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From a Portrait Painted by E. E. Richards

Lifting the Veil

How You Yourself May Acquire Mystic
Power and Develop Mind, Body
and Spirit

By

Cherokee

PRINCESS WAHLETKA

World Renowned Indian Seeress



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To the gentle little old lady whose spirit is with me constantly, and to whom I may be indebted in greater degree than shall ever be made clear until I, too, pass behind the veil that separates the Here from the Hereafter.

Gratefully,

PRINCESS WAHLETKA.

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INTRODUCTION.

The wisest man that ever lived once said, "There are more things in heaven and earth than are dreamed of in thy philosophy, Horatio." Informed people quite generally admit that William was, and still is, correct.

This applies particularly to matters connected with psychic research. The fact, for instance, that certain peculiarly sensitive individuals can establish communication with the subconscious minds of other individuals, and elicit from them information on subjects long forgotten by the objective mind of the subject, is admitted by the Society for Psychical Research, and by practically every intelligent human being.

Even the most intimate details in connection with such information can be dragged from the dark pools of the subconscious, and given a local habitation and a name by these wonder-working seers.

But that the psychically-endowed can

impart information on matters entirely unknown to the subject, or that they can project their consciousness along those golden strands of life as yet unspun, and read the still unrolled scroll of fate, is a matter of general disbelief.

Science cannot accept the facts, for these facts seem to contravene accepted natural law. And yet certain individuals are proving every day that Science, in maintaining this position, is a couple of hundred years behind the times. They flout the fact that the thing cannot be done by going right ahead and doing it.

Perhaps the most extraordinary example of this in all the world is the Princess Wahletka, a grand-daughter of the Cherokee Chief, Spybuca.

From her earliest childhood Princess Wahletka (the name means "Red Apple" in Cherokee) has exhibited phenomenal psychic powers. She has been able not only to read the innermost thoughts of thousands of people with whom she has been brought in contact, but she has also astounded these people by disclosing the location or disposition of lost or stolen articles. Also, events of importance yet to transpire in their lives.

She possesses also an astounding facility and accuracy in diagnosing physical conditions, hardly discoverable by even the most astute medical man. Her accuracy in telepathy is almost unbelievable—I should say almost 100% perfect. Her ability to foretell the future is, according to tabulations made in several hundred cases, more than 85% correct.

I know these things, because dozens of instances of these uncanny powers have come within my own purvey. Princess Wahletka has told me things that were to transpire in my own experience. Several of these things have already come to pass. Certain of the others, I can see clearly, are shaping themselves according to her prognostications of almost a year ago.

This ability to foretell future events probably depends upon the fact that, for certain individuals, time and space do not exist. As Browning says, "What was, is; and what is to be, is now."

However, actual reports are much more convincing than metaphysical speculation.

Here is one:

My friend, Mr. Walter Griffith, at present connected with the E. W. Hellwig Com-

pany, New York, came to me a year or more ago with a report that Mrs. Griffith had, the evening before, either lost or had stolen from her, all her jewels, valued at some \$6,000. Being at that time actively interested in an investigation of psychic phenomena, and having seen, under the strictest test conditions, at least one hundred or more demonstrations of the *psychic* power of Princess Wahletka, I made an appointment for Mr. and Mrs. Griffith to call on the Princess Wahletka with me at her apartment in the Maryland Hotel, New York.

After salutations, and without preamble, Princess Wahletka turned to Mrs. Griffith and said, "You have recently mislaid your jewels. You think they have been lost, or that they are stolen. The fact of the matter is that, in a somnambulistic condition, you removed the jewels from where you had left them on the dresser, and hid them in your apartment, concealed in some white garment. You will find them again, but not until the early part of June." It was then April.

On the 6th day of June of last year, Mrs. Griffith came to my office to tell me that she had found all her jewels, carefully

wrapped up, and concealed in a discarded waist in the bottom drawer of one of her trunks. Naturally she was delighted, and deeply indebted to Wahletka for her encouraging prediction.

Another instance of which I have personal knowledge concerned the recovery of a jewel bag lost by an artist quite prominent in New York. Here are the facts:

In June, 1922, Irving Eastman, of 47 West 49th St., New York, while walking from 49th Street to the Guarantee Trust Co. Safety Vaults, at 44th Street and Fifth Avenue, lost a chamois bag, containing a diamond ring and a pearl bracelet—old family heirlooms belonging to his Mother.

He asked the Princess if she could help him find the property. The Princess told Eastman that the jewels had been found by a man whose first name began with W., and that the property would be restored to him within 24 hours. Two days later an actor, William Quirk, returned the jewels. Mr. Quirk had been out of town for nearly a week and had not seen advertisements nor the news stories concerning the loss of the jewels. The only error the Princess made in this matter was in her prognosis as to the time elapsing before

the jewels would be returned. This was 48, instead of 24 hours.

The Princess is quite as accurate in locating dead bodies or in solving mysterious disappearances as she is in locating lost articles. To illustrate:

On September 15, 1920, the body of Charles McClure was found in a small stream near Altoona, Pa. On September 11, at the request of the Altoona Times-Tribune, the Princess had predicted that the missing boy, who had been drowned near his home in Robertsdale, would be found by dropping bread on water near where a small stream enters the larger. "The bread will sink near where the body lies," she predicted.

Her prediction was fulfilled to the letter, the body being found on the day following, caught in a snag covered with sand, in a basin, where a small stream enters into the Susquehanna River.

Why the bread should have become "water-logged" and have sunk in the exact spot in which the boy's body was lodged, I do not pretend to explain.

Personally speaking, I do not regard it as more than an interesting coincidence. For there is nothing in natural law to ac-

count for this occurrence. But neither is there anything in natural law to account for predictive dreams, or hundreds of other puzzling phenomena.

One of thousands of instances, which seem to indicate that there is a survival of consciousness after death, and that, under certain conditions, spirits may be able to communicate with intelligences on this plane, seems to be proved by the following experience:

In 1921, A. Mason, 46 Red Rock Street, West Derby Road, Liverpool, England, was told by the Princess that his uncle was in spirit. In a letter received by the Princess a few days later, Mr. Mason says: "I did not know he was dead, but two days later I received word of his death."

I have heard her give similar messages to at least a dozen people. Indeed, it is a matter of almost weekly occurrence with her to inform some inquirer that the party for whom they were inquiring had died at such and such a time, and was buried in such and such a place.

It is, however, quite as easy for her to locate the living.

For instance, on July 17, 1921, A. E. Barker, 11 Parlington St., Couran Street,

M.C., Manchester, England, wrote to the Princess, following a visit to the theatre in Leeds where she had played the week preceding, and where he had asked her regarding the whereabouts of a cousin of his who had been missing for seven years.

"He went away, leaving a short note saying that he was tired of England and was going abroad, not naming his destination." In a flash she said: "Don't worry! He has gone through some very troublous times and has been mentally ill. He is in Vancouver. He has been to the War and lost an arm and is now progressing favorably. You will hear from him before rain falls."

Mr. Barker left, feeling that all this lady had told him was impossible. But to his amazement, two days later a note arrived. This he holds clearly as proof. His cousin wrote from Burnaby, Vancouver, telling him that after a long struggle and a severe operation on his arm, through war injury, he had just settled down to married bliss.

Also, I. G. Navarre, of 2804 Eighth Avenue West, Seattle, Washington, wrote that he had received a letter from his missing sister Ethel. A year before he had asked the Princess in a theatre if she could

tell him where his sister was. She said that she did not know the name of the town, but that his sister had passed through a period of poverty as a result of an unfortunate marriage, and that within a year her husband would die and that she would be free, and that she would correspond with him again. He wrote to the New York booking offices to inform the Princess of the correctness of her prediction, of more than a year previous.

Ability to prognosticate future events in a way that might be turned to extremely profitable advantage, were the Princess Wahletka inclined to gamble, which she is not, is proved by the following:

While on board the S. S. Olympic en route to London in the summer of 1921, the Princess received a wireless message from Alfred Davis, of the Moss Empires, Ltd., London, requesting her as a test to name the horse which would win the Epsom Downs Derby, to take place shortly after her arrival. The Princess named the winner correctly from a list of horses, the names of which she had never seen theretofore. Mr. Davis, who bet on her choice, was a large winner.

I have had personal experience in the ac-

curacy of a dozen or more predictions of a business nature, which the Princess Wahletka has made for certain friends of mine, which incline me to the belief that her estimation as to only 85% of her predictions being true is an under-statement. I should say that 95% is more accurate.

As to the means whereby these marvels are brought about, there is a wide diversity of opinion. The most conservative thought is that they are all explainable on the grounds of mental telepathy, per se. In other words, any information which the subject may possess can be retrieved from the subject's subconscious mind by the Princess Wahletka.

For example, the subconscious mind of Mrs. Griffith, concerning whom I have spoken in this introduction, had distinct recollection of the fact that Mrs. Griffith had, in a somnambulistic condition, arisen from her bed, secured her jewels, and hidden them in this white garment.

Why this particular garment should be recovered early in the month of June, instead of immediately, or at any other time in the future, is one of those problems in psychic research concerning which there are a dozen different hypothesis—the most feasible be-

ing that, this subconscious mind being able to project itself, as it were into the future, may be able to prognosticate, with startling clearness and accuracy, the exact time at which such discovery of the lost jewels would be made.

In the matter of location of lost bodies, the problem is somewhat more complex. Certain psychic investigators contend that this also is explained on the hypothesis of mental telepathy. For instance, Dr. Thomas Jay Hudson, author of "The Law of Psychic Phenomena," contends that a drowning boy, at the moment of his death, might send out a tremendously potent and forceful message to his mother, or to some other individual for whom he might have a wonderful affection.

This mother, not being psychically en rapport with her son, might receive the message subconsciously, yet be totally unable to raise this message to the threshold of objective consciousness.

On the supposition that, if her son could communicate with the mother, the mother might be in turn able to communicate subconsciously with an intimate friend; some friend of hers might, in sympathizing with her, and in trying to assuage her grief, de-

velop subconscious knowledge of the facts in connection with the son's demise.

This friend, also, might have been totally unable to lift this message above the threshold of her objective consciousness. Yet, this friend might consult some spiritualistic medium or psychist, who would immediately be able to extract the facts in connection with the death of this boy from the subconscious mind of her visitor, imparting them in detail to this visitor, who, in turn, would carry the details of the message back to the mother as a distinct and definite message from her dead boy.

Dr. Hudson goes so far as to say that such spirit communication may be imparted ad infinitum, often over a period of decades. So that a message definitely subjective in its origin, might ultimately be uncovered by someone many years after the instance which stimulated it had occurred, and even years after everybody originally connected with the incident had died.

This seems to me infinitely more far-fetched and difficult to believe than a straightforward admission that the spirit of the dead boy had returned to a consciousness attuned to catch its vibration, and had

imparted a definite message, which in turn, was transmitted to the sorrowing mother.

However, the Princess will discuss these matters at length in the very interesting pages which I have had the pleasure and privilege of editing. Inasmuch as Wahletka is a profound student of psychic phenomena and has had the opportunity of discussing some of these matters with some of the world's greatest scientists, it is quite probable that her explanation may be infinitely more to the point and much more interesting than my own.

The Princess is now undergoing examination by several of the best qualified investigators of psychic phenomena in this country. The results of these investigations will shortly be made public in a series of articles in one of the big popular magazines.

It is safe to say that the publication of these articles will arouse wide-spread interest among scientists everywhere, and especially among people who are interested in following the developments of one of the most fascinating of all sciences—the Science of Psychic Research.

DR. EDWIN F. BOWERS.
564 Riverside Drive,
New York.

CHAPTER I.

MY LIFE STORY.

The love of my father and my mother was a love story such as only a few of the favored can even hope to experience. My father came from Canada to the land of the Iroquois, where lived my tribe, and there he saw my mother, the daughter of Spy Buck—or Spybuca, as his tribe called him—chief medicine man of the Cherokee tribe.

My mother and father straightway fell in love with each other and they then and there vowed themselves to each other.

Then it was that the anger of the tribe was aroused. But because of the love of the white man for their Princess, and because he was willing to swear the oath, Spy Buck gave my father the Princess for his wife, and my father became a member of the Cherokee tribe, and wore the headdress and the garb of my people.

But the happiness of my father lasted only a little while because, almost as soon as I was born, my mother, the Princess, died.

Loud and bitter was the lamentation among my people when this sad event occurred. The story of their grief was told to me in after years, when I became old enough to understand these things. I was too young then even to understand what the loss meant to me.

At the time my mother, the Princess of the Cherokee Indian tribe, left us to go over into the Happy Valley I was but two weeks old. With her going my father, whom later I loved with all my heart and being, became a wanderer over the mountains and through the valleys. There was no room for him in the tribe after his Princess had gone away.

You see, he was a white man, and although he wore a brave's headdress and had sworn the oath of my people, yet he was not one of us in blood, and could not hope to aspire to the chieftainship. So he went away, and I was left alone with the people whom, so it was planned, I was later to rule as Princess.

MY CURIOUS CHILDHOOD.

Slowly the years passed away, and there came to me a knowledge that I was different from the other maidens of my tribe. At first it was no more than the consciousness that I had no father and mother. Then, later, I was taught that I was different because I was Princess of the tribe, and it seemed to me that it was fitting that it should be so.

Then I became curious and I asked the women who were about me to tell me of my father and mother who had gone away, and they told me the beautiful love story, and its sad, sad ending.

The telling of that story made me grieve for my mother, and I longed for my father who was wandering about in the world, alone and lonely. My heart sought after him, I demanded to know more of him. And the more I was told, the more did I long to see the big white man who was my father.

"It is impossible," I was told. "You are of the tribe, you are its Princess, and the white man, your father, is of the white people. And because you belong to us he has given you to us."

I KNEW MY FATHER WOULD RETURN TO ME.

With that I had to be content. And yet I knew, because this mysterious power that was within me told me, that my father, whom I had never seen, would one day come back for me. I tell you that I knew, yet I cannot tell you how I knew. The knowledge was there that it would happen, that one day there would come into our midst the big white man to whom I belonged by a blood tie greater than the blood tie of the tribe.

That knowledge, although I was yet no more than a little girl, brought me peace. It was after that there came to me the consciousness that there was an even greater difference between me and the other maidens of the tribe than the absence of father and mother and the rank of Princess.

I discovered that I possessed the powers of divination. I could see into the past and future of the people about me, and even into the past and future of people whom I had never seen.

When I made that discovery it did not seem strange to me; it seemed to me to be

only fitting. Was not I a Princess of the Cherokees?

The way I came to learn was this. It was the custom of my people to assemble once a year, and it became my custom to tell them of the secret things that has happened during the past, and of the still more secret things that lay hidden from their eyes in the future. Sometimes these prophesies brought peace—at other times they brought fear. But always I showed them the truth, and many things happened as I foretold.

There was then to come the time when I was to be acknowledged a prophetess whose words could never fail. That was the time just before the long awaited return of my father, when I related to the Chief, Spy Buck, my grandfather, that a favorite horse would drop dead in a race. I pointed out to him the very spot where the horse would fall. This race was a most important event, and my people were greatly interested in it, betting heavily, as is their custom, on the results. They were told my words. Most of them, I am happy to say, refrained from risking their bets on the Cherokee horse.

Then came the great day of the race,

and the horse fell dead in its tracks, just as I had said that it would. And on the exact spot I had foreshown.

MY FATHER RETURNS TO CLAIM ME.

Then it was that the time of waiting for the return of my father came to an end. He returned to my people and he claimed me, with all the imperiousness, and with the same masterfulness with which he had claimed my mother as a bride. He announced to them all that I was his daughter, and that the tie of kinship could not be broken, and that my blood was his blood, that I belonged to him.

So it was that I went to him gladly, and I learned to love him just as any white maiden loves her daddy. However, the Cherokees are still my people, and I am still their Princess, although my love and my memory are still loyal to the big white man who was my father, and who has since gone over into the Happy Valley to join my mother.

MY EARLY EDUCATION.

During all the time I lived among the Indians, I had received the education which is given by the learned among my people.

But after my father took me I was given an education such as is given to the daughters of rich white people in this country.

I was taught languages of the different nations of the world. And I was taught many other things in the famous Carlisle School for Indians, the most celebrated institution of its kind in the world, where I spent a number of happy, and, I hope, profitable years.

MY SCHOOL-DAY POWERS.

Even in my school days the power of divination came to my aid, and I could tell what was in the mind of my teachers even before they spoke. The gift I possessed caused my father to wonder, and that also gave me great delight and happiness. One day some friends who marvelled at things I had told persuaded my father to let me appear before a public audience and demonstrate the mysterious gift with which I had been endowed.

My father consented, and everyone was amazed. Some were frightened, because I could tell them not only the secret things in their hearts, which they had never spoken aloud, not only of what had happened to

them in the past—but also what lay in wait for them and which were surely to happen. These things happened even as I had told that they would.

HOW MY WORK WAS RECOGNIZED.

Then the fame of my gift went abroad. I travelled the length and breadth of the land, giving public performances that have made my name and work familiar to hundreds of thousands of people.

I have appeared before many of the world's greatest scientists, instructors in psychology in famous universities. My work, and the demonstrations of my psychic ability, have been acclaimed by them as marvelous.

Many of these men have materially modified their theories, to accord with facts developed during the investigation of the phenomena connected with my work.

In England my performances were made the subject of profound psychological study. While, at the same time, men and women, high in scientific, diplomatic and social circles, "took me up" in most serious and flattering manner.

The press in England was particularly

kind, although, I am happy to say, not more so than the press in my own America. I should like to quote here a few comments from the English and American press.

A FEW PRESS COMMENTS.

"Her extraordinary 'Senses' has aroused much public interest."

Daily Mail (London).

"The Princess' Psychic Powers are really remarkable."

Daily Graphic (London).

"Her powers will be found astonishing."

Morning Advertiser (London).

"The Princess told members of the audience things about personal matters which left them amazed."

Evening Standard (London).

"A Princess from whom no secret is hidden."

News of the World (London).

"Some of her divinations were almost weirdly correct."

The People (London).

"Has powers of a most remarkable character."

Yorkshire Post (Leeds).

"She gives an amazing performance in mind reading."

Evening Chronicle (Manchester).

"Her foreknowledge is uncanny."

City News (Manchester).

"Her prophesies have proved uncannily accurate."

Weekly Board (Glasgow).

The New York World, hundreds of American newspapers have been equally kind. Many of the most eminent and prominent men in this country have highly commended me.

