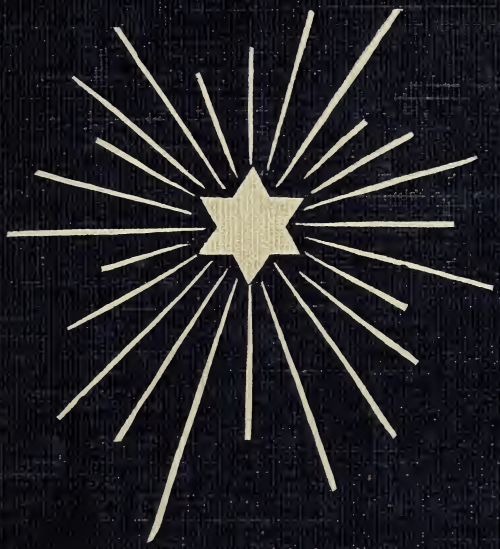
CLAIRVOYANCE



J. C. F. GRUMBINE



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CLAIRVOYANCE

THE SYSTEM OF PHILOSOPHY
CONCERNING THE DIVINITY
OF CLAIRVOYANCE

ALSO A TREATISE ON

Divination and Crystal Reading

BY

J. C. F. GRUMBINE

President of "The College of Divine Sciences and Realization"
and Author of "The System of Philosophy
Concerning Divinity"

THIRD EDITION

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PUBLISHER'S NOTE TO THE THIRD EDITION.

THIS work is both novel and unique in its subject-matter as well as in the treatment of it. It is original, inasmuch as it marks a new era in metaphysics and spiritual science. It is a book within a book. It is one of a series or Teachings which form, as the author sees fit to name it "The System of Philosophy Concerning Divinity," of which "The Philosophy concerning the Divinity of Clairvoyance or the Perception" is the second one of the series. Collectively, these Teachings establish a rationale of Divinity. The author is a seer; and while the philosophy herein declared and taught will satisfy the needs of those who recognize spirit, the spiritual nature and the spiritual life of the world, its merits will and must stand the test of the invisible yet omnipotent spirit which shapes civilization and evolves consciousness.

There is a growing faith in the Divinity of man and his potential functions. Supernaturalism as theologically conceived is scientifically absurd, but re-defined, that is, given a spiritual and not a dogmatic interpretation, heralds the reality of the spiritual world and its unchanging law. Phenomena and noumena are correlative and coexistent in the sphere of causality. All is law, the embodiment and expression of law.

The time will come when churchmen, like Professor Drummond and Lyman Abbott, will not be sacrificed upon the altar where the saintly son of man inspired their works in his name. England, Europe and the United States have paid dearly, they will yet pay more dearly, for the blood of a consecrated liberalism. The wine press is still red with the fruitage of a fading century and the new age is framing a cross on Golgotha

for the prophets of future generations. Still the Voice in the Wilderness will not cease its celestial monotone. The prophet has his mission, he must sow the seed, whatever the world may care for the harvest. It is destiny, it is Divinity.

Speaking of this omnipresent law of the human consciousness, a reformer of note has written: "The inspired men are few. Whence their emanation, where and how they got their power, and by what rule they lived, moved, and had their being, we know not. There is no explication to their lives. They rose from shadow and they went in mist. We see them, feel them, but we know them not. They came, God's word upon their lips; they did their work, God's mantle about them; and they passed away, God's holy light between the world and them, leaving behind a memory, half mortal and half myth. From the first to the last they were the creations of some special Providence, baffling the wit of man to fathom, defeating the machinations of the world, the flesh and the devil, and, their work done, passing from the scene as mysteriously as they had come upon it."

So is it, and so it will ever be, while their vision and work leaven and idealize society. It is this law which the author of this book seeks to make clear and, quite naturally, to prove that man is the oracle of the Divine Presence.

The reason why this book was published first is that man needs light. It will prepare the student for the other volumes of this system of Philosophy.

INTRODUCTION.

These Teachings constitute one of a series. It forms a rationale or system of instruction for the unfoldment of the spiritual power (the natural endowment of all souls), commonly designated Clairvoyance. The System of Philosophy is the simple solution of the question of human clairvoyance. These Teachings are neither abnormal nor unnatural in origin. They appeal to the reason and are the corollary of Nature's Laws and Causation. They emanate from the sphere of illumination.

