the sitting, whether with a medium or alone in your home, dampen a small piece of cotton or gauze with alcohol. Ordinary rubbing alcohol will do. Place this dampened pad on the floor, and put the large end of the trumpet over the pad. If the floor might be damaged, place a small piece of waxed paper under the pad to protect it. This alcohol pad is preferable to using a dish of water or wetting the trumpet as is often done. Be sure the trumpet is not cold, as no instrument as delicate as a psychic trumpet can give maximum results when chilled.

It has been found helpful to have music preceding the sitting, as this builds up the proper rate of vibration. Select music which is soothing and enjoyable. Also learn to meditate five or ten minutes night and morning, asking the spirit forces for help and guidance.

And finally, in selecting the trumpet for your own use, be governed by these five cardinal points. Stability of construction, lightness in weight, perfection of balance, air tight joints, and some sort of amplification, such as is used in the plastic, aeralized trumpets, making sound clearer, sharper, and without echo.

Grateful acknowledgment is given to Mr. Walter Mann for permission to reproduce parts of Dr. Piene's trumpet lesson . . . which we hope will prove extremely helpful to students.

Volume one represents the first lessons of a series. Other books will follow as the entire field of psychic development is enlarged upon. It is hoped that these lessons have helped you find the key to your own inner power, and that, having unlocked it, you have found life a more understandable, and a richer experience.

Each new step made, each old superstition overcome, each fear banished, leads inevitably onward. May God and the angel world guide you each day!

THE WORLD HAS NEED OF YOU

By Evelyn Whitell

If it's ever so small the part you take,
The world has need of you.
Be it big or little the effort you make
The world has need of you.
If it's only a thought you give by the way,
If it's only love's word you pause to say,
It's a part nobody else can play,
So the world has need of you.

By your smile you can change another's life,
The world has need of you.
By a word you can bring peace out of strife,
The world has need of you.
Then lift your head, and never say die,
Count every blessing, stop every sigh,
Get busy, don't let your chances slip by,
For the world has need of you!

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