The late Theodore Roosevelt, whom I am proud to have called friend, said publicly, "If you want to know anything about anybody, ask the Royal Indian Mystic Maiden. But be careful of asking about yourself, as before her eerie eye you stand revealed, and she has a way of being poignantly candid."

Ex-President Wilson, with whom I have had frequent delightful visits, has often referred to me as "The Human Ouija Board."

From thousands of people in this country and in England, I have received wonderful letters thanking me for the joy,

the hope, the comfort I have, through the grace of God, been instrumental in bringing to them.

And so, I am proud of the good friends I have made. I am happy to have been considered worthy of bearing to my fellow men and women this great gift.

I hope I may be spared for many years to continue in this work, although it may be more than likely that I shall shortly find it expedient to retire from public life, and devote myself exclusively to work with psychic research investigators, who are attempting to formulate or prove from my work a definite plan in psychic law, and possibly—what is even more important—a conclusive demonstration of life after death.

I hope this may be definitely determined, for my own satisfaction and soul comfort, as well as for the solace and comfort of countless thousands who are now groping hopelessly for just this assurance.

If I can be of even slight assistance in helping to shed light on this profoundly important problem I shall come to the bright border of the Happy Hunting Grounds, feeling that my life here shall not have been lived in vain.



Minnie Spy Buck, Mother of Wahletka

CHAPTER II.

WHAT IS THIS MYSTERIOUS POWER?

Many and varied have been the theories advanced to account for the mysterious power, so conclusively and accurately demonstrated in thousands of instances during my career.

Many have ascribed it entirely to telepathy. Others to actual communications from spirits of the dead, interested in being of service to the person whose unuttered question is being answered. Others again to that strange power of divination shown by the Cassandras and oracles and prophets of all ages.

Others again ascribe it to collusion between myself and my husband, who is my assistant—or else to trickery, pure and simple.

Of skeptics there have been not a few—men and women whose skepticism is un-

doubtedly well founded, and who remain firmly intrenched in the "agnostic stage" as regards their attitude towards this practical applied psychology.

How Is It Done?

For the benefit of those who have not seen my public performances, I would say that it is my custom to come upon the stage, and after a short introduction by my assistant, blindfold myself. My assistant then passes among the audience, stopping here and there among the hundreds who clamor for his attention to ask, "What is this lady's name?"

I am usually able to give at least the first name of the inquirer. I can quite as readily give the last name as well, although, owing to the natural embarrassment that might result from such a course, I do not usually do so.

The name having been given correctly, my assistant asks me to tell the lady what she is thinking about, and to give her all the information I am able to concerning her question.

I then proceed to tell her whether she

will marry the young gentleman she has in mind; or get a divorce from the husband she wants to get rid of; or whether the brother for whom she is solicitous is dead, or in Arizona or Australia; whether the lost article is merely mislaid, or whether it is stolen. In about 85% of instances, I am able to tell whether the business venture in operation or contemplated will or will not prove successful.

HOW I OFTEN HELP THE DOCTOR.

I also seem to be able to tell with an astonishing degree of accuracy, the physical condition of the questioner, or the physical condition of one in whom she is profoundly interested. In point of fact, I have diagnosed thousands of cases of diabetes, Bright's disease, cancer, tuberculosis, and other obscure conditions, the presence of which was totally unknown to the questioner at the time of asking the question. These diagnoses were subsequently confirmed by scientific medical examination.

At the conclusion of this part of the entertainment, my assistant returns to the stage, and requests all individuals in the

audience, wishing to have a personal answer, to concentrate their mind on their name and question. My assistant stands at the side, near the wings, I stand in the center of the stage.

Without any word from him I proceed to call the name of some individual seated in the auditorium, or perhaps even in the balcony or gallery. I tell him or her what he or she is thinking of, and the question they desire to have answered.

My assistant asks that the person whose name I have called, and whose question I have stated, to rise or raise their hand, and identify themselves and acknowledge their question. I then proceed to answer the question, telling the individual that his or her mother is suffering from a mental condition which in all probability never will be cured; or that the fur piece they have lost will be found in a certain pawn shop, or that the child, which they are expecting, will be born without any complications in the early part of August, and so forth.

I answer from 30 to 50 questions in all, at each performance—and quite frequently am informed that I am correct in every single instance—quite 100% of accurate answers to a performance.

WHAT SCIENCE SAYS ABOUT THIS.

Professors of psychology and many students of psychological problems have claimed that it is impossible to do these things by the method ordinarily known as telepathy or mind-reading. This, for the reason that telepathy is usually a slow and cumbersome process, and could not be advantageously used in the touch-and-go required for popular entertainment.

Therefore, they say that the "thought transference" from the audience to the stage is all done by tricks of various kinds. They say that sometimes the assistant carries his message to the operator on the stage by means of various voice modulations, by a sequence of words, and by certain other arbitrary signals. Then the assistant may use a certain pitch in his voice to indicate that the questioner is a man or a woman.

It is understood that Anna Eva Fay used to throw a sheet over her head to cover up the speaking tube that was run up through the floor to help her with her "spirit communications."

During my act, I stand out in full view of the audience and I even walk up and down the stage while doing my work. I go

alone, sit at a table among a dozen or twenty keen witted scientific men, and professional magicians, who know every detail of every trick ever used by fakirs.

I appear, entirely without previous introduction, before countless audiences and gatherings with whom I could not possibly have had any communication. And thousands of these good folks have been kind enough and generous enough to say that I have astounded them.

THE NATURE OF THE POWER.

As to just how I get my results I confess I do not know. I seem to "see" with my mind's eye, and to hear with my mind's ear, and to sense a personality and a message.

They just pop into my head like a flash of lightning—one after another, until the forces that seem to govern this strange function, or else the particular brain cells that operate in the manifestation become fatigued and I have to stop.

One thing I do know. This faculty depends largely upon healthy functioning. If I am ill or exhausted, if I am mentally or physically tired, my forces are decidedly weak.

If I am strong, and in good physical and nervous condition, my forces are strong. My messages are strong, easily and quickly gotten, and much more definite.

This is one reason why, in this book, I am laying so much stress upon the necessity of your maintaining a healthy physical condition. You cannot afford to neglect your health, your diet, or proper hygiene and care of the body.

PSYCHOMETRY—OR THE ESSENCE OF THINGS.

There is one other factor of my work which has proven of absorbing interest to the scientific men who have investigated my results, and to hundreds of people who have been edified or materially helped by them. This is my seeming ability to hold any object, such as a folded paper, a deed, will or other document, and give a remarkably clear analysis of the subject matter of the document, and the possible complications that may have risen or that are to arise as a result of conflict or controversy over the matter detailed in the document.

Also, any trinkets of objects that have been long in the possession of a person, or

any garments that have been worn by him or her for any considerable time, seem to carry with them some intangible essence of their state that often gives me a wonderfully clear picture, not only of his physical and mental characteristics, but also of many things that seem destined to develop for him in the immediate future.

H. Addison Bruce, the well known popular writer on psychology and kindred subjects in discussing this subject says: Psychometry designates a process whereby information is alleged to be supernormally obtained through the handling of inanimate objects.

"Suppose, for example," he says "that a jewel has been associated with some tragic occurrence. If that jewel be placed in the hand of some one having the psychometric 'gift' the latter may be given a mental vision, so to speak, of the tragedy relating to the jewel.

"Or suppose that a person is missing and that all efforts to learn that person's whereabouts have failed. By taking to a psychometrist some article belonging to the missing one there may result an explicit and correct statement as to where the latter is to be found, alive or dead.

"This of course sounds quite incredible. Yet the fact is that the annals of psychical research abound with instances in which the actuality of psychometry would seem to be established.

"Many missing persons are reported to have been found with psychometry's aid, and again and again psychometrists, handling jewels, coins, trinkets, pieces of clothing, etc., have narrated incidents concerning which they could hardly have gained knowledge by ordinary means.

"So impressive is the evidence going to validate psychometry that few psychical researchers are today skeptical about it. But there is a great difference of opinion as to the true source of the information which psychometrists dispense always more or less dramatically."

IS IT TELEPATHY OR SPIRIT INVENTION?

"Some insist that the object held is veritable the agent by which the knowledge is conveyed to the psychometrist and by him transmitted to his "sitters." This assumes that the inanimate is capable of retaining and projecting all sorts of psychic images, an assumption so startling that it may

well be said to challenge conceivability.”

Among those deeming this assumption inconceivable but still feeling that psychometry must be accepted as proved, there are many who resort to telepathy as an explanation.

The information given, they theorize, is drawn, not from the object held, but from some living mind. On this basis psychometry would be reduced to a “tapping” of other people’s minds. When, however, psychometry gives information that would seem unknowable by any living person—as information relating to the whereabouts of some one who has wandered away and died in solitude—there are those who argue that telepathy is no longer an adequate explanation. Psychometry, in this view, must be attributed either to a species of clairvoyance or to the intervention of some spirit.

All of which of course, is mere guesswork. Nor does it, for that matter, exhaust the theories that have been advanced as explanatory of psychometry. Considered together they bring into relief the ignorance yet prevailing with regard to it, even among savants who have most attentively studied the subject.

Bruce says "The one positive statement it seems justifiable to make is that psychometry itself is a fact—always remembering, to be sure, that not a few psychometric phenomena are reducible to non-occult origins, as in the instance cited by Charles Richet in his monumental work, 'Thirty Years of Psychical Research': Elizabeth Denton, looking at and touching a geological specimen, was able to reconstruct the landscapes of the Silurian and Jurassic epochs. But one has to be very naive to be astonished at that. There is here only the result of a brilliant imagination on the part of a geologist."

THE EPISODE OF THE BEAD NECKLACE.

One of the most interesting experiences I have ever had with psychometry occurred a year or more ago, when a lady, residing in New Mexico, sent me a necklace of beads, requesting, as a great favor, that I would hold them in my hands, and give her my impressions.

Her letter, in itself, carried a silent, hidden cry that stirred my profoundest sympathy. And so I held her beads, and dictated my impressions to my secretary.

I "sensed" this woman as a widow,

recently bereaved of a well-loved husband. Her financial affairs were in a desperate state, altho I was certain that they would shortly untangle themselves, because of the discovery of certain papers showing a heavy interest in certain mining properties—interests which would shortly be a source of rich income to her.

I also predicted that she would remarry inside of eighteen months. Only the other day I received her wedding announcement card, together with a delightful little note, telling me how happy she was, and deluging me with a world of thanks for the message of cheer and hope, that seemed so impossible at the time, and yet that gave her the courage to “carry on” despite the dark clouds of sorrow and adversity under which she struggled at the time.

LETTERS CARRY EVEN MORE OF THE INTANGIBLE PSYCHOMETRIC ESSENCE

There seems to be, so far as I, personally am concerned, even more of this peculiar personal essence in a letter sent me than there is in a trinket, token, or garment owned or worn by the individual for whom I am trying to get a psychic message.

In thousands of instances I have, by God's grace, been instrumental in bringing help and comfort to those plagued by haunting doubts, beset by fears, or struggling to keep the path that is so narrow and so difficult for tender feet and un-knowledged minds.

It is a source of deep satisfaction and lasting joy to me to be the humble instrument by which hope and courage once more entered hearts quite overwhelmed by a heavy burden of sadness and care.

On the other hand, I have often been forced to be the messenger of black tidings—of messages that spelled death and disaster.

Yet I cannot but feel that a forewarning of even the most murky news may help to break the acute shock of the unheralded and the totally unexpected, and afford that surcease from pain which comes from being spiritually braced against the shock.

And in all this, remember, I do not claim to be invariably correct. As I believe I have stated elsewhere, the percentage of correct previsions is 85%. So, if I should predict evil for you there is a 15% chance that I may, after all, be wrong.

However, be that as it may, there is

such a preponderance of accuracy in these messages as to cause them to be regarded by eminent investigators as among the most interesting psychic phenomena of modern times.

CHAPTER III.

DOES MY WORK PROVE THAT THE DEAD STILL LIVE?

In my time I have seen every form of mediumship—including slate writing, materializations, clairsaudience, clairvoyance, and practically every variety of communication purporting to be received from spirits.

I have, time and again, in the broad light of my own apartment in New York, or in my room in various hotels throughout the country, seen human forms, as tangible and material as though these people were present in the body—which, indeed, I always thought at first they were.

I am free to confess that they scared me nearly to death—and do yet. For I never seem to be able to get used to these startling visions, that appear with such suddenness in locked rooms, and, without ap-

parent rhyme or reason, disappear quite as precipitately.

I am familiar with the literature on the subject—having read most of the outstanding reports of the English Society of Psychological Research, as well as the writings of Lombroso, Richet, Schrenk-Notzing, Carington, Lodge, Crooks, and many other writers on and investigators of psychic phenomena.

My public work has brought me in intimate contact with magicians and wonder-workers of every conceivable kind, many of whom seem to be able to duplicate the phenomena ordinarily ascribed to spirit manifestation.

I know that their phenomena are produced by skillful trickery, or by apparatus cunningly devised to produce wonderful realistic illusions.

I am also familiar with the phenomena of hallucination, and I know how dramatic and life-like some of these visual and auditory impressions may be, under certain conditions of subconscious activity.

TELEPATHY AND AUTOSUGGESTION

I, personally, am convinced that the great majority of the messages I get, and which

I answer with such startling assurance and accuracy, are of telepathic origin.

In other words, I believe I am able to tell, often with an uncanny degree of pre-science, things known to the subconscious mind of my subject or inquirer, which facts may, however, be totally unknown to his object mind. For instance, I can tell whether a piece of jewelry or a valuable paper has been lost, or whether it has been stolen. In most instances, I believe that this is because the subconscious mind of the individual has absolute knowledge as to whether or not the article has been lost.

If it had been misplaced, or if, as in the case of Mrs. Griffith, detailed elsewhere in these chapters, the valuables were hidden during a somnambulistic attack, the subconscious mind of the subject would have full knowledge of this fact. This knowledge would be as open to me as though it were printed in letters a foot high.

On the contrary, supposing the articles were stolen, and then the proper rapport was established between me and the one who lost the article. It is safe to assume that no living soul, except the thief himself, would know the facts in connection

with the disappearance of the valuables, or know definitely the facts in connection with their disposition.

I am aware that many psychologists would say that as long as the thief himself is alive, that it may be possible for me to come into contact with his subconscious mind, describe his personal appearance, tell how and when he filched these valuables, and what he subsequently did with them.

This may be scientific. But it seems to me very much more difficult to believe than that, if decarnate intelligences have continued existence, and if they are still interested in the things of this earth, that some spirit or intelligence interested in the one who has sustained this loss might have observed the theft, noted the appearance of the thief, and the disposition made of the valuables, and, at the proper time, communicated this information to the loved one through some medium through whom they could focus this communication.

This would seem to be particularly true in two cases of which I have knowledge. For in these cases the thief himself had been killed shortly after disposing of the

valuables he had pilfered, and so far as any living human being knew, there was no evidence that any one was aware as to when he had committed the theft, or what he had done with the stolen valuables.

I was, however, able to point out that these valuables were hidden in a certain place, from which place they were subsequently recovered.

WHO IS THIS INFORMATION FROM?

I have, in innumerable instances, given inquirers information in connection with matters concerning which they themselves knew nothing at all. In point of fact, in several instances I recall they could not possibly have had knowledge of these matters, because the information given was in connection with incidents that had occurred before their birth. No living soul, so far as I know, knew of these incidents. Yet, the points involved were subsequently checked up and corroborated by reference to old diaries and papers referred to in the message purporting to come from some long dead relative of the inquirer.

We know that the Society for Psychical Research has collated records covering many

cases in which information was given through some medium, or in other ways, which information detailed facts that could not have been in the mind of any living individual.

If I recall rightly, Professor Hyslop reported such a case, in which the spirit of a Continental soldier manifested itself through a medium, giving his name, the place of his birth and death, and even the location of his grave, all of which facts were subsequently verified by records of which he referred.

The outstanding and striking feature of this communication lay in the fact that the soldier told of buried treasure, giving the location of the treasure so accurately that searchers were able to unearth the box containing this hoard. Unfortunately the soldier did not seem to know that the Continental money, to which he referred, was valueless in this age, and also that what he thought was of value had long since crumbled into ashes.

However, certain trinkets which he described, and many coins, were still intact, and corroborated the accuracy of his message.

MESSAGES FROM THE DEAD.

In hundreds and hundreds of instances I get definite and distinct messages from those who say they are dead, or rather, have passed on to the next plane of existence. Very frequently this information comes to the inquirer as a distinct shock, as they did not have the slightest idea that the party for whom they were inquiring had "passed over."

I had such an experience only a few weeks ago, in a New York theatre, in which I told a mother that her little daughter had been killed but a few hours before, and that the body of the child would be found in a certain place, where it was cast by the automobile truck that accidentally killed her.

The mother was carried from the theatre in a swoon. Subsequent investigation, however, proved the accuracy of my message to her, which purported to come from her dead daughter. In this instance, no living soul, so far as it is known, was aware of the accident to the girl. The drivers of the truck themselves did not know of having accidentally hit the child while driving through a lonely country road in the semi-darkness.

I could enumerate hundreds of instances of just this character, which would seem to furnish conclusive proof of the continuity of life after death, and of the fact that under certain conditions, spirits may communicate information of which they alone seem to be possessed.

And even yet I am not wholly convinced. There may be some other explanation for these phenomena. Possibly a thought might have been thrown out by the person just before his death, which thought might still persist—to be perceived by myself, or by some other sensitive.

The evidence, however, seems to be all in favor of the belief in spirit persistence. It seems to prove that those we call dead still live, still have our interests at heart, and still may communicate with us on matters of seeming importance.

In any event, however, of one thing I am fully convinced. And this is, that if continued existence is ever to be proved, if we are ever to have definite knowledge of a life beyond the grave, there is only one way in which this knowledge can come—clear and convincing. And this is by collating definitely tangible messages from those who have departed this life, messages

dealing with matters concerning which no living being can possibly have any knowledge.

And this, I take particular pride in saying, I myself seem to have been able to do.

CHAPTER IV.

DISCLOSING YOUR HIDDEN DISEASES.

In my twenty-five odd years of experience as a psychic, appearing before public audiences in every part of the English speaking world, I have disclosed one faculty which, while not unique, seems unquestionably to offer scientific minds a very difficult problem for solution.

This has to deal with the faculty of diagnosing hidden diseases, and obscure pathological lesions, many of which require surgical operation before they can be remedied.

NOT NECESSARY TO COME IN PERSONAL CONTACT WITH THE SUBJECT.