Inspiration may be misunderstood, even denied, yet it is the most natural force in the world. Were it otherwise, it could not be. All thought is inspiration in character, source and end, and when truly analyzed establishes not only a priori knowledge but the eternality of spirit. Thought really is spirit vibration, and has its source, not in the brain, nor in any of its agencies, or subordinate instrumentalities, but in spirit. To understand this, it must be realized that even organism has its origin in spirit. This we can both affirm and prove, for the soul is the basis, as it is the law, of all its functions. Organism and organs pre-suppose their spiritual prototype. Man as an entity, immured in matter, is to be analyzed spiritually as well as materially; he is to be considered, not as an inverted pyramid, but in his true relation to what he is, as well as what he manifests, that is, what is externalized. Organism is what it is, because soul is what it is. Never is man what he is because organism is what it is. Spirit, the organizer and seat of intelligence makes not only organism but organization possible. Thus the brain is

acted upon never does it act per se. Thus organism obeys, never does it govern, spirit. The brain demonstrates the existence of spirit, not its evolution or involution. Its office is to manifest spirit as a mirror reflects the image of a form. In itself it is non-existent, non-creative, non-evolutionary. Thought shines through it as light through a lens. The brain neither creates nor produces thought—it but reflects it.

Thought as the effect of spirit is two-fold in its mode of manifestation. Always remember it is of and from spirit, whether it be on this plane or another, incarnate or excarnate, as the words are generally understood. Experience is thought understood. It is more than demonstration. Tuition is experience; intuition is divine inspiration. Tuition is inspiration realized. A line of demarcation should be drawn between intuition and inspiration as universally or philosophically interpreted and understood. Intuition is the source of truth from within—this we designate Divine Inspiration. Inspiration is thought from a spirit or from spirits in or out of the material form. When in the mortal form such inspiration is called telepathy or thought transferrence, and is often induced by suggestion and hpynotism. When not so induced, it is the direct or indirect transferrence of thought from plane to plane, through medial and harmonial conditions.

That inspiration is possible to-day, as it was demonstrable throughout the history of the past, evidence of a various kind could be cited, all of which is unnecessary when the source of thought as interpreted by the true System of Divinity is fully understood.

Every act, as every thread in a shuttle that moves to and fro in the loom of life, forms the character of our spiritual

being. This is the lesson of error, the aim of evil, that possessed of being, the spirit should rise into its final expression, its apotheosis.

The exercise of each organ, nerve function, sense, faculty, perception of being, is for one purpose. All subordinate or collateral aims pay tribute to this purpose. It shines as the day star when all other orbs of light are destoyed. It towers as a flame, unquenchable and divine, when all other fires within the bosom are extinguished. It attracts as it fashions the soul in every plane and sphere, and it is the light that lighteth everyone that cometh into the world. It is the light of Divinity that unrolls the shadow of life and death, truth and error, love and evil, in relative spheres of expression. It is the interpretation of the unchanging Law, of the Logos of religion, of the unspoken word of Mystics, of the knowledge of Science. It is, it governs being. It is God. All success, material and spiritual, must be one with it or it fails in its ideals. No superficial planes or height of being will avail to make it other than a consuming flame when shadows play in its aureole. Civilization, progress, history, are measured by it. It is the absolute standard of light.

As science is evidenced by demonstration, so Divinity is evidenced by consciousness.

As all drops of rain, as all springs, creeks and rivers are subject to the law of the specific gravity of their elements and all tend to equipoise, so souls, in segregation and schools, move toward one end and one affinitization. Reality dictates the modes of spirit and psychic manifestation and expression. Life in every plane and sphere is harmonial and the exact illustration of the numerals in mathematical relations. Geometry is the exponent of the soul's progress in the light of the

square, triangle, star or double triangle and circle, as algebra is the interpretation of time and motion. Thus matter serves spirit and both reflect and obey the law that geometrizes mathematics. Mathematics illustrates Religion as Science evidences Inspiration.* When either mathematics or inspiration is comprehended, or when its law of relation is perceived, the conflict between spirit and matter, religion and science, spiritualism and materialism, is at end, their integrity of essence and form will then be perceived and established.