In thousands and thousands of instances, I have told inquirers, who sent their unspoken thought to me, that they were in serious trouble, and should, without loss

of time, see a capable physician for examination and treatment.

Many of these people had tuberculosis, entirely unsuspected by them, or diabetes, Bright's disease, or some insidious menacing disorders which, if neglected, would inevitably tend to shorten their lives.

Perhaps the strangest part of this is that it does not seem necessary for me to come into immediate contact with these people. In countless hundreds of instances a message, clear and definite, would be given some inquirer on behalf of a third person, in whom he was interested—his mother, father, or even some relative living in a distant land.

Times innumerable I have been able to diagnose the condition of an individual who sent me an inquiry by letter—coming in contact with the peculiar condition that affected him through the psychometry, or whatever it may be called, that enables the subconscious mind to perceive the radiations or vibrations of some inanimate subject, as, for instance, a sheet of letter paper which has been in the possession of or been handled by some individual, and

thereby tell the characteristics or the physical deficiencies of this individual.

IF ANY DEFINITE SYMPTOM IS PRESENT,
I SEEM TO TAKE IT ON.

In the case of headaches, neuralgia, neuritis, rheumatism, sciatica, or acutely painful disorders, I seem to take on a similitude of the identical pain that is causing this trouble, sometimes to such an extent as to be peculiarly trying to my nervous system.

If the condition is due to tuberculosis, or any wasting disorder, or if it is a disorder accompanied by excessive weakness, I seem to take on this condition also. If there is a feeling of oppression, difficulty in breathing, or if there is any mental condition of an aberrant nature, it seems to come to me, and overwhelm my organism just as though I were the patient or the subject for whom the inquiry was made.

In point of fact, so oppressive and depressing are these influences to me that I must, in pure self-defense, often refuse to answer inquiries from numbers of people in the audience to whom these questions are necessarily uppermost.

WHAT IS THIS FACULTY?

There have been many famous psychics, and many famous physicians, who have achieved a wonderful degree of reputation by their ability to accurately diagnose diseases or conditions apparently undiscoverable by eminent medical men.

Many of these "spiritual healers" are practicing physicians, treating great numbers of people every week, and employing their wonderful skill in diagnosis and practice largely by reason of the fact that they seem to be possessed of an unearthly power of accuracy in diagnosing and prescribing for their patients.

One of the best known of these lived in New York until a few years ago. His waiting rooms were crowded at all times, and the list of cures this man made, after other physicians had piled failure upon failure, were the marvel of the community.

I have repeatedly discussed the question of this man's marvelous power of diagnosis and his cures, not only with himself, but with many of his patients, and have been struck by the soundness and reasonableness of his arguments.

This doctor claimed to have been guided

in his work by two familiar spirits, one of the spirit of an Indian medicine man, who had passed over some hundred or more years ago, the other the spirit of a famous French physician who, while he died in 1870 or thereabouts, seemed to have kept abreast of the modern trend of thought in medical discovery, and to have been familiar with many of the facts in connection with modern medical practice.

So this old physician prescribed herbs and botanical remedies, or modern alkaloids of a high degree of potency, as the diagnosis of the patient seemed to warrant.

I am informed that the old doctor would lapse into a semi-somnolent condition, half unconscious of his surroundings, partially closing his eyes, as though seeing things with his inner mind, or with his inner eyes only.

THE X-RAY EYE.

He would then describe, for instance, a growth, such as a tumor or a cancer, outlining exactly the position in the body, or in the organ affected, telling the characteristics of the growth, and whether or whether not, in his opinion, it could be operated, or removed or possibly relieved by medi-

cine—which he accomplished in very many instances.

He would be able to diagnose tubercular lesions and cavities in the lungs, outlining their location, and the degree of involvement almost as though he were looking in at the lungs through a fluoroscope.

Indeed, this man's power of discernment and vision was quite as accurate as that of the most up-to-date X-ray. This was proved by the fact that his diagnoses were subsequently confirmed by eminent specialists who, when the egg was stood on end, would very readily describe its appearance, and state why it maintained its upright position.

SPIRIT OR UNCONSCIOUS MIND.

In regard to my own faculty for diagnosing, it seems rather clear to me that the matter is one of the activity of my own subconscious mind. This activity is manifested when I am brought in touch with the subject, or with some material agency intimately connected with the subject—as, for instance, a letter that he has written, or a distinct message transmitted to me by one in whom he is greatly interested, and who is greatly interested in him. I am

convinced that every physician, especially after he has been in practice for a number of years, develops this sixth sense to an extraordinary degree of acuity.

Indeed, I am informed that many old physicians, grown gray in baffling death, and in battling for the life of patients desperately ill are able to walk through the wards of a hospital, and with unerring accuracy, point out to their students the sufferers from heart disease, the patients afflicted with typhoid, the man or woman developing Bright's, the case of impending coma, the cerebral hemorrhage victim and so on, almost as far away as he can see them.

This may be merely an interpretation of those almost undefinable traces of expression that appear on the face, the anxious lines of the heart disease victim, the puffiness under the eyes of the Bright's disease case, the rather optimistic countenance of the tubercular patient, etc.

Yet, I think there is something even deeper than this—some telepathic impression that comes to the mind of the old doctor from the mind of the sufferer, telling him with uncanny prescience just what the condition is.

I do not mean by this to imply that there may not be intelligence emanating from decarnate spirits, able, from their peculiar dimention, to look through the body as though it were no longer clothed with the outside flesh and muscle, and see exactly what the condition of the inner organs might be.

Indeed, that spirits can return to this earth and manifest themselves, seems, the more and more I study the matter to be not only possible, but highly probable. I can conceive of no better way in which they can express their activity than in helping overcome disease, or to hold back the grizzly hand of death for yet a while, from those who appeal to this physical force for aid in their extremity.

MY POWERS PROBABLY EXPRESSIONS OF THE SUBCONSCIOUS.

However, my personal powers seem to be confined to diagnoses. I seem to be able to diagnose with marvellous precision conditions which are not yet apparent to the objective mind of the individual, but which may be definitely known to his sub-

conscious mind, and which may be merely awaiting an opportunity to break through the surface of his thought. I believe that my subconscious mind comes in contact with his at the time, and brings above the threshold of his consciousness the recognition of some diseased process which threatens his welfare or even his life.

If I were a medium through whom some great diagnostician, now in spirit life, manifested himself, it would seem only natural that a very definite method of treatment or a system of medication, or diet, or other medical direction, would be suggested, which might materially help this subject on his road to recovery.

This, however, I do not seem to be able to do; my powers seem to stop with merely being able to state wherein the physical failure lies, and its probable cause.

But this in itself has proved of incalculable service, and probably has saved the lives of many hundreds of inquirers who never would have known the danger that threatened them, were it not for the fact that something in me responded to the something in them that knew they were threatened, and made it possible for them

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to take steps to overcome the thing that threatened.

This ability to diagnose hidden disorders is of wonderful interest, not only for the good that can be accomplished by utilizing it, but also for its definite scientific value in elucidating profound questions in psychical research.

For it deals with condition definitely determined by expert medical counsel, aided by the analyses of the chemical laboratory, or the biologist's report on blood or other body fluid examination, and can be checked up with absolute accuracy by any scientifically trained person who will undertake to follow the problem to its ultimate conclusion.

There is no half-way ground. There is no guesswork. Either the patient whom I say is suffering from diabetes, Bright's, tuberculosis, or cancer, has diabetes, Bright's, tuberculosis, or cancer, or he has not. It is not a matter of guess work; it is not a matter of theory. It is a question of fact, as simple as the multiplication table; and I am glad indeed that scientists are undertaking to look into and check up this phenomenon in me, that opens up the door to a possibility so great

as to be almost immeasurable, and to point the way to a source of health that will vastly extend the length of human life, and markedly increase the sum total of human happiness.

CHAPTER V.

A FEW INSTANCES OF FULFILLED PREDICTIONS.

I was not more than seven years of age when I just became aware of the weird power of prediction that I possess. I have already told you how I predicted the totally unexpected results of the horse race in which my grandfather's horse dropped dead—and the very spot in which he fell.

This was perhaps the first of thousands upon thousands of instances in which I foretold, with almost uncanny accuracy of detail, conditions that were developing, and events that were shortly to transpire.

In my public performances for many years past, I give as many as fifty messages, to as many different people—messages dealing with every variety of subject, from death to divorce, from births to burglaries.

The interest in this work is almost unbelievable. When, for instance, the London Daily Mail announced that I would answer questions of real vital interest to their readers, upwards of 40,000 letters were poured into the Daily Mail office.

When my husband, who assists me in my act, makes his way up the aisles of the theatres in which we are giving our performance, his clothes are all but torn from him by those anxious to be recognized for a message.

At some of my performances "for women only" I have answered upwards of six hundred women in an audience of a couple of thousand, in some matters vitally affecting their happiness.

Women chiefly want to know "Will I marry, and when?" "Will I have a baby, and will I come safely through my experience?" "Does my husband love me, and is he true to me?" "Will I get my divorce, and will I re-marry" and "Will my husband succeed in business?"

I believe I can safely say that I have brought strength, hope and happiness to thousands of women, in every part of the country, who, I am proud to say, look upon me with genuine affection.

In thousands of instances the answer to the question thought of by the subject with whom for the moment I am en rapport is of such an intimate and delicate nature that I ask them to send me their name and address, upon receipt of which I write them personally, giving them the information I get for them either from their subconscious mind, or from the spirit of some one near and dear to him, who has their welfare at heart.

Very often I am asked by Secret Service and other officials to help them in solving some murder or other crime, or in locating stolen valuables.

Quite frequently I am able to describe the murderer to them, or tell him who committed a certain crime and where he can be found. Several criminals have been convicted and are now serving terms on evidence which I was instrumental in securing.

These relations with the officers of the law, however, are confidential, and must not be here disclosed.

WHAT DR. HUDSON THINKS.

In this connection—although emphasizing the fact that I am a psychic, and not

a medium—I should like to have you note what Dr. Thomas Jay Hudson, in his “Law of Psychic Phenomena” has said concerning the possibility of spirit communication.

Dr. Hudson says: “The percipient sees a vision representing the incident sought to be communicated by the agent. He sees the object or person which the agent desires him to see. Thus, when a person consults a medium he generally expects and desires to learn something of his deceased friends. The medium goes into the subjective condition for that purpose. The visitor’s mind is full of anticipation and hope that he will be put into direct communication with the loved and lost.

“Presently the medium sees a vision of some person. He believes that he sees a spirit. He describes it, and it is found to correspond with one of the visitor’s deceased friends. The visitor recognizes the description, and says so. He asks for the name and the medium gives it. Then the medium sees a vision representing some incident known only to the visitor and the deceased. He describes the incident, not, perhaps, as a vision that he sees, but as a statement of fact imparted to him by the spirit.

The visitor very likely knows that the medium knew nothing of him or of the deceased before that hour. He is convinced that the medium has seen and conversed with the spirit of his dead friend, and he is a convert of spiritism from that moment. Now, has the medium actually seen a spirit, or has he merely read the sitter's subjective mind?"

Again Dr. Hudson says: "When we consider how little we retain, in our objective recollection, of what we have seen, heard, or read, we may well wonder that it does not oftener happen that so-called spirits, tell us of circumstances which we do not remember. On the whole it may be safely assumed that no medium has ever yet been able to impart any information that is not known either to the medium or to some living person with whom he is en rapport."

WHAT I THINK.

With these conclusions of Dr. Hudson I wish to take emphatic exception. As I have detailed elsewhere in these pages, I hold no brief for a belief in spiritism. However, I do know that I have seen thousands of phantoms. I have described spirits

totally unknown to my subject, but later identified by some other relative as one connected by ties of family or friendship with the person to whom I am bringing a message.

I have seen and experienced enough to know, absolutely, that those who are dear to us still live, and that we shall see them and be with them again.

I have brought positive proof of this to hundreds and hundreds of people. And if my work did not have another thing to commend it, this service alone would make it thoroughly worth while. This is what I think.

A FEW THINGS I HAVE FORETOLD.

And now I want to tell you about a few of the things I have foretold. For the veil which hangs between the present and the future, hiding from the eyes of all the knowledge of the things that are to happen to them, is drawn back for my eyes to see and for my tongue to speak about.

In the year nineteen hundred and twelve I saw the great countries of Europe engaged in a dreadful war, and I saw that it would have its beginning within two years after

that time, and that it would last throughout four more years thereafter. I told the people of America and they remember my words to this day.

During the time of the Great War I foresaw and foretold many of the things that would happen, and when these things happened even as I had said they would, the Government of America requested that I should speak no more about these things because it was said, they gave "information" publicly that was not well to be spoken abroad.

On January 2, 1921, I was to locate the freighter "Hewitt", which sailed from Arabian, Texas, with fifty-four souls aboard, and had been reported lost in a storm at sea.

I told my enquirer that the boat was afloat, although the machinery and the wireless had broken down, and that the crew were safe. The next morning the information I gave was proved to be correct, as the "Hewitt" had been spoken by a passing steamer, and subsequently made port under her own steam.

I have frequently made correct prognostications on the results of elections, horse-races, ball games, and other athletic events.

I rarely volunteer this information, however, as I am correct only about 85% of the time, and I do not wish to cause anyone loss by possibly giving incorrect information.

THE CASE OF THE LOST KEY RING.

A most interesting case from a standpoint of psychical research—altho rather trivial as regards the value of the article sought, occurred at the Majestic Theatre, Ashtabula, Ohio, where I was playing.

A Mr. William Brunner, of Jefferson, Ohio, had lost his key ring. From the audience that night he asked me mentally, "Will I ever find my keys?"

I told him to go to the place where he had been hunting, to locate a group of trees on a knoll near a strip of woods, and that he would find his keys. On the following afternoon, in company with H. R. Webster, Will Hodge and Will Cox, Mr. Brunner went to Richmond, O., thence to the Ed Inman farm, and following the direction I gave him, the keys were found by Mr. Cox. My prediction came true, even to the distance from Mr. Brunner's home, at which the keys were lost, 22½ miles.

While playing at the Palace Theatre, Olean, N. Y. I was asked by A. W. Root,

manager of the theatre, if I could help his wife locate a silver fox neckpiece that had been missing for several months. "Did you look under the travelling trunk in your attic?" I asked. Mr. Root said she had not done so. I then suggested that she look. Mrs. Root followed my instructions and found the neckpiece which had fallen from her hand when she had been ordering a servant to arrange the trunks. The fur had been hidden from view and had not been missed until later, and it was thought that it had been stolen.

Here is another rather interesting experience. Some months ago, Dom Devaney of 1477 Lake Avenue, Rochester, N. Y., lost a wallet containing some money, a watch and a promissory note for \$300. He asked me in a local theatre if I could find his property for him. I told him that the watch had been pawned, the money spent by the finder, but that he would find the watch in a pawnshop owned by a man whose first name was Joseph. Devaney examined pawnshop lists in Rochester, Syracuse, Batavia and Buffalo, and wrote to two pawnbrokers whose first names were Joseph. Thru this means the watch

was found and restored. The finder, however, was never apprehended.

A FEW PERTINENT LETTERS.

Mr. C. W. McMoran, international newspaper writer of 480 Pine St. San Francisco has written me: "You called my name correctly, read my thought and answered a mental question for me at your performance on Tuesday afternoon at the Orpheum. The question was a business one, the outcome of a huge transaction was to be known to me on Friday. You accurately described in detail the occurrence of this important meeting two days before it was known by anyone. You are, in my opinion the most skilled and able exponent in the psychic powers I have ever met.

Mr. Samuel Rosenberg, Mivranowska 34, Warsaw, Hias, Poland, writes: "Arrived home from America and found my mother alive, but in bad health. Also verified your words that my brother was in spirit—sent there serving in the Russian army."

Mr. P. Hann, Gansolaadte, Bechnanaland, S. Africa, "Your solution of the farm question was very discouraging. We did not take your invaluable advice and lost every-

thing. We might have saved a part of our life's savings had we dropped the litigation as you told us to. "We lost."

Mr. E. E. Leslie, N. Bengal, Kalchini, India. "I have spent the allotted 14 years in India, and will be returning home late next year (1922). Sending you tea from my garden and would love to repay you for your valued information. Every word you told me has come true."

L. W. Lirkie, Bau, Orang. Selangor, F. M. S. "It seems impossible that merely from having only a few lines and a piece of jungle grass you could so accurately tell things. Your description of me is better than I could give myself. You are positively right about the psychic pheon and I have feared to admit it to even myself."

Dora Bloom, 371 Queens Rd., London, "Accept my thanks for the message. Everything was correct. My husband is dead, etc. I will do as you say, Aug. 1'20. Feb. 10'23. The good things that you predicted for me seemed impossible. But they are coming fast, and accurate even to the month. You were correct about my happiness and freedom from further privation,"

Mrs. Kavanagh, B. M. Douglas, Isle of

Man. "Absolute information about the man who robbed me. I am astounded."

I. G. Thomas, 144 Crown St., Liverpool, Eng. "I asked you to call a number for me during your performance last night. You called one, and I used it to play on a lottery. My sole possession last night was twelve pawn tickets. Tonight I have no pawn tickets and can start for my own country. God bless you, and tell you when to use your powerful gift."

Isaac Joseph, 9 Enfield Grove, Leeds, England a 12 year old boy was to be taken to the hospital to have both his legs removed. He fell at the age of two, and never walked after. Legs were just undeveloped sticks, hanging like lead. His father brought him to see me. I said "Please do not have this done. I see this child first on crutches, and then with but one stick. Give my judgment only three months and try once more to have his legs straightened". This was in July 1920. A letter signed by little Isaac came May 6, 1923 saying, "I never stop thinking of you and in my sleep I see you always. I can walk and will soon earn money."

David Christine—"Misty Law" the Glasgow Prophet—"You are wonderful. Every

thing you have told me has happened. The tests I gave you came out perfectly. You had no way to know that I had the solution beforehand, yet you were correct in even the smallest detail."

Mrs. M. Campbell, Glasgow, 47 Delburn St., "You were entirely right about the hair on my lip. I had it removed against your advice, and just as you said you saw me, so I am. Now my dear Princess tell me what to do."

Frank E. Clark, Birmingham, Eng. High-bury Hospital. "I am up for another operation and am sorry that I did not have more confidence. You seem to know. The doctor says it will be a matter of a few months before I can leave, just as you said, altho I was all ready to leave two days after I had your public demonstration from the stage of the Grand Theatre of Varieties.

TELEPATHY OVER THE TELEPHONE

Perhaps one of the most interesting tests I give from time to time is a telepathic reading over the phone. This feat never fails to excite the wonder of all who are present at the time.

The technic of this performance is illus-

trated by the following incident reprinted from the Miami Herald of March 30, 1923, which is only one out of at least a dozen similar experiences. To bring out the matter more in detail I shall take the liberty of quoting the entire article.

MANAGER OF FAIRFAX TESTS MINDREADER
BY TELEPHONE.

Indian Seeress Transmits Article from
Newspaper While Group Check
Her Work.

"Princess Wah-let-ka, Indian seeress, who has interested large houses at the Fairfax theatre, where she is the headliner on the vaudeville program this week, last night held a large audience spellbound with wonder at her amazing ability to read one's mind during the 25 minutes of her act.

"When Princess Wah-let-ka arrived at her hotel at the conclusion of the act, she submitted to a unique test, which was conducted over the telephone.

"Princess Wah-let-ka was informed (by telephone) that an article had been selected from a newspaper and that all of the half dozen present in Manager Joe Adams office at the Fairfax were concentrating on the article. She, too, concentrated for a few



Wahleka Repeating Word for Word the text of a Newspaper Article Read Telepathically

moments, and then read the story word for word over the wire to her hearers without error.

It was a remarkable test of telepathy demonstrated forcefully and in a rapid accurate manner, which left little doubt in minds of her auditors as to her power and ability of concentration and the graphic, vividness of her mind in receiving so quickly the thoughts of others.

"In her act at the Fairfax last night Princess Wah-let-ka astounded the audience with her mental feats. She told the audience names of persons in the audience, and answered in minutest detail the multitude of questions asked her. The surprising part of the entire exhibition was the swiftness and clarity of her method. Never once did she falter, nor did any question feaze her calm composed manner. With a directness that was surprising even for an act of its kind, Princess Wah-let-ka, as soon as the question was put, and sometimes before her assistant had asked it, had begun her clear, quick answer. Those in the audience who had occasion to ask questions were amazed at her ability to answer in such detail the difficult questions they asked."

I trust I have said enough in this chapter to convince even the most skeptical that a stubborn disbelief in psychic phenomena in this age of miracles, is no evidence of unusual intelligence as many seem inclined to think.

On the contrary, it may be definite evidence of a lack of open-mindedness and a spirit of intellectual fairness, tho a confession of glaring unfamiliarity with many of the most generally accepted facts in modern psychic research, as well as with the voluminous and convincing evidence that has been gathered by men and women of unquestioned credibility on these subjects.

Keep an open mind, and the truth will come to you. And "the truth will set you free."

CHAPTER VI.

IN EVERY PERSON THERE IS SOMETHING OF THE PSYCHIC.

There is hardly a normal person in the world who does not, at times, receive impressions in ways that are apparently outside of the usual means of communicating impressions.

For instance, you yourself, no doubt, have often, while sitting quietly reading or sewing, felt distinctly the presence of someone in the room. The feeling that someone had entered was so strong that involuntarily you were impelled to turn around and look.

And there, back of you, would be someone who had entered as silently as a spectre.

Again, you have often felt the gaze of someone looking intently at you, and turned, to find his eyes fastened on you.

How often have you been conscious of the fact that you would shortly meet someone you knew, yet, of whose presence in the city you had not yet been informed.

Also, there are any number of men and women who *know* when they meet a person for the first time, whether or not this individual is to be trusted. Their first impression of this person is almost invariably the right one. If they refuse to accept this impression, and to act in accordance with their intuitive warning, they almost invariably rue their obstinacy.

Again, is it not the usual, rather than the unusual thing, for a mother to know instinctively that her beloved child—and her children are always boys and girls to her, even if they are 50 years of age—is ailing, or in danger, or perhaps dead?

Almost every woman has known of times when she was aware of the contents of a letter or a telegram, even before receiving it—let alone opening it.

Also, certain real estate operators, or speculators in various lines, know with almost uncanny accuracy the possible fluctuation in value of a certain piece of real estate, or the trend of the stock market, etc.

WARNINGS OF DANGER.

Then there have been almost countless instances of "previsions" of certain events or warnings of impending danger, the observing of which has been the means of saving life, or preventing a fire, or flood, or serious accident, that might have resulted in death.

Also, during the last War, there were any number of cases recorded where soldiers not only foretold their death, but also the manner in which they would be killed.

All these are facts so well known and generally admitted that they permit of no argument. Their unusualness and their accuracy of detail prove the absurdity of ascribing them to mere guesswork or to coincidence.

In fact, many of these warning messages come in the form of a voice, heard by the individual as distinctly as tho it were an actual human voice, uttering its warning cry.

So impressive and so distinct are these warnings that men and women have cancelled at the last moment, their passage on ships that were subsequently lost or submarine-sunk.

They have stopped their locomotive, and gone ahead—to find that a bridge they would have reached in a very few minutes had been carried away by a flood.

They have rushed from a building, which, a few seconds later, collapsed with a crash.

They have refused to drive a horse, which, within an hour, threw himself and the vehicle he was drawing, over a precipice.

HOW WE COULD PUT OUR INTUITION TO PROFITABLE USES.

We ascribe these things to intuition, and we talk glibly about the value of the intuitive faculty. Yet few of us ever make an effort to cultivate the gift. On the contrary, we scout and flout these warnings, until finally the still small voice, or the decarnate forces that are trying to help us with their warnings, become disgusted and quit.

And here is the entire secret of the matter. If only you would accept your intuitive warnings or fore-shadowings, and *act* on them, they would become more and more developed by use.

They were in my case. They have been

in the case of many people whom I have known.

Just as with love, that grows by the thing it feeds upon, so with this marvellous and helpful faculty of prevision and intuition.

If this faculty is merely an unusual quality of your own subjective mind, the most certain of all possible ways to discourage its development would be to ignore it, and cast its fruit aside, as being of no value.

For this mind, as you know, is extremely susceptible to suggestion. After being discredited a score or more times it loses confidence in itself. It ceases to function in this unusual way.

On the other hand, if these messages actually come from the spirits of some of your loved ones who are trying to help or guide you, it can readily be understood that your persistent refusal to accept them, or to admit them to your consciousness, would finally result in their discontinuance.

You know how it would be yourself, were you repeatedly to try to attract the attention of some one and to warn him, were he, again and again, totally to ignore you.

Well, why should it not be just the same

with a person who is active on the other side of the veil?

They are probably just as sensitive as we are—perhaps more so. They probably respond to encouragement, just as they did when they were in the body. Perhaps they would come more and more often, if only they knew that they were welcome, and that the information they were so valiantly attempting to impart, was acceptable—and duly acted upon.

So this is the long and short of the matter. To develop your psychical side is relatively easy. Exercise your psychical faculties. Give them a chance to grow. Listen to the admonishing voices—whether they emanate from your own subconscious mind, or whether they are messages from departed loved ones—who are sincerely trying to help you.

This may take time. But it will be time well spent. And you and everyone who shares in your joys and sorrows will share in the benefits that will accrue to you by this wonderful development.

CHAPTER VII.

CULTIVATING SOME HIDDEN FORCES.

In this chapter I want to talk to you about one of the greatest of all wastes, waste of possible achievement, and tell you in a practical, common sense way, how you may overcome this defect.

You know yourself that millions of people go through life occupying a position in the business or in the social world not one-third as high as that to which they are entitled.

Now, if one thing has ever been proved by psychology, it is that there exists in every one of us—except geniuses, who have it already—a capacity for achievement far beyond anything we ordinarily accomplish in our work-a-day life. It is this quality of soul that stimulates the keenness of vision, the accuracy of perception and memory, the falcon sweep towards perfection that sets

the genius apart from the remaining billions of us who are utilizing only a fraction of our potentialities.

It is something of this grasp of conception, this faculty of co-ordination, that constitutes the chief difference between the fifty-thousand-dollar-a-year executive and the fifty-dollar-a-week clerk—that makes, in brief, the difference between striking success and drab mediocrity.

By the exercise of this force the weak may be made robust, the vacillating steadfast,—creatures of habit made “captains of their soul.” Resources far beyond the reach of our conscious faculties may be brought into play—even illiteracy and poverty made the stepping-stones to mental attainment and financial reward.

By the application of this principle the creative faculty has been inspired in writers; imagination in painters, poets and inventors; dramatic intensity and forceful expression of the personality in actresses; absolute control of the voice-making apparatus and of the emotions in singers.

Preachers and lawyers have had the correlation between what they have read and studied, and what they are able to remember and apply of this, doubled and trebled.

Musicians have gained a sureness of attack and the facility of execution over musical hurdles hitherto insurmountable to them.

And those sore-tried have acquired a degree of fortitude, an exalted control, and a regenerating faculty under circumstances that might otherwise have left them crushed and spent.

Many of the world's greatest scientists, whose bump of faith is as flat as a pancake, and who have no regard for anything on earth, except the truth, now believe that through operations, in harmony with well-established laws in psychology, it is possible to tap reservoirs of force and healing and wisdom that will feed and strengthen the soul—or whatever it is that really animates us—and put it to work in a definite constructive way.

WHAT HAPPENS WHEN YOU SLEEP OVER THE MATTER.

One scientist who has, perhaps, gone as far along this road as any living man, is John Duncan Quackenbos, A. M., M. D., of New York, Professor Emeritus of Psychology in Columbia University.

Dr. Quackenbos has had unusual oppor-

tunities for careful observation of the effects of certain manifestations of this power, which he calls "Sleep Inspiration," not only in the relief of nervous and functional conditions of the body, but also of those defects and warps of the mind that result in kleptomania, habitual falsehood, the passion for gambling, moral anesthesia and perversion—as well as the handling of backward and incorrigible children, and the elicitation, stimulation and development of literary, musical, artistic and histrionic talent.

We get little glimpses of the workings of this principle every once in a while in flashes of intuition. But it is most commonly met within those experiences in which we are "shown the way", or in which our judgment is formed for us, after we have "slept over the matter."

This is so frequent that many individuals will never undertake any new enterprise until they have considered the matter at least over the period of one night, for fear some vital phase of the subject might possibly be overlooked. And this phase, or this idea, is, in the vast majority of instances, a most important one.

But this is only one very limited application of soul-grasp—one small exhibition

of the really marvelous powers that lie latent in almost every human being. However, the most significant thing about these powers is that they are susceptible of development by intensive soul-training—by a process which is nothing more or less than a form of auto-suggestion.

Morgan Robertson, perhaps the greatest of all sea writers, who exemplified in his own life and achievements the truth of this power of suggestion and sleep-inspiration, has given us the best clue as to the means to be employed to elicit hidden faculties.

“This ‘phase of suggestion,’ says Robertson, “is the visible spectacular operation of a vast mind-state, extending from simple preoccupation through the stages of absent-mindedness, reverie, stupidity, drowsiness, somnambulism, sleep, stupor, or lethargy.

“There is a mind-state,” he continues, “between sleeping and waking, when the far-seeing powers of the subjective self may be projected through the working machine of the objective mind, the brain, and the thoughts evolved and the work performed will be of a superior quality to any that the working consciousness itself can produce at its best.

WHEN THE SOUL SHAPED THE THOUGHT.

Hundreds of instances are recorded as evidences of this observation. For instance, we remember that Coleridge awakened from sleep with the verses of "Kublai Kahn" full-born. Stevenson, by practicing auto-suggestion before going to sleep, obtained material for some of his most impressive romances. Kipling, in revery, framed many of his wonderfully realistic narratives. Wagner heard, through the ears of the soul, melodies that are world-acknowledged for their fulness and grandeur of conception.

Sir Walter Scott, even while prostrated with illness, dictated most of his "Bride of Lammermoor." And it was under mental inspiration of an exalted character that he wrote the "Legend of Montrose," and most of "Ivanhoe."

Henry Ward Beecher, Dr. Minot Savage, and other intellectuals, also found this peculiar "uprush from the subliminal depths" to be of incalculable value to them in their work; while many inventors have to thank this clarifying influence of subconscious activity for the fame and fortune which inspiration has brought to them.

This strange state of being

“Still to be
Senseless to feel
And with sealed eyes to see.”

as Byron termed it, is inherent in humanity, and can be cultivated by applying the proper methods.

Dr. Quackenbos, who exemplifies in his own work, the possibilities of its development, has, in his intensely interesting book “Body and Spirit,” outlined the methods he pursues.

The method is so simple that if only you will seriously follow out the exercises, it is certain that you can in time duplicate the results.

First, however, recall again the fact that we possess two minds—the objective, that part of our consciousness which receives all impressions through the avenues of sight, sound, taste, smell, and touch; and the subconscious, or unconscious, which translates all these sensations into terms of experience; which is the storehouse of all these myriads of impressions; and which, in addition, governs those actions or functions of the body that are automatic.

It is this mind that primarily controls

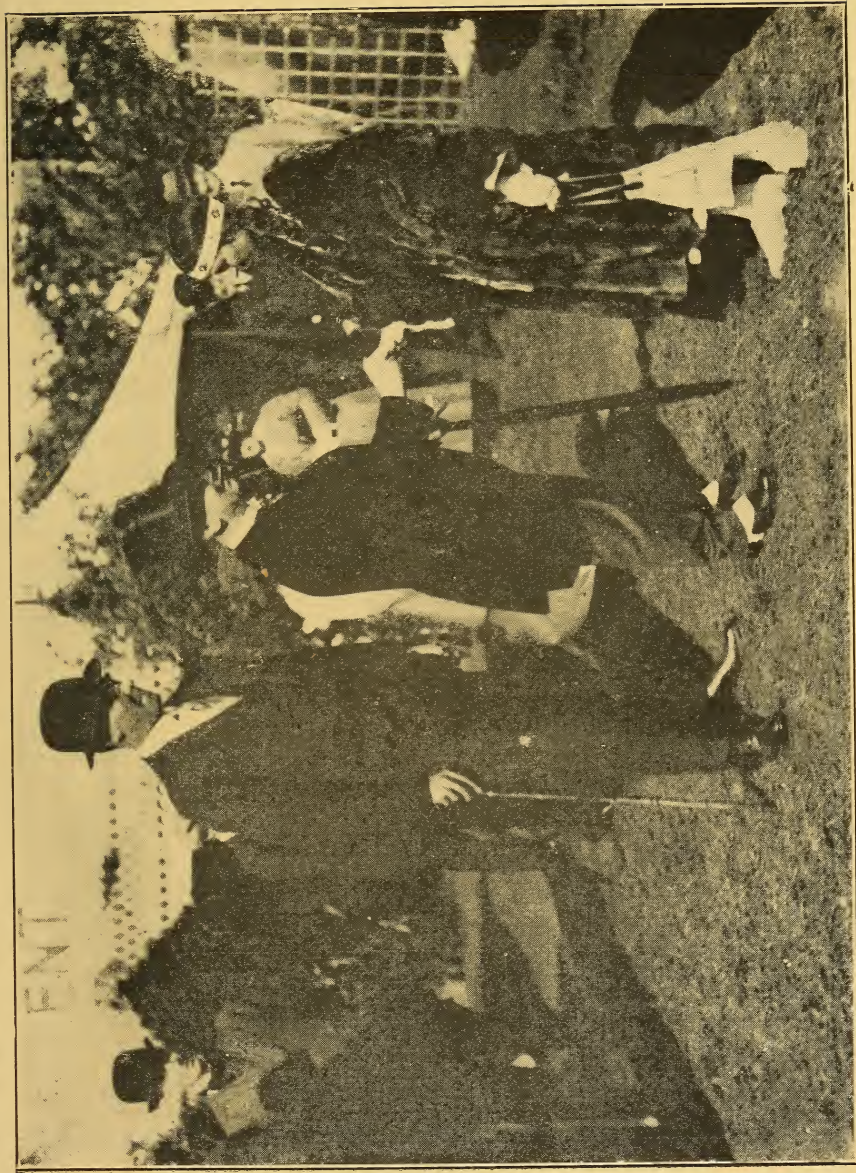
the act of breathing, the beating of the heart and the circulation of the blood, the digestion, assimilation and metabolism of the food, the secreting action of the ductless glands.

This part of our consciousness is perennially awake. *But it is most awake when the objective mind is asleep.* And the more profound the unconsciousness of the objective mind, the more active the functioning power of the subjective mind.

EXPLOITING THE UNCONSCIOUS.

It is the subjective mind that busies itself in the deep-sleep explorations which we know as "dreams"—that is active in picturing fantastic impressions that are merely the reflections of various sensory stimuli. And it is this mind that can, when properly guided, send down its tendrils into the reservoir of almost unlimited potentialities, and bring to its owner the attainment of almost any inspiration, within reason.

Now, the fundamental idea of Dr. Quackenbos and other psychologists is to take advantage of the activities of the subconscious mind, and instead of letting it wander aimlessly in the poppy-fields of the



The Lord Mayor of Newcastle on Tyne Greets Princess Wahletka

sleep-state, utilize its efforts along constructive lines.

You can accomplish this by training the mind to concentrate on the problem to be solved, or the career to be achieved, or the book to be written, by directing it to work in a more or less consecutive way.

The best way to bring about these results is to think as intently as possible, during those moments of semi-unconsciousness that immediately precede the state of sleep, or during that interval of half-wakefulness that ushers in the period of complete wakefulness, of the matter under consideration.

Suppose you have a story to write—a story that has run itself into a mental cul-de-sac, and refuses to come out into the path of progress. Or suppose there is a business problem, the outcome of which does not seem clear. Or suppose you have an inability to coordinate physical faculties—an inability that results from some mental inhibition—as is frequently the case with singers or musicians.

If you are confronted with any of these conditions just try this. While lying in the condition of reverie that comes just before or immediately after sleep, say to yourself, over and over again, "This plot will

unravel itself to me, the denouement will be clear!"

Or else go to sleep with your mind focused upon the business problem, or the career, or whatever it is that may be uppermost in your mind.

After a time—perhaps the very next morning—perhaps after a week or a month of repeated effort—your subconscious mind will act in the matter. And the problem will be solved, the mental or physical inhibition mastered, the serene and implicit confidence that makes for success in any well-chosen career or undertaking assured.

Dr. Quackenbos, himself, is also a wonderful example of the workings of this principle of sleep-inspiration. For a great deal of the doctor's very excellent writing is done under this stimulus.

It is Dr. Quackenbos's routine practice to provide himself with pencil and a pad of paper when retiring, and before going to sleep to concentrate his mind upon the matter under way. In the morning he will frequently find that—while almost unconscious of any objective effort—he will have covered sheet after sheet of paper with a perfectly worded essay, or some highly technical medical treatise, or some consecutive

addition to a piece of literary work upon which he may have been engaged.