All thought in forms of tuition, intuition or divine inspiration, in outward symbols of manifestation and expression are predicates of the soul's progress. Progress means literally "going forth," and the path of life is literally egress from the night of ignorance and unconsciousness (and we use the word as expressing a degree of light and knowledge) into the day of truth, and hence illumination or the attainment of Divinity or spiritual realization. Thus manifestation and expression of spirit are for this purpose and this purpose only. Culture must then be radical, spiritual, as well as artistic, social and political, if it shall fulfill the end of Being. Education must be comprehensive, must include the science of the soul as well as matter, must include the philosophy of inspiration, as Divinity teaches and reveals it, as well as sensuous knowledge, it must reach in as well as out for the surpassing light of the eternal self, if it is to lead mankind to a real height or an absolute attainment of spirit. To exist is not to live, as to die is not to reach oblivion or Heaven. Life is consciousness of duty and of duty obeyed and done. Thus all efforts for unfoldment should advance the spirit one degree nearer to

*The student will read profitably the luminous work on "Geometry and Faith" by Dr. Hill, late President of Harvard University.

Divinity. Hence, all attempt to confer with the denizens of another world should be for higher understanding of the Law of Being. Every aspiration for spiritual or medial advancement, for the practical understanding and use of adeptship, whether of the mental or material phase should be for the purpose of realizing Divinity, of leading mankind to a knowledge of the truth.

Let it not come to pass in this century, as it was written of the first when the humble Nazarene walked the earth, "The light shone into the darkness but the darkness apprehended it not;" rather, let it be said "The exceeding glory of the light shone through them, so that men felt it to be good to be with them." This is the light which is revealed in the unfoldment of clairvoyance the philosophy of which shall here be taught. Enter the temple of the spirit without fear, with clean hearts, and bow at the shrine where Love dictates her inspiration, and as each lesson is given, inbreathe its inspirations and gradually the veils will lift from the outward eyes and the condition that conceals the spirit, even angels, aye, God, will be removed and you will be privileged to see with the eye of omniscience, the all seeing eye. May the symbol of the "White Rose" teach you that angel love will lead you from above as it will inspire you from within until all things are fulfilled.

The Order of the White Rose.

SPIRITISM AND DIVINITY.

J. C. F. GRUMBINE.

The following extract of a lecture printed in the *Banner of Light* (July 9, 1904), defines the difference between Spiritism and the System of Philosophy Concerning Divinity. Mr. Grumbine advocates the independent realization of Divinity and so has advanced the cause of pure Spiritualism and Theosophy.

"The spirit is universal. A spirit is personal. The spirit obtains and is immanent in all spirits. Spirits could not exist for one moment without spirit. The personal spirit lives, moves and has its being in the universal spirit. This distinction is important to realize, for it lies at the basis of the spiritualistic and the spiritual movement. If there is any life, power, love, truth in the universe, it is because they in the personal spirit forever suggest or imply the universal spirit. Spirits are divine in their nature because they are essentially spirit. They express and manifest whatever is in the spirit or of God.

If God is spirit, then there is and can be no God outside of the universe in which spirit and spirits obtain. Spirit is the radiant centre about which spirits swarm as moths about an incandescent electric light. So far (as spirits) can they go and no farther.

Forms or organisms define and limit spirits. This definition or limitation does not affect the spirit or God. Spirits are finite, relative, temporal—but the spirit in spirits is infinite,

absolute, eternal. Matter as the substance (not the essence) of form becomes the mother (mater) of all separation, separateness, differentiation, in short, evil while spirit fashions and operates matter for expression and manifestation.

Thus the Hindoo philosophy teaches that while to the natural man immured in the senses, matter seems to be reality, to the spiritual man, freed of the limitation of the senses, matter is an illusion, spirit the only reality. The distinction, therefore, is made between phenomena and noumena, for the one is external and the other internal. Organism or form in matter, as a tree or a flower, is a phenomenon, but a thought, feeling, action, mind and affection are noumena. A spirit is to its body as a noumenon is to a phenomenon. This is the reason that the spiritual movement, as a religion and philosophy, has become popularly known as the spiritistic movement, dealing altogether with the science of noumena and phenomena, the one phase known as psychology, the other as physics. Spirits revel in noumena and phenomena. Be this as it may, the spiritual movement is as much greater than the spiritualistic (denominational or sectarian) or the spiritistic or personal movement as Universal Religion is greater than Unitarianism or Presbyterianism. All systems are good, but truth is impersonal and universal.