HOW YOU MAY TAP YOUR PSYCHIC STREAMS.

In this way—developed by years of practice on himself—but almost equally effective in hundreds of patients in whom he has trained this faculty—he has demonstrated that it is possible to tap psychic streams of consciousness that will quite uniformly sweep impressions, ideas, and memory impulses into objective consciousness, there to be part and parcel of available knowledge.

One well-known authoress trained by Dr. Quackenbos to go into the autosuggestible state, finds that what she suggests to herself materializes later in the form of short stories, novels, or even plays,—all of which have brought her large financial returns.

By this method, also, the development of the memory can be stimulated to a remarkable degree, as has been repeatedly proved.

So, in this wonderful way, when the working mind relinquishes its burden of

thought to the mind that is active while we sleep, the matter is taken up and carried to a conclusion, or towards some definite constructive result.

As Dr. Quackenbos says: "Let the brain be sound, and the immediate output of intellectual power in response to suggestion is little short of the miraculous. Where technic is understood, a single suggestional treatment has unfettered literary faculty, and a few subsequent inspirations from the standpoint of rhetorical canon have imparted to the things created, tone, refinement, seriousness, and spiritual quality. Two or three inspirational appeals, given after mastering the spirit of the plays and satisfying myself of the personal fitness of the subjects, have raised now well-known actresses from mediocrity to fame. In these cases dormant dramatic bent was instantaneously awakened to activity, self-consciousness was obliterated, genius in embryo was suddenly discovered, and matured."

In conditions stimulated by this means, thought is fluent, perplexities are dissolved in a flash of intuition, and knowledge stored up in the reservoir of the soul is liberated to instant use.

Yet one paramount advantage of such sleep-work is that it causes no weariness of either nerve or brain—because it employs neither. Nor is there any conscious straining, or protracted tedious toil, or loss of vitality, such as almost always accompanies conscious effort.

HOW MOTHERS CAN HELP TRAIN THEIR CHILDREN.

Mothers will find in this principle of suggestion a powerful weapon for moulding the moral and mental development of their children. For the child is most impressionable, and responsive to suggestion—good as well as bad. It needs no ghost returned from the tomb to tell us this. Any mother who has ever raised a child or two will testify to the “imitativeness” of children, and to their susceptibility. Children, therefore, respond wonderfully well to suggestive treatment.

Now, remember that, during sleep, the objective mind is at rest. The subjective intelligence, or unconscious mind, however, never sleeps. It can be readily reached and influenced when the active mind is acquiescent by suggestion given during sleep. A good plan would be for the

mother to sit quietly by the side of the bed and, as the youngster is falling asleep, or after he is asleep—else slip quietly to his bed. Begin by stroking the child's forehead, gently and reassuringly. Then, in a firm serious tone, talk quietly to the little one—repeating over and over:

“You will never again be afraid to go upstairs in the dark.” Or, “You are going to be a good girl in the future; you are never going to be disobedient again.”

Or, say to your little boy: “Bobbie, you're going to be able to learn your lessons more readily than you do. You will be able to concentrate your mind better upon what the teacher is trying to tell you. You will take more interest in your school work.”

And so on, to this effect—and always with absolute sincerity. Try this for five or ten minutes each night on a youngster who may be a little backward in his school work, or who is indolent, obstinate, unruly or even untruthful.

Try it in such obstinate habits as bed-wetting, thumb-sucking, stuttering or stammering.

You'll find your suggestions particularly helpful in overcoming night-terrors and dis-

tressing dreams, and in twitching, tremors and all functional nervous conditions.

BUT DON'T HESITATE TO TRY THE
TREATMENT ON ADULTS AS WELL.

The method has worked almost miraculously in hundreds, if not thousands, of well authenticated instances. Why should it not operate equally well with your child? Or, in fact, with any member of your family who may stand in need—as we all do—of a little admonition for the good of our souls. For adults are benefited quite as much by this treatment as are children.

Don't be self-conscious and hesitant because of the fact that this procedure may strike you as foolish and far-fetched. Remember that hardened old scientists, who have studied all their lives along these lines of soul and mind development, believe in the principles, and employ them every day—on thousands of patients who pay good money for the benefits they derive from this practice.

And remember also that great artists, writers, and educators have found these methods of signal help in developing the efficiency which has given them a unique

place, and gained for them well deserved recognition.

I think it is foolish, and would be arousing false hopes in the breasts of thousands of my friends to tell you that you can be anything you want to be. For there may be physical or other limitations that no amount of mental concentration could even overcome.

No boy or girl with short, stubby fingers can ever hope to become a great violinist or pianist. No girl devoid of all artistic temperament can ever hope to gain fame on the stage or on the screen. No man who has an absolute loathing for his business or profession can ever hope to achieve more than mediocre success.

I do tell you, however, that every one of you can be stronger, healthier, more alert mentally, and better off financially, socially and in every other material way—by practicing the broad principles I have here laid down for you. This is as true as God in heaven himself.

CHAPTER VIII.

WHY EVERY NORMAL PERSON LIKES OR DISLIKES CERTAIN PEOPLE INSTINCTIVELY

Haven't you often met people who seem to have been old friends—almost from the very first moment you met them?

And again haven't you been brought in contact with other people with whom you felt unconsciously that you could never be friends? If you were to live with them a hundred years, you could never grow to like them, or to be happy and contented in their company.

With the "friendly" friends you feel at home. They understand you—you understand them. You could be together almost indefinitely without occasion ever arising for friction.

With the other class there is constant clash. They "get on your nerves." They seem to go out of their way to do things that cause you annoyance.

Of course, actually, they do not. They may even be well-meaning and sincere in their desire to make a good impression with you.

But, try as they may, they don't. And they can't. For as I firmly believe, they are not physically, or rather psychically, built to get into harmonious relations with you. And this is why I believe they cannot.

FRIENDSHIP AND AFFECTION A MATTER OF RIGHT VIBRATION.

The particles or electrons that comprise their bodies and nerve and brain cells do not vibrate in harmony with yours. And perhaps they never can be made to. Perhaps the rate of vibration may always continue antagonistic to yours. Because of this your nervous and mental reactions will always remain antagonistic to them.

This is my theory, and I believe it will account, not only for likes and dislikes, or love and hate, but even for life and death, sickness and health, optimism and pessimism, and all those manifest characteristics that go to make up what we call "personality."

I conceive of every particle of matter

that goes to make up the billions of cells of the body as being in a constant state of vibration.

The rate of vibration of these particles is something established—something innate, perhaps, in the individual, and normal to that particular person.

If the particles comprising his cells should vibrate at a rate faster or slower than his normal rate, it would interfere with the function of the cells, just as if an engine, say, were to be run much slower or much more rapidly than its normal speed would fail to function, or operate satisfactorily.

HOW I TRY TO EXPLAIN LIFE AND DEATH.

Let us consider life and death for a moment, as these are the two most important states of our organism. With the origin of life, of course, we cannot deal. For this question has proved too deep for even the greatest minds that have ever lived on this earth—perhaps it may never be solved.

Let us deal rather with sickness and health—things concerning which we have some definite ideas and theories.

Let us suppose a standard maximum and

minimum rate of vibration, which represents the normal rate of vibration for that type of cell in our body. Between this maximum and this minimum rate of vibration these cells function with all the energy of physiological health and vigor. The "life-force"—that unknown and perhaps unknowable principle that starts the vibrations and then keeps them oscillating—can manifest itself in a wholesome, natural body.

Can't you see—and I am particularly addressing the doctors and scientists and professors of psychology who have done me the honor to scientifically investigate me and my work—that as long as these conditions continue, aggregation of cells we call our body will be "alive" and "healthy."

Between certain limits in the fluctuation of the vibratory rate, health can be maintained and life will continue. The persistence of this normal vibration may account for the phenomenon we call health, which is a species of vibration.

If the vibratory rate is retarded, or if there is a decided increase in the number of vibrations—swinging the pendulum beyond the minimum and maximum limits of vibration normal to that individual—it would seem that life could no longer

be maintained in that particular individual. If the vibratory rate—because of accident, fever, or any extraordinary stimulus—will be shot up above the maximum, life would inevitably be destroyed—we might vibrate ourselves into the next plane of existence.

If, on the other hand, because of degenerative changes in the tissues, or because of the accumulation of toxic material, which hampers the natural function, the rate of vibration should fall below the minimum, the conditions for the normal carrying on of the functions of those cells would also be inhibited and death, or some profoundly depressing disease might manifest itself.

So, it would seem evident that life being the manifestation of vibratory activity, of the rate normal to the individual, serious illness or death might result, where the disturbance in the rate of vibration either above or below normal would be sufficient to throw out of balance the vibration rate.

SICKNESS PROBABLY WITH DEVIATION OF NORMAL VIBRATION RATE

We would be justified therefore, in concluding that sickness consists in reality of a deviation from the normal rhythm of the body cells and yet not sufficiently marked

in either direction to swing the rate above or below the maximum or the minimum "dead line."

In all probability, we may never be able to demonstrate this mechanically. In point of fact, I have talked the matter over with a number of scientists in years past, and they tell me that there is at present no possible means of estimating the rate of vibration in a body cell. Where they have to deal with solid body the difficulty is not so great because these substances produce a definite impact upon a diaphragm or drum-head attachment, the rate of which can be distinctly measured. However, it will be obvious to everybody that this same impact would not be at all possible with a speck of jelly-like substance. However, this need not alter the hypothesis, nor the strong probability that the theory is correct.

WHY WE OFTEN LACK RESISTANCE.

Now, looking at the matter from this standpoint, just what is it that happens to the body when we are debilitated and lack resistance and stamina, or when we are overcome by various disease processes that do not at all affect us in our normal condition.

Everyone knows that he is more susceptible to the influence of colds and other disturbed physical conditions when he is run down. This is because of over-exertion, over-stimulation of the nervous system, overwork—which means that we do not sufficiently recuperate from too much activity of the nerves and muscles—there is accumulation of what physicians call pathological products and “by-products” in the system—material which has no physiological use, and which constitutes itself a menace, because it is inherently poisonous by nature.

The accumulation of these “by-products” hampers the work of the normal cells, prevents their normal functioning, so that they cannot, for instance, throw out their proper anti-bodies or anti-toxins, and other chemical and organic defenses against invading micro-organism, which we are breathing in with every breath, and taking into the system with every particle of food and drink.

These cells, then, are rendered incapable of bringing about the condition which would be normal to the body, because the accumulation of fatigue poisons, or other substances resulting from the breaking down

of the body cells, exerts a paralyzing influence upon the activities of the cells themselves. The failure of these cells to function normally, and to eliminate the accumulated toxins, retards the rate of vibration of the electrons that constitute the cell. This in turn produces a still greater disturbance in the equilibrium, whereby the repair and the destruction of cell tissue is regulated, and so a vicious circle is developed and continues.

POSSIBLE EXPLANATION FOR THE ACTION OF HOMEOPATHIC DILUTIONS.

May this not account for the action of infinitesimal quantities of drugs such as are given by homeopathic physicians. It is a matter of arithmetic to show that, for instance, in the thousandth decimal dilution, there is no more of the original medicine that is supposed to be given than there would be if it were dissolved in one drop, and that one drop were dissolved in the ocean, and one drop of that solution were to be taken. And yet it is unquestioned that many of these higher homeopathic dilutions have definite potency. Hospital records and the records of physicians in private practice substantiate this.

In fact, it is a matter of every day knowledge that in many cases homeopathic physicians get substantially the same effects that allopathic physicians secure when they give heroic doses of some powerful drugs.

I am told that under certain conditions a slight "needle prick" of the thirtieth decimal dilution of *nux vomica* may resuscitate a patient who is almost in a state of collapse. This cannot be explained on the principle that the body cells have been whipped into a normal functioning condition by the irritating effect of the drug itself, because, as I say, there would not be a sufficient amount of strychnine in this thirtieth decimal dilution to stimulate activity in the nervous system of a fly. Indeed, there would not be a sufficient amount of stimulation in all that a person could drink of this dilution to give any actual effect.

However, the vital forces governing the rate of vibration may be influenced by even this homeopathic dose. For no one can say just how much or how little anything may be required to stimulate the subtle life forces that govern the rate of vibration of the cells.

THE SCIENTIFIC BASIS OF LOVE AND AFFECTION.

Consider now the exceedingly difficult and intricate problem of explaining the essence of magnetism. Why is it that we are attracted to certain individuals and are repelled by others? Is there a scientific basis for love and affection? Why should a man select one woman out of thousands who may be equally, or even more attractive? If it is merely sex-attraction, why is it not equally strong toward all physically perfect and attractive women? Why does love sometimes burn out? Why do we feel drawn to one person and remain unmoved or even repelled by another?

If we admit that magnetism is a form of vibration, we can readily see why this vibration may meet a sympathetic response in the organism of one woman, but find this totally missing in hundreds of others. On this supposition, we can understand, on scientific grounds, why the society of, or contact with, this one woman should constitute a pleasurable interchange, whereas with others it might actually be distasteful.

And this applies with equal force to all other social relations. The condition, however, need not necessarily be permanent, for, in those who may be indifferent one to the other, frequent contact might so adjust their rhythm of vibration that ultimately they be most harmonious. This magnetic interchange, by the very principle of physical contact, might produce an equalizing or a harmonizing of this vibratory rate, and thus love grow by the very thing it feeds upon.

But, if by reason of illness—particularly if it involves the nervous system, the normal rhythm of vibration in one or both parties to a marriage be materially altered, we can see where actual hate may replace a former ardent love. Affection may, figuratively, be burnt to ashes; and, than the ashes of a dead love, there is nothing more dead in all nature. This also would explain why a judicious amount of absence might make a heart grow fonder. It would afford the jarring electrons opportunity to return to their normal rhythm, and give the exhausted magnetism a chance to replenish itself.

HOW PERSONALITY MAY BE EXPLAINED.

This theory of vibration would also explain "personality." We are attracted by the personality of one with whom we vibrate in harmony, while repelled by another, whose particular power of magnetism is a source of conscious or unconscious irritation to us. The feeling of "acquaintance-ship" we have for absolute strangers to whom we are introduced for the first time may be a magnetic attraction based upon a rapport of vibration.

On the other hand, there are people with whom we might associate forever without feeling that we "know" them. This may have a foundation of reason in it. Though to our everyday minds these people are "known," to our subliminal minds and to the vital force that animates us, they are, and always must remain, strangers.

Yet, some personalities seem capable of accommodating themselves to the magnetism of individuals who exhibit personal and physical characteristics with which they themselves may have nothing in common. Why is this?

May it not be that these magnetic individuals are able, by an effort of will or some

inherent psychical ability, to alter their rates of vibration, to accommodate theirs to vibrations of totally dissimilar magnetism? May this principle not be of the same nature as that, according to which, by switching on a negative or a positive current, the polarity of a salt is changed completely in its chemical characteristics. Successful actors, singers or public men, to attain any degree of popularity, must possess this ability to change their vibratory rates.

HOW THE AGED ROB THE YOUNG OF VITALITY.

And what of the loss in vitality in children who sleep with the aged? The facts of such loss are admitted by almost every competent medical observer, and the principle has been recognized from time immemorial. Even in the Bible mention is made of the ancient King David, to whom was given a young girl, to supply him with vitality.

Only twenty years ago, certain institutions, founded upon the same principles, existed in France. Young girls and boys were supplied to old women and men as bed-fellows. Frequently, the aged reprobrates slept between two youths, generally

selected from the opposite sex. Almost without exception these young folk lost in vitality, some actually sickening. The evil effects of this strange sale of vitality were so potent that finally the institutions were closed by police order.

Also, we are familiar with the almost invariable rejuvenation of an old man who marries a vigorous young girl, or of an old woman who purchases the affection, or, at any rate, the marital companionship, of a lusty youth. In most instances, these elderly people seem to acquire a new lease of life.

If we conceive of magnetism as a form of vibration, to be abstracted and absorbed as one abstracts and absorbs electricity from a faradic or a galvanic battery, what could be more reasonable than to infer that there is an actual diminution in the amount of vital force in the case of the youth, manifesting itself in irritability, insomnia, loss of vigor, and a general deficiency in the functions of metabolism. Also, that the abstraction of a certain amount of vitality should cause a diminished rate of vibration in the molecules of the nervous and other tissues.

On the other hand, as a result of this magnetic contact, an increase of this vital

force, by the abstraction of vigorous magnetic vitality, and its appropriation by the nervous system of the aged, exercises a stimulating and rejuvenating influence upon the latter.

WHAT AUTHORITY IS THERE FOR THESE THEORIES?

Now, by what authority can it be asserted that the various phenomena manifested in life, love or death originate in variations in the normal rate of vibrations in the cell-units which compose our bodies? I should like to answer this in the Irish way by asking by what authority should we grant that there are ultra-spectral colors, colors whose rates of vibration are slower or faster than our optic nerves are capable of perceiving?

Also, why should we admit that there are sounds too coarse or too ethereal for our auditory nerves to transmit? Why do scientists postulate a fourth dimension to explain natural phenomena that cannot be accounted for on a basis of three dimensions?

If, then, the old order is changing, and our earlier conceptions of science have

had to accommodate themselves to newer and more accurate theories; if the very things we talk about so glibly—gravity, attraction, repulsion, atoms, matter, energy, thought—are mere words, employed to express an idea groping in the dark toward a far-distant light, why may we not entertain yet one more theory? This may, or may not, ultimately be proved correct. Still it seems to explain quite clearly and rationally the inner meanings of those transcendental problems of Life, Love and Death?

CHAPTER IX.

HOW ALL YOUR FORCES ARE BUILT UP BY SLEEP.

There is nothing upon which a greater number of people will agree than that sleep does certain things to us that are wonderfully beneficial and health-compelling. We may not know why they do this, but we know they do. This is out of the great advances which science has made within the present generation.

For until recently, even scientists have regarded sleep as a purely negative process. When we slept it was believed that bodily function ceased—that we were busy doing nothing.

SLEEP IS ONE OF THE MOST IMPORTANT OF ALL FUNCTIONS.

We now know that sleep, far from being the “death of life” is one of the most important of all living functions—the thing that makes life possible.

Instead of being a negative process it is a very positive one; instead of stopping all activities it only starts a new and tremendously important set of activities.

Sleep substitutes for the destructive processes of active life, constructive measures. It reverses the downward trend that accompanies waking life. It lifts us back to the top of that physiological toboggan down which we commenced to slide the moment we got up. It recharges the exhausted body batteries and fills the organic furnace with fresh fuel, for the "anabolic" or building-up processes are in excess of the "katabolic" or breaking down processes during sleep.

In short, sleep, instead of being the waste of time and the necessary evil that we fatuously think we deserve medals for curtailing, is the most important thing in the world—more important even than food. For we eat to sleep, but we sleep to live.

YOU COULDN'T LIVE UNLESS YOU SLEPT.

Men have gone 72 days without food, and a week without water. But they usually die in less than 10 days if totally deprived of sleep. It is said that rarely do

the victims of the Chinese tortures keep their reason after the fifth or sixth day of their enforced wakefulness.

Our own infamous "third degree" is successful for the same reason that the Chinese method of punishing grave offenders is successful. It isn't humanly possible long to withstand the torture of loss of sleep. To gain respite from the continuous brutal day and night questionings, the victim, to obtain sleep, will agree to anything, and sign any sort of a confession. And some fine day, when we become really civilized, this barbarism will go the way of the thumb-screw, the rack, and the Iron Maiden.

It is during sleep that the final transformation of food into tissue is effected—that the finished product of digestion is finally converted into new muscle, brains, blood and nerve cells.

This explains the fattening influence of sleep, and shows why the dietitian, in attempting to reduce an overly-corpulent patient to reasonable proportions, first cuts down his hours of sleep.

LOSS OF SLEEP A FORM OF STARVATION.

Loss of sleep is really a form of starvation, not to be made up by increasing the

amount of food taken into the system. "Endurance racers" prove this in an interesting and convincing manner. Those engaged in six-day bicycle races and other half-witted forms of diversion eat four or five times as much food as the ordinary man. Yet the end of the contest finds them hollow-eyed and cadaverous. Loss of sleep—even more than their physical exertions—has prevented them from transforming food into tissue.

It is this positive reconstructive quality in sleep that explains why babies, whose chief business in life is to grow, spend from 16 to 18 hours out of every 24 in sleeping, a capacity which gradually diminishes as maturity is approached, until it finally settles down around the average of 9 hours.

It is the loss of this reconstructive power that accounts for the short hours of sleep and the light character of the sleep of the aged. Old people do not sleep lightly and get up early because they don't need sleep, but because they can't get it. They have lost the power of reconstruction that goes with sleep—and consequently the function of sleep itself is partly abolished.

The cat-naps and dozings of old people are not true sleep. They are really little

torpors due to weakness and exhaustion of the vital functions, and poisoning from faulty elimination. They foreshadow the final end of consciousness.

WHY SOUND SLEEP IS MORE HELPFUL TO YOU.

The deeper the sleep the quicker the recuperation, and the more effectively all the vital processes of repair are carried out. The lighter and more disturbed the sleep the slower the recuperation from fatigue and the longer it takes to effect repair.

This explains the differences in the quality of sleep, something that everyone has noted. It explains why sometimes a little sleep of an hour or two under conditions of complete relaxation will accomplish more actual reconstruction than a whole night's restless, dream-racked sleep.

It also explains why some vigorous individuals, who sleep deeply and wholeheartedly, are able to recuperate fully and be fresh and thoroughly rested after 4 or 5 hours' sleep. While others who sleep "light", with one eye always open for dangers that creep out of their atavistic memories for their active imaginations, require 9 or 10

hours, or even 12 or 13 hours, to accomplish even less.

Indeed, these exceptional individuals who for years on end have been able to do a tremendous amount of work on 4 or 5 hours' sleep nightly, have set a pace which has been distinctly injurious to the race as a whole. Their iniquitous example has established false standards, until it has become almost a reproach to be a 10-hour-a-day sleeper.

DON'T SPEND MORE ENERGY IN A DAY
THAN YOU CAN BUILD UP IN A
NIGHT'S SLEEP.

To spend more energy—especially nervous energy—in a day than one can restore in a night's sleep is to be headed for physical bankruptcy. Even the loss of one night's sleep affects the nervous system of many. It causes sleepiness and mental irritability. Food doesn't digest so well. There is a general lack of "punch" that usually takes more than a good night's sleep to build back.

Modern conditions, with their anxieties, cares and hurries, are causing more nervous instability—directly traceable to lack of

proper sleep. Never before was there a time when people needed to sleep so long and so "hard" in order to build up vitality wasted in our intensive methods of living than right now.

The man who continuously loses in the quality of the sleep he requires is laboring under a handicap that will diminish his chances of success in life. The woman who habitually is disturbed in her rest, and in its duration, will make a failure of her children.

We need all the sound, restful, refreshing sleep we can get. Sleep builds health—health brings wealth, beauty, and happiness.

CHAPTER X.

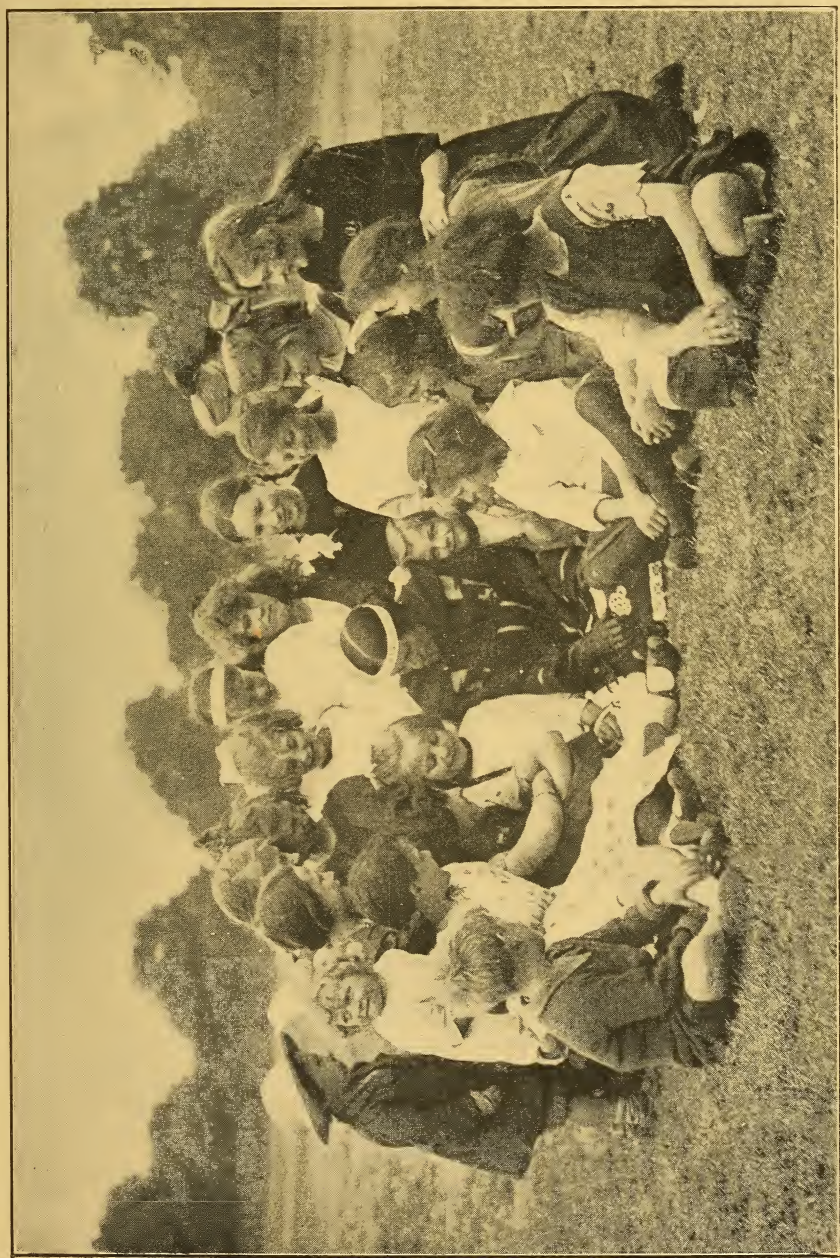
YOUR HYPNOTIC FORCES AND HOW THEY BUILD UP HEALTH.

One of the most potent of all the functions of the subjective mind is in its powerful influence in building robust health and in relieving many forms of disorders brought about by unstable conditions of the nervous and the digestive system.

The far-reaching influences of this suggestion are proved, and have been proved daily for thousands of years, in the cure of physical conditions seemingly incurable by any other means.

A great wave of interest in this matter swept over the country only recently, when the so-called "cures" of Monsieur Coué were a front page newspaper sensation and a subject of conversation everywhere.

In fact thousands of people in every country of the civilized world have, for a few years past, been treating themselves



Telling Indian Legends to an Interested Group in Central Park, N. Y.

every morning and evening to a rosary of comforting suggestion.

This rosary is composed of a string, with 20 knots tied in it. It is intended to check off the number of times a Coué devotee is supposed to repeat, being exceedingly careful to move his lips all the while, "day by day, in every way, I am getting better and better." Just before getting up, and again on going to bed, this ritual is intended.

The "in every way," accenting the "every", signified that physically, spiritually, mentally, morally and financially, the subject is expressing a general all-'round confidence in his resolute mental conviction that his condition is "getting better and better."

He feels morally certain that this mental conviction will be effective in relieving him of his afflictions. And in many instances, he is thoroughly justified in this assumption. In others, he may not be. To differentiate these conditions, *and put the Coué method on a rational basis*, is my principal reason for writing this chapter.

The apostle of this new credo is M. Emile Coué, a former druggist of Nancy, France, who later devoted himself to the practice of hypnotism and therapeutic suggestion.

For nearly ten years Coué has been preaching his doctrine. He spent a winter recently in England, where he gained much fame by curing Lord Curzon of "a dangerous and stubborn malady." And Lord Curzon is only one of hundreds of cases helped by this means.

Coué's work, published under the title "Self-Mastery by Conscious Auto Suggestion" expounds the proposition that in each of us there lies latent a marvelous and mysterious power, inherited at birth.

If we can learn to exercise this power consciously, and give ourselves good suggestion, we can regain perfect physical, mental and moral health, and so influence those with whom we are brought into business contact that they will be glad to make our financial lot much more rose-strewn.

ABSURD AND IMPOSSIBLE CLAIMS.

Coué and his disciples have published hundreds of testimonials of cures for organic heart disease, falling of the womb, Pott's disease of the spine, frontal sinus abscess (one of which had successfully resisted 11 operations), varicose ulcers, club foot, bunions, mosquito bites, ingrowing

toe nails, and practically all the diseases than can afflict a human being, merely by repeating the suggestion 20 times, morning and night, at the same time "holding the thought," as our Christian Science friends would say.

That many of these claims are utterly absurd and absolutely impossible has been proved by the experience of countless generations of observers of methods similar to those extolled by Coué and his followers.

For Coué merely puts into practice the old principle that each of us carry within himself the instrument whereby he can cure himself; this however, is only operative where the disease or the disorder may be due to the abnormal functioning of the nervous system, or to the abnormal functioning of an organ, *the operation of which can be influenced by suggestion through the nervous system.*

All conditions which can be improved or eradicated by stimulating better digestion, assimilation and nutrition, or that respond directly to strong mental stimule, healthily directed, can, of course, be helped by the Coué formula.

MENTAL SCIENCE PRACTICED BY THE WISE MEN OF ALL AGES.

However, varied functional disorders and disturbances in metabolism—and they constitute a formidable list—have been cured by priests and saints of all religions and in every age; by prayers and religious faith, by the mind cure, by Christian Science, by spiritism, by mesmerism, and suggestive hypnotism, by the Coué system, and by numerous other methods of reaching the subconscious or subjective mind, and in influencing it to stir up a return to normal functioning.

These results are accomplished by the operation of well-known laws. Briefly, we have two distinct minds, the objective, that mind which receives all the impressions from the outside world through the avenues of the five senses, and the subjective, that mind that controls the automatic functions, breathing, the beating of the heart, the digestive and metabolism processes and the function of elimination.

Healing by some of these various mental methods has been practiced possibly from the very earliest syllable of recorded time.

The Egyptian priests were adepts in sug-

gestion, affecting many miraculous cures through its agency. They had a marvelously well-equipped "dream cure" temple near Thebes, run on a strictly commercial basis, where their priests held daily hypnotic seances, and treated patients by suggestive therapeutics.

The ancient Greeks and Romans knew and understood the potency of suggestion. Even in the time of Hippocrates, four hundred years before the Christian era, there were schools of priest-physicians, who healed by means of various appeals to the mind.

And Captain Phillips, great African explorer, now informs us that even in darkest Africa he came in contact with forms of mental treatment that must have had their origin in remotest antiquity.

It is even claimed that the condition of ecstasy into which certain religious enthusiasts throw themselves may subconsciously influence wild animals, and tame their ferocious natures.

The seer and prophet Daniel, was a notable example of this. While the adepts of India, and even Buddhist priests of the lower order, often displayed their esoteric powers by remaining in tiger-infested jun-

gles, in which an ordinary man would probably be killed in an hour.

Self-hypnotism, it is believed, gives to the mind of man the ability to communicate telepathically his dominance over the "beasts of the field." In any event, the fact remains that the feat is done, and can be done, under favorable circumstances. Famous horse and animal tamers probably owe their extraordinary dominance over wild horses and wilder animals to the development of some such faculty.

THE PRE-REQUISITES FOR A MENTAL CURE.

The basis for all successful suggestion, no matter what may be the objective belief of a patient, is that he shall have faith, actively or passively. If the subjective mind can then be controlled by suggestion, the curative results will almost inevitably follow—granting that there are no obstacles of a distinctly pathological nature to prevent.

If the objective mind can be influenced to accept the suggestions and the certainty of their successful operations with the same facility exhibited by the subjective mind, so much the better.

But even if the objective mind doesn't believe, but will remain passive while the subjective mind is doing some believing, the results, always within rational limits, will be favorable.

So then, within the domain of physiological functioning, the Coué system, Christian Science, hypnotic suggestion, a sacred relic or a fetish—all operating in the same way—may produce distinctly curative results.

THE POWER TO HEAL THE SICK.

Healing the sick was originally supposed to be a power given directly by God, and was usually exerted by means of prayers and ceremonies, by incantations and the laying on of hands, by rings, images, relics and talismans. The knowledge of the art was originally transmitted with sacred mysteries.

We find, in both the Old and the New Testament, numerous instances of the practice of healing by the touch and by the laying on of the hands. The ancient Chronicles tell of miracles of healing performed by saint and priest.

Kings and Emperors became adepts. Pyrrhus of Epirus was credited with having

had the power to cure all forms of colic and affections of the spleen merely by rubbing his big toe over the areas involved.

The Emperor Vespasian cured lameness, nervous disorders and blindness merely by laying his hand over the afflicted parts. Hadrian cured dropsy by touching the dropsical individuals with the points of his fingers.

The modern pathologist, however, would be somewhat at a loss to account for the leaky heart, a badly damaged kidney or some other practically fatal condition—all causative factors in producing dropsy—being influenced by the touch of a finger.

But this isn't any more difficult to believe than that the kings of England and France could cure throat diseases, and the King's evil—sometimes scrofula, but generally syphilis—at a touch, or that the Counts of Hapsburg could cure stammering with a kiss.

Yet, in all times, the most marvelous results have been produced by kings, peasants, and charlatans indiscriminately—provided only that those treated by the various methods professed sufficient faith, or were sub-consciously influenced by the possibilities of cure.

THE DICTUM OF PARACELSUS.

Paracelsus, accounted by many a quack, but in reality a profound scientist and a thoro student of psychic phenomena, stated what is now generally admitted to be true, when he said:

“Whether the object of your faith be real or false, you will nevertheless obtain the same effects. Thus, if I believe in Saint Peter’s statue as I should have believed in Saint Peter himself, I shall obtain the same effects that I should have obtained from Saint Peter. But that is superstition. Faith, however, produces miracles; and whether it is a true or a false faith, it will always produce the same wonders.”

Much to the same effect are the words uttered in the sixteenth century by Pomponazzi:

“We can easily conceive the marvelous effects which confidence and imagination can produce, particularly when both qualities are reciprocated between the subjects and the person who influences them. The cures attributed to the influence of certain relics are the effect of this imagination and confidence. Quacks and philosophers know that if the bones of any skeleton were put

in place of the saint's bones, the sick would none the less experience beneficial effects, if they believed they were near veritable relics."

MENTAL HEALERS OF BYGONE DAYS.

From the most ancient times until the middle of the Eighteenth Century, it was assumed that all healing power came from the Diety, altho the manifestations of this power came thru the mental cooperation of the patient. About the middle of the Eighteenth Century, however, Mesmer, a French physician, announced that healing was exerted by an imponderable magnetic fluid, that came from the stars, and permeated every atom in the universe.

One variety of this fluid he classified as "animal magnetism." This he credited with having great healing power.

Patients on whom Dr. Mesmer operated were thrown into a deep sleep or trance, from which they frequently awoke entirely relieved of pain or nervous trouble.

In 1841, Dr. James Braid, a Manchester doctor, after studying the phenomena of mesmeric sleep, announced that the healing power did not come from the one who placed the patient in the trance con-

dition, but originated from latent forces in the patient's own consciousness, stimulated into action by the suggestions made to him, while in the trance-like state.

This condition he called "hypnotism"—from the Greek "hypnos", meaning sleep.

Dr. Braid, while not denying faith healing or healing by some Divine power (is not all healing, in the last analysis, by Divine power?) claimed that this form of healing was merely a manifestation of the inherent curative power of nature.

This idea met with wide acceptance among medical men. So much so, that Dr. Medaile, in Calcutta, employed the hypnotic sleep for anæsthetic purpose—performing serious surgical operations by its aid, until the discovery of chloroform, in 1848, gave us a much better and more dependable anæsthetic.

In 1884, the Nancy School, with Liebault, Bernheim and their students, mapped out carefully the field for successful hypnotic treatment, and brought a well considered technic into being.. Until finally, in 1892, fifty years after Braid enunciated his doctrine, a commission of the British Medical Association, after a thoro investigation,

made a favorable report as to the value of hypnotism in properly selected cases.

So that now, the method is in quite general use among physicians in all parts of the world. Its principles are definitely established.

Some of the greatest specialists in nervous disorders in all the world—such men as Prof. Forel, Prof. Krafft-Ebbing, Prof. Shrenk-Notzing, Drs. Tukey, Wingfield, Davis and scores of others—insist that mental treatment has a profoundly curative effect in various bodily maladies, especially those due to spasmodic contraction or irritation of nerves—as is found in asthma, certain varieties of neuralgia, nervous dyspepsia, spasmodic constipation and nervous diarrhea.