Spiritualism is not new but old. The modern epoch is but a new chapter to the book which is still unfinished. Phenomena and spirits who manifest them are pretty nearly as old as spirit. Spirits excarnate operated in time of Jesus and Moses and Buddha and Zoroaster. No age has been free of their operations.

Mediums, so called, are not a new race of beings, but freaks of nature. By the use of the word freak I attach no odium to the word or the person. Spiritistic phenomena take place in a psychic organism abnormally—hence the significance of the word freak. An abnormality is not a something which is unnatural—it is a variance from the type or a reproduction of the type by a reverse process. It is the normal acting supernormally, therefore abnormally, as though one should live wholly in the normal world in a subjective or trance state, and what is done should not be done in one's present, normal mind. That would be freakish. All spiritistic noumena and phenomena are freakish. To further explain, lest someone be prejudiced, one's own mind and body are natural, therefore there is nothing abnormal or unnatural about our mental functions and processes and physical life and organism. But if one's will should be so controlled by an extraneous spirit influence, so that our thoughts would not be our own, so to speak, and the phenomena of forms which appear in our presence would be distinctly different from our own—they would be freakish or abnormal, although perfectly natural and governed by natural law.

I personally accept spiritistic phenomena as a fact. I never denied their existence, but the law regulating them is for us to determine, not to hypothecate. When it is said that man thinks or feels, he sees, hears, smells, tastes, in short senses, he does so because he is spirit. The senses and organs do not perform their functions without him. If he has a mind and a body it is because mind and body belong to spirits and are the vehicles of spirits—and are not the product of the dust.

Their evolution depends upon their involution. He as spirit becomes an individualized spirit, with a mind and a body.

Now the spiritualistic movement has propagandized in behalf of spiritism, the mind and the body of mankind, through which the phenomena and noumena of spirits have appeared and by which modern Spiritualism has become a graft on universal necromancy. The ideal of it was lost in what Emerson called a "rat hole revelation." What he meant was that Spiritualism is the revelation of the Being of God within each one and does not depend upon premortem or postmortem revelations, which are wholly personal in form and nature. Not that it is not good to know that incarnate and excarnate spirits can communicate with each other, but that it is best to commune with and realize God.

We rejoice to know that the unseen world is so near and dear that our loved ones love us still and minister unto and help us, but they share with us the joy that the spirit, source of love and life eternal, has made it possible for life to be an ever present consciousness of being in which divine light is its splendor and divine love its benediction. They seek us to reveal to us God—our Divinity. They impress, influence, love and guide us that we may realize now and here that life is immortal, that the end of existence is not death, but life, abundant life, eternal life. This is the message of spirits to spirits, from the spirit in excarnate spirits to the spirit in incarnate spirits. Have we heeded the message or are we degenerating? Is our Spiritualism to die, the movement to disintegrate, the sect to disappear, because we wish to simply know that spirits survive the change called death and enjoy

their personal interviews and communications, without realizing that we are essentially infinite, eternal, absolute, because God is the highest and best in us and we, too, can say, "I am that I am!"

This is the dignity and sublimity of our Spiritualism that no height is unattainable, no bliss impossible, no glory beyond feeling or seeing and that God is waiting within us for recognition and consciousness. We are immortal, not because we are mortal, but eternal, because we are gods—God's own essence. We can unfold and realize the God life which is Divinity and realize all psychic and spiritual powers, to be, if not mediums or mediators through whom God as well as spirits can operate, then seers, self made men with the spirit of God shining through their eyes, men who have found in life now and here the path of the angels, the way of immortality, the end of all existence which is bliss.

FIRST PRINCIPLES.

1. Tranquilize the mental and material conditions by becoming at one with the spirit. This is attained by approaching the spirit in an aspirational or prayerful mood; by being receptive to inspirations as the earth is receptive to rays of light; by being passive, not negative in spirit, *viz.*, positive to vibrations which play in the sea of materiality, and passive to vibrations which play in the sea of ethereality; by being calm and restful, not impatient, anxious, worldly, selfish in your communication with spirit. Prepare, as it were, a mental state as smooth and lucid and as unruffled and unmarred by contrary vibrations as a placid bosom of a lake. Thus on or into the mind, as a mirror, the image of thought through the process of lucidity will appear.