Also, in stuttering and stammering, insomnia and nerve irritability, bed-wetting, morbid blushing, St. Vitus' dance, writer's cramp, neuritis, some forms of rheumatism and sciatica, and, in fact, all functional conditions in which there does not exist a definite pathological state.

All those disorders in which better nutrition, assimilation and elimination can be stimulated are helped by mental suggestion by the right kind of faith, or by any method

that reaches and positively impresses the unconscious mind.

One of the very best of all these methods is the Coué system of treatment. In fact, the Coué system has much more to recommend it than have many other methods of administering succor to the soul. But it must be seasoned with a strong dash of common sense. It must be maintained and practiced in that commendable state in which at least one of its feet will always be on the ground.

So, tonight, when your head is on the pillow, when your body and mind are relaxed and drowsiness envelops you, repeat the words here given speaking them aloud. Or if this is impractical, make the movements with your lips. First, you will repeat this sentence five times without an interval between:

“I AM MASTER OF MY FATE!”

Then, without intermission, without any effort, you will repeat this sentence five times:

“I AM CAPTAIN OF MY SOUL!”

Then again, without hesitating, you will say five times:

“THE THINGS I WANT ARE COMING TO PASS!”

Then you will chant reverently the Coué formula, repeating it twenty times, without intermission, making no effort at all beyond that needed to utter the words.

Day by day, in every way, I am getting better and better.

This is one of the most effective of all forms of self-treatment or auto-suggestion. If you will only apply it, earnestly and conscientiously, it will benefit you beyond any expectation.

Try it and see.

CHAPTER XI.

HOW TO EMPLOY SUGGESTIVE TREATMENT ON OTHERS.

One of the most valuable of all forms of suggestion is hypnotic suggestion, used for the relief of disorders of functional or nervous origin.

This suggestion is usually administered during a hypnotic sleep, or else in a quiescent condition simulating hypnosis. Should you wish to treat some member of your family or some of your friends, you can readily do so by this form of suggestion.

There are many methods by which the hypnotic sleep necessary for the best effects of this suggestion may be brought about.

Perhaps the best of all these is a modification of the Nancy method, originated by Dr. Bernheim, at the famous school in Nancy, France.

To use this method to best advantage

have the person you are to hypnotize lie down or seat himself in a comfortable chair that affords support for the head.

Then, seating yourself beside him, or else, standing so that his eyes, when fastened on yours, shall be put on a slight tension, look for two or three minutes intently into the pupils of his eyes. It will be difficult for him to maintain this gaze, because of the fact that the muscles that focus his eyeballs will tend to become fatigued, while yours are under no strain in looking down into his.

After awhile, this strain will tell on him. He will likely wink several times, and have difficulty in maintaining his gaze on your pupils.

HOW TO HYPNOTIZE.

Then say in a low positive tone, "Your eye lids are getting heavy. You are feeling tired and drowsy—comfortable and relaxed in every muscle. And you are going sound away asleep—sound asleep—sound asleep."

Say this over and over again, in a monotonous, drowsy tone, and in a very short time, your subject's eyelids will begin to flutter down, finally settling down to stay.

Then say "You are going deep, deep

asleep." Press his closed eyelids slightly with your finger tips, to accentuate in his mind the impression of sound sleep.

Then give him the suggestions for the relief of his headache, or his nervous condition, or whatever the condition may be that you desire to overcome, talking to him in a low earnest voice, just as tho he were awake and could hear every word.

THEY HEAR EVERY WORD.

And this, in fact, is exactly what he *does* do. He hears perfectly. Your message is registered on his subconscious mind, altho possibly it may never be raised above the threshold of objective consciousness.

This makes not the slightest difference, however, in the effect of the suggestion. This effect will be manifest, *if it is within the range of physiological possibility.*

In other words, if there is no pathological condition present which is entirely beyond the influence of the mind, in the vast majority of cases you will see a wonderful difference, almost from the very first treatment.

After you have repeated your suggestions at least a half a dozen times, say to your subject "You have had a delightful little

nap. And when I count 'three' you'll wake up—wide awake—rested and refreshed. Ready—one, two, three—wake up."

Speak the words "Wake up" in a brisk, emphatic tone.

Do not have the slightest fear of not being able to wake your subject. Confidence is everything in this matter. And this will come to you with repeated experiences.

If you will practice this form of psychical development for a brief time, you will unconsciously find yourself putting it into practice in your business and social connection.

By imperceptible degrees you'll become more positive and self assertive. You'll get the "put-it-over" habit. Your words will carry more weight. Your actions will carry a greater amount of conviction.

Success will come to you, because you will know how to command it. And this success will be something that you can never lose. For it will be part of the development of your soul itself.

CHAPTER XII.

INBORN COWARDICE AND ITS CURE.

Perhaps the most common of all "health questions" asked me are "How can I overcome my fear of the dark, or being alone, or of meeting strange people?"

Many people, who are qualified by a prepossessing presence and seemingly every other qualification, fail as salesmen, as executives, or in their social life—just because of these foolish fears.

I want to talk to you in this chapter as the psycho-analysts talk. For, often with the explanation of the cause, the condition fades into thin air.

The wrap hung on the wall in the dimly lit room has every appearance of a terrifying ghost—until you summon courage to go over and examine it. Then all fear of it is forever gone.

Let us see if we cannot do something the same for you by explaining these "in-

born fears"—many of which come down to us from the fears and frights of our ancestors. Not immediate ancestors—although these are responsible in various ways for considerable of our nervous instability—but of our monkey-like progenitors—our great grandfathers ten thousand times removed—back in the flying-lizard, giant-fern period.

This may seem difficult to believe. But scientists who have devoted a lifetime to the study now conclude that much unexplained nervous apprehension, and many intuitive and instinctive fears are inherited from our forbears of the ancient world.

THE EMBARRASSING SOUL-STUFF WE INHERIT.

The biologic cell-stuff—or the soul-stuff—whichever it is—that they pass down to us, contains the essence of that thing, or that state of mind, that makes children and many adults fear the dark, or high places, or snakes, or mice, or running water, or thunderstorms, or being left alone, or mysterious forests, or of being tied up, or of strangers, or fire, or of a hundred other things—equally absurd in this protected age.

And these instinctive fears are by no means "imaginary," as so many rugged-minded men and women would have us believe. On the contrary, they are as tangible and definite as is a case of mumps or a broken leg—and they cause infinitely more suffering than either.

"AFRAID OF THE DARK."

Take the fear of darkness, for example, and let your imagination dwell upon it in this way. Out of the blackness of a prehistoric night there creeps a great jungle monster. With a roar that freezes the blood he springs among the sleeping clan, breaks the back of the nearest with a blow, crunches the body in his great jaw, and snarlingly drags it into the forest.

There, for hours, the terror-stricken folk who have sought refuge in the branches of the trees, listen in horror to the slather of the carnivora's bloody feast.

The nervous systems of these ape-like ancestors were shocked with an indelibly planted fear of the dark and its dangers. Is it any wonder that the survivors of these nightly catastrophes transmitted to their children, as part of the inheritance of the

race, the instinct to dread darkness, and to fear the mysterious shadowy recesses of the forest, where sudden death lurked in the undergrowth?

Is it to be wondered that the deep caves that might harbor ferocious bears, or the black gorges and clefts that were likely to conceal the sabre-toothed tiger, struck the folk over the heart, and caused the thick reddish-brown hair of their heads to stand on end?

CHILDREN NEARER THEIR ANCESTORS THAN THEIR PARENTS.

Now, children are nearer their ancestors than we are. Reason, experience, the shame of acknowledging "groundless" terrors, and the courage that comes from meeting and overcoming obstacles are not yet theirs.

And so they see bears on the black stairs, leering faces peering from shadowy corners, and shapes of dread in familiar daytime objects. The Thing that might be under the bed, or in the cellar, or in the murky attic closet—waiting to spring out upon them—is to them as real as is George Washington or the Desert of Sahara to us.

And they can no more help being afraid

of this old racial memory than we can help fearing death, or the tax-gatherer, or getting run over.

Practically every child in the world dreads the dark. Even the best-born, the healthiest, and the most carefully shielded are liable to sudden stampedes of fear, following some suggestion that overwhelms control, and that may actually cause deep-seated, or even permanent nervous disorder.

WHY SOLITARY CONFINEMENT STRIKES TERROR.

This fear of darkness is by no means confined to children. Many adults have it to an extraordinary degree. If you don't believe this just have yourself locked into the blackness of a solitary confinement cell for a half hour or so, and see.

The fear of "closeness" complicates the fear of darkness in this instance, and intensifies the dread. Our soul-stuff knows that closeness is dangerous, and that to be suddenly confronted in a narrow place with some peril which there isn't room to avoid, or opportunity to run away from, spells disaster. This knowledge our half-animal

forbears have transmitted through all the ages that separate them from us.

So tangled in the woof of inherited instinct are these racial dreads that only time and education and the strong force of example can obliterate or subjugate them.

THE HORROR OF HEIGHTS.

Almost as unreasoning as the dread of darkness is the horror of high places. The average person who has not become inured to it by experience, could not be hired for love or money to walk a girder on the twentieth story, or to balance himself on the coping of even a moderately high building.

Some there are who cannot look down a deep well or a subway excavation. Others suffer terribly when they have to go up in elevators, or when they cross high bridges or ravines.

Some cannot even watch a steeple-Jack at work, or see some reckless but debonnaire artisan sliding gayly down a sky-scraping rope, without getting seasick. Others are frightened, not so much by the height itself, as by an almost irresistible desire to jump off when they are up there.

Of course, the slight changes in blood pressure which come with the rise above the sea level, the feeling of insecurity, the "newness" of the situation, and the rioting imagination bodying forth the consequences of a "spill" all have their effects upon the body and upon the mind.

But back of all these things is that instinctive "gravity fear," transmitted to us by ancestors who didn't fall, but who saw clearly what happened to others who did.

And so, even the tiniest infants, too young to know danger, or to have developed any imagination, are sometimes "frightened stiff" at being lifted toward the ceiling or in dropping to the lower floor in an elevator.

HOW SNAKES AFFECT SOUL-STUFF.

Then there is the fear of snakes and of crawling things that possesses ninety-nine out of every one hundred of us. What is there about a harmless little garter snake or a green lizard that should create a panic in women and a murder-lust in men?

There is this about it. In the tropical regions that were the first home of the race, snakes were almost uniformly venomous. Our geologic ancestors came to

know that death sprang upon them from the fangs of serpents.

Thus they came to dread snakes, and all creeping and crawling things that suggested snakes. And so they implanted the fear of crawling things in all their children—even unto the ten thousandth generation.

The unconquerable fear of water that some exhibit, even to the extent of being unable to put their heads under water in the bathtub, is, to some extent a racial instinct, acting upon a nervous system peculiarly sensitive to this particular stimulus.

Such also is the terror of thunder-storms, of lightning, or of fire. Among children too young to have any first-hand experience with these things, fear is sometimes quite as apparent as it might be in an adult who had been through innumerable fires and floods.

For, in the brain stuff or within the nerve cells that house instinct, those children have knowledge of the dreadful consequences of floods, of lightning, or of forest fires. Their ancestors in the shadowy past had these things and had bequeathed the memory of them to all children. And so they fear.

WHEN BEING LOST WAS A SERIOUS MATTER.

But why fear being left alone? Why dread solitude—which many shun as though it were the devil's chiefest work? And why do most children suffer actual terror from "getting lost"?

A human being is and always has been a social animal. He had to be. For in gregarious association with his fellows he was better able to repel enemies and to care for himself and for others of the tribe. So, to be left alone, in the olden days, was to be put in an extremely precarious position.

The soul of the child or of the timid woman remembers this, even though the ancient dangerous situations that stimulated the transmission of this fear-instinct will never come again on this planet.

However, it is all very real to the little child, clutching its mother's fingers in grim determination not to be abandoned to the fate of its remote ancestors' little brother, who wandered away one day for that fraction of a minute that lost him forever down the maw of a ravenous beast.

WHY "FOOLISHNESS" IS NOT UNIVERSAL.

But, if these fears are inherited, why don't we all inherit them? Why are many apparently free from "foolishness?"

Nervous organisms differ. Some people have calm, phlegmatic, "cast-iron" nerves. Others are delicate, high-strung and sensitive to all sorts of influences. Some can resist anything. Others can resist nothing.

Primarily, although not entirely, nervous stability is a matter of physical health. Other things being equal, the robust, ruddy individual "who doesn't know he has a stomach" usually doesn't know he has a nervous system. If he does, the knowledge doesn't bother him any. For he sheds racial fears and every other kind of fear as a duck's back sheds water.

But the unstable, highly-strung individual—not always of the female sex, either—who bounces two feet into the air every time a door is slammed, who glances over his shoulder like a frightened fawn when anyone clears his throat or scrapes a chair over the floor—this individual is likely to be a true son of his lemur granddaddy—just the kind of person who would be likely to say "No, I don't believe one

iota in ghosts; but I'm scared to death of them."

He has just the kind of a magnetized nervous system that would be likely to respond to all the things that once scared his grandfather almost out of his wits. And his children would be quite likely—or more so—to take after him.

So, to effect a cure of the condition, we must put the "reverse English" on the process. Children should never be frightened, should never, under any circumstances, be terrorized by threats of the things that caused their ancestors to quake.

On the contrary, they should always be reassured. Everything should be explained—quietly and rationally. Tell them that "Nature never did betray the heart that loved her." And so their experience, health and courage will grow and develop until the instincts and fears that now torture will be regarded with only intelligent interest and a keen desire to eradicate them as early as possible.

This you can surely do, if only you will repeat, over and over again, night and morning, "I am afraid of nothing in the world. Nothing will harm me, for there is nothing to harm me."

Every night and morning say this over and over again. Or, if your child suffers from night terrors, wait until he is asleep and say to him "Dear heart, you are going to sleep soundly all night. You won't have any more bad dreams. You won't be afraid of the dark. You won't be afraid of being lost. You'll be brave. For there isn't a thing to be afraid of."

Say this several times before you kiss him and leave him.

If you will observe this formula for yourself, and if you will give your child the benefit of the suggestions I have here outlined, you will drive out the ancient racial memories, positively removing the fears that seem so foolish to us oldsters, but that are so much more vital and soul harrassing to the more impressionable and more highly organized child.

BANISH THE FEAR OF FEAR.

And yet, fear itself is not so bad. It is the *fear of fear* that is so really serious—particularly with nervous adults.

There are very few things of which grown men and women are actually afraid.

Yet there are a great many things they are *afraid* of being afraid of.

For instance, few public speakers, actors or singers would ever have stage fright, *if they were not afraid of having it.*

Stammering and stuttering are very largely due to the fear of stammering and stuttering.

Awkwardness is, to a great extent, due to the fear of being awkward. You remember the old saying "The things we dread the most are the things that never happen."

Most of us appreciate the fact that we finally come face to face with the person or the circumstance we have dreaded the most, that we are perfectly cool and collected.

It was not the *actual thing* that most influenced us. It was the *fear* that we were going to be afraid of it that caused our soul-quaking.

This is true even of death, conceded to be the most terrifying of all earthly experiences. We believe that we are afraid to die. Yet most death beds are dignified and serene. Which proves that it is not death we fear so much as the dread that we are going to be afraid of it.

TRUE OF SALESMANSHIP ALSO.

Fear is a terrible deterrent factor, even in salesmanship, and in business and social life generally.

Frank Lincoln Scott, in an excellent little manual entitled "Autosuggestion and Salesmanship," says:

"It is the anticipation of fear that weakens very many otherwise good sales talks. The salesman finds that he really is not afraid when once he gets into action. The worst thing of all about fear is the fear of it.

"It is a curious law of the mind that a picture held in the imagination draws all of our thoughts, words and deeds as a magnet draws iron filings.

"If you have a picture of yourself running into a telegraph pole as you are learning to drive an automobile, you will probably hit it. If you think of yourself as weak and sick, the chances are that you will soon become weak and sick."

Yet you get rid of fear—the enemy of all wholesome thought and constructive work—by banishing the "fear picture" from your mind.

Turn your thoughts to pictures of strength, courage, beauty and efficiency, and inevitably these qualities will grow and strengthen in you.

Say to yourself "Mine own shall come to me"—and believe it—and you can bring about healthful physical conditions, as well as what may even be the more important things that concern us—such as love, loyalty and the moral forces.

CHAPTER XIII.

GHOSTS ON WEST FORTY NINTH STREET.

Scientists admit that, in the vast majority of cases, where spirits—granting that these exist—can manifest at all, they ordinarily do so through some person keenly developed in a psychical way. For the spirits seem to require the force, or the vital essence—or whatever it may be—abstracted or borrowed from this sensitive individual, in order to make their presence manifest—either to the eye or to the ear. So it is believed.

These presences may be “phantasms of of the living,” as Myers calls them. Or they may be delusions or hallucinations—tricks and whimsies of the subconscious mind of the beholder.

Or else they may be materialized intelligences, as definite and tangible as a sack of flour or an attack of measles.

The fact that the same presence is seen by a number of different people, at different times, and always in the same form, or that the same noises, or raps, or footsteps are heard, is highly significant, to say the least.

It puts the matter outside the domain of pure coincidence. And, granting that those who see the presences, or hear the noises, are in the possession of their normal faculties, it establishes a fairly definite conviction of belief in some sort of supernormal visitation.

HAVE I SEEN GHOSTS?

The literature on psychic research is replete with experiences of evidential value in respect of these phenomena—attested to by witnesses of unquestioned credibility.

So far as I, personally, am concerned, I can truly state that I have seen—and in my work, I am constantly seeing—forms that are almost as clearly outlined and well defined as though they were the actual bodies of human beings.

Even the garments or clothes these spirits seem to wear are tangible and material to me. So much so that I have repeatedly

described presences dressed in an odd or usual manner. The description of these spirits—if such they were—seemed to definitely identify them to the man or woman for whom the spirit was supposed to be bringing a message.

I am well aware that a possible explanation, or a description of a spirit, recognized as the father, mother or some long-dead relative, might lie in telepathic communication—my mind reading the description of the dead relative from the mind of one for whom I might be bringing the message.

I frankly admit that mental suggestion might play an important role in causing me to see and describe a certain person supposed to be in spirit life—if the description of that person had been given to me—which, by the way, it never is.

But why should I see the same forms and hear the same strange, unexplainable sounds, as are seen and heard by others, weeks, months, or even years afterwards?

Why, if there is not some tangible, material thing to see, or some definite sound to hear, do different people—any people who happen to occupy or visit the

ghost-ridden rooms—see and hear the same ghosts?

And, if it is attempted to explain these phenomena by telepathy or by the transmission of impressions from some living individual somewhere, why is it that many of these spirits, seen by different individuals, are obviously of another age—of fifty, a hundred, or even five hundred years ago—as I have repeatedly seen?

These are perplexing questions, and difficult of solution, if denial of their spiritualistic origin be attempted.

HOW SPIRITS NEARLY LOST ME MY HOTEL HOME.

But now I come to a consideration of what, at the time, promised to be a very disagreeable and embarrassing situation.

In March, 1922, Mr. J. F., Manager of the Hotel M., West 49th St., New York, where I had lived for a number of years, came to me and asked that I give up my apartment. He gave as his reason the fact, that because of my ghostly visitors, he was unable to keep the two other apartments on the same floor occupied. His guests complained that they were utterly unable

to sleep or to get a moment's rest at night, because they were disturbed by visions and noises of a most unusual nature.

The last people to occupy the two other apartments on the tenth floor, the apartments adjoining mine, had left but a few days before, laughingly stating that they had never expected to be disturbed by "dead ones," but that enough was too much of what they had seen since coming to these apartments.

One of the gentlemen was Mr. Robert Noble, a scholar, dramatic actor, and an ex soldier, having seen service with the British forces in Gallipoli.

In the other apartment two brothers, Nathan and Ivan Ichman, had settled themselves in what they fondly hoped was to be their permanent home.

But the striking visions and the startling noises were entirely too disconcerting for them. These gentlemen left precipitately suffering from an extremely bad case of nerves and "blue funk."

The strange and interesting part of this is that these three gentlemen and myself, independently and unknown at the time to one another, had each seen the self same ghosts and heard the identical noises con-

nected with the presence of the spirits in the apartment.

These poor ghosts were harmless enough, I suppose, apart from their undesired presence—not at all of the malignant or mischievous type—and having none of the noisy, disturbing “polter-geist” characteristics—rattling, banging or shrieking around.

One of these spirits was an Indian of my tribe, dressed in the war-bonnet of a Cherokee Chief of at least fifty years ago.

They all acted as though they were lonesome and merely wanted to “wait around” a little while.

I confess, with some shame, however, that they scared me almost to death, although my little son, a bright lad of four, seemed to hold intelligent and interesting converse with them—especially when he was left alone in the apartment for a while.

These spirits were personalities—quite as distinct as President Harding or Jack Dempsey or Marion Davies, and quite as readily identified by myself, certain visitors and dinner guests (who also saw them), and by the gentlemen who were driven from home because of their presence.

I RECEIVE A DISPOSSESS NOTICE.

However, business is business, and a manager must keep his hotel apartments filled if he would make money for his employers. So, finally, a dispossession notice was served on me, as I had refused to quietly vacate my apartment.

I was in considerable of a quandary, as for many years, I had made my home, when in New York, in this particular apartment, and it was really the only "home" my road-weary heart could turn to.

I pleaded with the manager for a little time, and then what do you think I did?

That very afternoon,—for my uncanny visitors just came in and made themselves at home at all hours of the day and night in my apartment,—I spoke to two of my ghostly friends—the Indian Chief and a dear little old lady, who happened to be "visiting" at the same time.

I summoned up every particle of courage I had—and please believe me I needed it all, and a little bit more—and I explained to these good spirits the dilemma I was in. I told them how I regretted to seem inhospitable. But, I added, that they must realize, much better than I, the feel-

ings engendered by their presence, and by their constant attempts to communicate by rappings and scratchings, and in other ways that scared us almost to death.

I talked to them, holding my little boy by the hand for moral support, and asked them if they wouldn't please stay away.

My visitors seemed to understand. They were really solicitous and sympathetic. They told me, or rather I received their message clairaudiently—that they would trouble me no more.

And they all have kept their word. Dear, good, kindly souls. God bless them, wherever they are, and in whatever condition they may be. They meant no harm. I earnestly hope that they are happy, and that some day, when I can more fully appreciate them, we may get to know one another much better.

CHAPTER XIV.

THE HOPE OF THE WORLD.

“Incentives come from the
soul’s self;
The rest avails not.”

—BROWNING.

In the last analysis perhaps it may be the soul itself that brings healing balm to hurt minds and toxined bodies.

I like to think of the dauntless courage of some of the souls I have met—many of them housed in bodies the most decrepit.

And some there are who have been sore-tried—those who have shuddered away from the most desolate of all desolate sounds on earth—the dull thud of clod on coffin. Theirs is a dignification of grief that cries aloud for help.

Yet there is help—help and healing balm for them, in Nature, the wise Consoler and

Comforter. Under the immensity of the flittering vault at night, by the ceaseless surge of the restless ocean, under the green arch of the forest glade, on the white desert of the snow-clad field, or prone on the brown bosom of old Mother Earth—recharging the wasted dynamos of Life with her strength-giving magnetism—from all these there comes finally that peace that passeth understanding.

And know also, that one cannot flee *real* trouble. One must learn to live with sorrow, bitterness, or loss, and the worry they entail, before they can ever be forgotten. This does not mean that we must make a fetish of our trouble, dragging it around, as the murderer of old dragged the corpse of his victim. It means looking the sorrow, the shock, or the bereavement frankly in the face, until the stern lineaments soften into benignancy, and the repellant features take on the tender smile of an old friend.

Then also, there is the healing satisfaction of work. To keep busy—in the open air—if possible. But, in any event, to occupy mind and body in the task that must be done.

And healthfulness also. To live a life of service, to give one's self unselfishly to humanity that the sum total of suffering in the world may be decreased. It all brings its reward in quiet nerves and self forgetfulness.

CELL REPLACEMENT.

There is one influence of autosuggestion that seems most important, and yet that perhaps has not been sufficiently stressed in these pages. This is the function of cell replacement.

Remember that our bodies are composed wholly of cells, and that these cells are constantly breaking down, being eliminated as waste, and being replaced by new cells.

In some cases, as for instance in the linings of the digestive tract, the cells are replaced very frequently, perhaps several times a day. In other cases the process is much slower, in the bones, for instance. In the case of the teeth, perhaps not at all (at least for the enamel).

Broken down cells are usually replaced about as before, but probably never exactly the same. A scar is the mark of where replacement occurred as near to previous

conditions as could be brought about. All growth, from infancy to youth, from youth to maturity, from maturity to age, reveals how the cells have been replaced a bit differently—nearly the same, but not quite. If they were to be replaced exactly the same no face would ever become wrinkled and old, no bones brittle, no cheeks hollow, no hair gray.

The changes in the human face reveal this change to our vision. But exactly the same changes also occur in our internal organs. Thus, for instance, when one has tuberculosis, the cells of the lungs which break down are not being replaced, as they should be, by strong and healthy cells of the same character.

Now, this process of cell replacement, like the automatic functions is wholly under the control of the unconscious mind. *And orders can be given to the unconscious mind which can be obeyed.* Of course there are limits to this. The discovery of these limits is the discovery of limitations of suggestive or mental treatment.

Not all orders will be obeyed. Cell replacement is automatic within certain limits—as the natural healing of a superficial

cut shows. But there is no hope that we may ever be able to order the replacement of any part or organ, and have any legitimate expectations that such orders will be obeyed. The lizard that has lost his tail may hope for a new one. But the man who has lost a finger or a pair of tonsils need have no such hope.

There are various ways in which subconscious orders may be given. We can give orders to our own unconscious mind, and confidently expect them to be obeyed. As illustration, take the skater or the dancer. If they were to think exactly what to do with their feet, they would be lost. The only way they can either skate or dance, once the art is learned, is to trust to the unconscious mind and think of something else.

Perhaps a better illustration would be the musician. If the musician had to think with his conscious mind of the individual notes, he would fail miserably. His success as a player depends upon his ability to throw the load subconsciously, to "go off and leave it running," sure that the unconscious will give proper orders to his fingers to do the needed work at the right

moment of time, without conscious attention from him.

In like manner you can, as a general rule (in at least 70% of all persons) order your unconscious mind to awake you at a predetermined hour of the night or morning and be reasonably sure that such an order will be obeyed.

You can even order the recalling of a forgotten name, and have it done while you sleep—for the unconscious never sleeps. Some can order the solving of a problem of which they already possess all the factors, and feel confident that it will be correctly done during sleep.

SUGGESTIONS GIVEN BY ANOTHER PERHAPS MORE EFFECTIVE.

Self given orders, however, are not the most effective. The most effective orders are those given by a second party during hypnosis. Hypnosis may be of any degree of intensity, although it is safe to say that the more intense the condition, the more completely will the unconscious accept orders.

During the condition known as hypnosis the conscious mind is temporarily side-

tracked, and cannot doubt or question, much less interfere with, or rebel against the orders which reach the unconscious.

Take the illustration of a man walking a narrow plank. The man may order himself to do this, and will have no doubt of his ability to succeed, while the plank is on the ground. Raise the same plank high off the ground, and he can give the same orders to his unconscious mind to work the legs and preserve the balance correctly. But he now doubts his ability, and falls.

Let the man, however, be thoroughly hypnotized, and he will walk the same plank, wherever it may be. For now his conscious mind is no longer in position to doubt or question the due carrying out of orders by the unconscious, and he does not fall.

Of course, anything else which will "side-track" the conscious mind will have the same effect. Great excitement frequently produces such a result, or great love, or even insanity. Soldiers, in the excitement of battle, suffer ills of the flesh which under other circumstances would cause a prompt collapse. Yet they "carry on."

Under hypnosis wonderful things can be done—with a lump of ice, or a finger point,

or nothing at all. Blisters can be caused to rise, bleeding can be controlled—at least to a considerable extent.

Orders to the unconscious may be either general or special.

It is probable, however, that specific orders are much more effective. For instance, if a tumor can be cured by this method, it would be better to order that the blood carrying nutriment, be withheld from the rebel growth—that the evil cells be absorbed and eliminated, that the tumor dry up and disappear. Such orders will be more effective, and their result more permanent than general assurances that “in every way” one is growing “better and better.”

THE PERNICIOUS INFLUENCE OF WRONG THINKING.

Right thinking builds up. Wrong thinking not only tears down, but it actually poisons while it is tearing down.

Recall the disastrous effects in acidifying the secretions, produced by the influence of rage, hate, fear, or terrible grief. Shakespeare has referred to this where he makes Lady Macbeth say:

“Come to my woman’s breast
And take my milk for gall,
You murdering Ministers,
Wherever, in your sightless substances
You wait on Nature’s mischief.”

Many a child has died in convulsions shortly after suckling an infuriated, outraged, or grief-stricken mother.

This emphasizes the importance of preserving our equanimity under all circumstances, and maintaining, by serenity and right thinking, the normal alkalinity of our tissues and body fluid.

BUT DO NOT FEAR PRENATAL INFLUENCES.

This, however, does not imply that *any* influence, except the influence of disturbed nutrition or under-nutrition, can ever effect the mental, physical or cultural growth of a child while it is in the womb.

Certain psychologists, such as Brooks and Baudouin, speak of prenatal impressions, “markings”, and the mental attitude of the expectant mother, as though these were veritable facts. They say:

“The education of a child ought to begin before its birth. In sober truth, if a

woman, a few weeks after conception, makes a mental picture of the sex of the child she is going to bring forth into the world, of the physical and moral qualities with which she desires to see it endowed, and if she will continue during the time of gestation to impress on herself the same mental image, the child will have the sex and qualities desired."

Nothing in the world could be further from the truth. For children are not born from their parents' body cells, nor from their bones or blood, or brains or nervous system—nor from their likes or dislikes. *They are born from the family germ cells—eggs and spermatozoa.*

These germ cells come from their parents—but the *characteristics* were handed them by *all* the parents they ever had—back to the Tertiary man, a million years old, recently discovered in Patagonia.

It may disappoint, or even grieve some mothers to know that the cultural pursuits in which they engage during pregnancy, the prayer and the suggestion as to what they might want their little boy or girl to be, is time and effort wasted—so far as any effect upon their progeny is concerned.

Yet it may also comfort other mothers to know that, no matter *what* their worries or mental conditions, or shocks or frights—their unborn child was, and always will be protected from the most severe of these.

For, as Professor Albert Wiggam says:

“We all know that the only way in which a mother’s mental impressions could travel through her body to that of the baby is by way of the pathway of the nerves. But no nerves whatsoever run from the mother’s body to that of the unborn babe.

“There is a small hollow cord—the umbilical cord—which is the sole connection between the mother and the child. But this has no more function than a hose pipe. It is really a path, temporarily, of the circulatory system of the child.

“It does not, so far as modern science goes, convey fright, worry or nervous impressions. And such things do not travel in the blood, so far as has even been found out. Obviously God has placed the child safely away, so nothing of this sort ever touch it. Possibly its sole aim has been to prevent mothers’ “desires,” ambitions, dreams, hopes, disgusts, fears, unusual sym-

pathies for wheezy hogs or anything else from ever reaching the unborn.”

Prenatal care, prenatal feeding of the mother, and careful nursing after birth are important. These things are of surpassing and vital interest.

The mother should be calm, free from worry and overwork, and should make these months a term of joy and happiness. All this influences her nutrition, and helps to keep the babe well nourished.

But that is all there is to it.

YOUR SOUL AND ITS FUTURE LIFE.

And now we come to the last question of all—perhaps the most important question that can concern a human being himself. “If a man die, shall he live again?”

If this life is a preparation for a richer and more perfect life in the days to come when “this muddy vesture of decay” shall have been resolved into the elements, we are thoroughly justified in trying, now, to learn all we can about the life that is to be.

If, as so many millions believe, we are to live in another plane of existence, we

would be clods indeed did we not take the liveliest interest in the possible activities of this future life.

I submit that, so far as affording us anything definite and tangible is concerned, the so-called inspired writings and the Bibles of the world have nothing to offer, except the nebulous hope of a promise we have made to our own outreachings.

The sublime ethical and moral philosophy of the scriptures, and the promise of joys to come, bring comfort and consolation to millions.

But they bring only *hope*—not *proof*—of a future life.

This proof, if it is ever to come can come from one source—and from one source only. And this is by actual communion with the souls of those who have passed behind the veil.

I believe sincerely that I have had the privilege of this communion. I believe I have had such indubitable evidence of the continued existence of the soul after death, as to warrant me in saying, with every emphasis of which I am capable “I *know* that there is a future life. I *know* that the soul lives on after the death of

the body. I *know* that sometimes I shall see those whom I have loved and lost."

It is a great comfort, and a great satisfaction, this *definite* knowledge.

That it may, thru the study of psychic phenomena, or in any other definite way, come to every reader of "Lifting the Veil", and to every other seeking soul on earth, is my heartfelt hope and prayer.

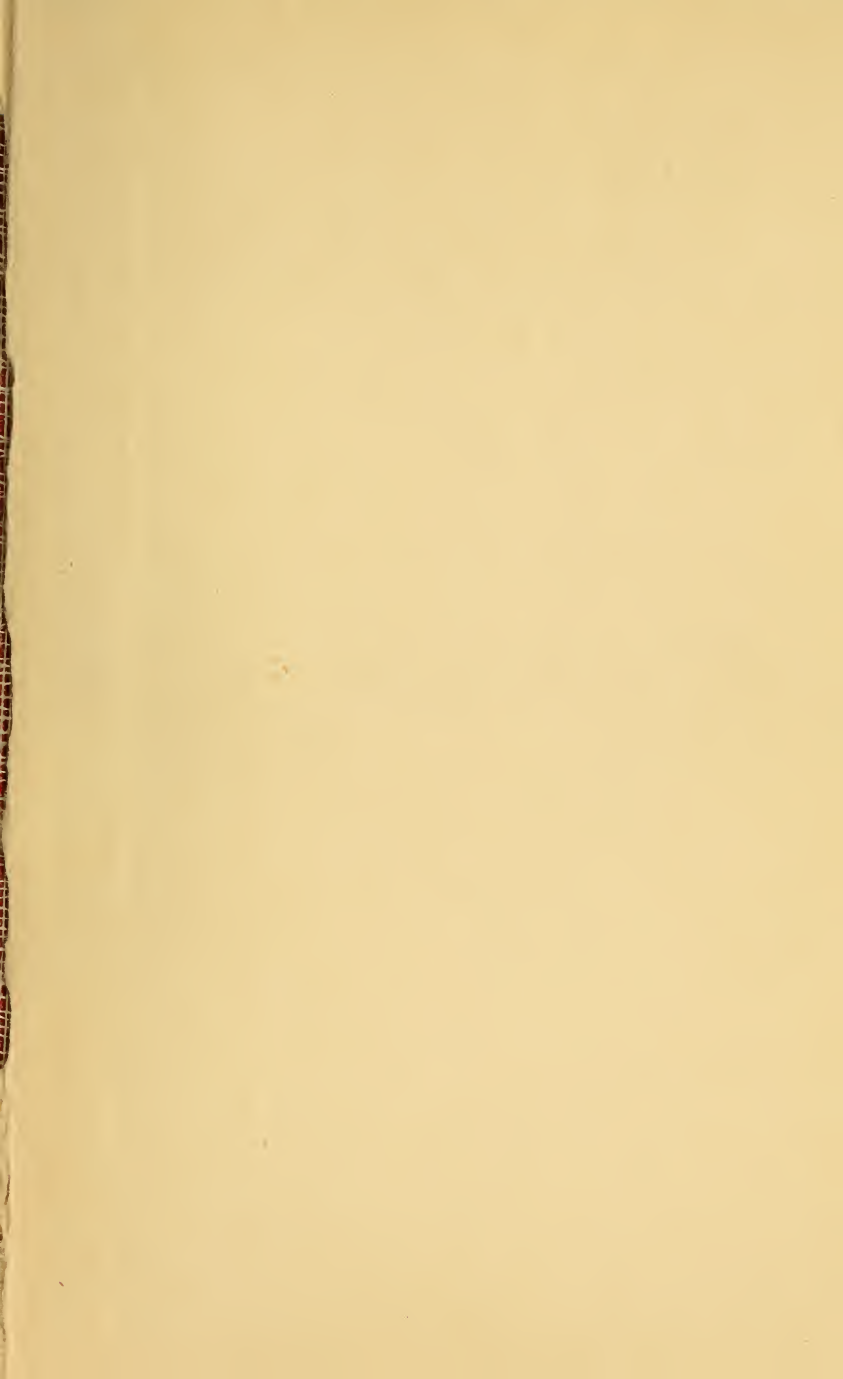
Gratefully,

PRINCESS WAHLETKA.

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Nov. 2004

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