2. The vision will be assisted in concentration by fixing the eye on a clear glass filled with clear water (aqua pura), or a crystal, and watching, as it were, the scenes that appear and disappear. This is simply suggested as an aid and not as a necessity for those whose minds are distracted and whose vision will not respond to the will or spirit. Place the glass or crystal on a stand and have about it, when impressed, fresh flowers. Sit at least six feet from the stand. Change the water at each sitting.

3. Sit uniformly at stated times and place and three times a week, thirty minutes each time. Have the atmosphere in the room cool and fresh and free or all animal and vegetable impurities.

4. Sit in a dimly lighted room. When sitting, correlate

all impressions, that is, subjective phenomena, with all manifestations, or objective phenomena, of the spirit. Observe the lights, forms, faces, symbols, names, places, that are shown to you and watch the development or developing process through which you are taken. Note how conditions are prepared for the reflection of an idea in the mind and thence (through mind) on matter. Observe how faces, figures, etc., are formed out of the magnetic waves that play in your atmosphere and perceive how, by holding the thought, the spirit weaves about it a form or image and which, when fully manifest, becomes a thought form, an etherialization or materialization. Do not yield by obsession or desire to the thought forms which play in the atmosphere of darkness, yield only to the God in you.

5. Sit alone. Avoid promiscuous circles and influences. Sit with and follow the guidance of no media, lest your development is destroyed, the forces scattered and the guidance set at naught.

6. Sit when conditions can be best adapted to the work at hand. The morning or evening hours are the best.

7. Sit facing the East, that you may be in line with the spiritual or electrical wave currents which move eastward from the West. At night sleep with your head to the North by East.

8. A very light lunch before retiring is allowed.

9. Be uniform in diet, sleep, habits, recreations.

10. Pursue a vegetarian diet. Avoid as far as it is possible, meats, stimulants, tobacco, condiments, all greasy substances.

11. Live a pure, unselfish life, as spirituality has everything to do with clairvoyant realization. It furnishes a clear atmosphere for the spirit and thus extends the range of vision by furnishing a lucidity for definition and penetration.

12. Music is a valuable accessory and helps to bring about the necessary receptivity.

13. As unfoldment means a gradual attainment of Divinity clairvoyance is subject to the law that governs Divinity. Do not force results, but remember that though you are unaware, you through effort are reaching the end in view, and by holding the forces, co-operating with (and not by grieving) the spirit, you will attain to that soul elevation where, as in a mirror, the spiritual universe will appear reflected. This will be neither a mirage of the vision not a delusion of the senses, but a realization of Being. Go often with the Son of Man, the Teacher of Galilee, to the mountains and not only pray there but breathe the lessons of the heights.

14. Keep the body and clothes clean.

15. During the process of unfoldment, go where the best music and lectures may be heard and where paintings and scenery of high order may be seen. Above all, live a spiritual life, and keep close to the eternal self.

A WORD ABOUT THE EXPERIMENTS.

It is not intended that the experiments which follow each lesson should be applied abstractly. They should be tried in all conditions of life and environments, as they are susceptible to manifold variations and implications. They are both esoteric and exoteric in character and touch necessarily upon the field occupied by the System of Philosophy concerning the Divinity of sensitiveness. However, if the student will apply himself diligently to them, caring the most for successful results, and the least for pre-disposed prejudices as to their impracticability or for the antecedent condemnation of the Mother Grundys of both Physical, Social and Psychological Sciences or the ipse dixit of self-elected infallibility, such spirit of research and consecration will bring its rewards.

LESSON I.

CLAIRVOYANCE.

Its Definition and Office.

In this series of teachings we shall not attempt nor seek to effect the impossible. We are aware that clairvoyance, together with every other power of the spirit, is the natural possession of all beings; we are aware that, whatever may be its definition or office, it has a place in the domain of Nature, as is attested by the history of the alleged "miraculous;" we are aware that though it is a faculty or possession of the mind denied by the agnostic and material scientist on the general ground that spirit as such has no existence separable from brain or organism (which position has been proven false by the phenomena of hypnotism, mind reading and telepathy), yet we maintain that clairvoyance is the natural seeing of all creatures. The seemingly strange and inexplicable phenomena of clairvoyance, though repudiated by certain scientists as the result of abnormal action of the mind or as the effect of hallucination and hysteria, have made a very profound impression on a more earnest class of scientists, who, like the eminent Prof. Alfred Wallace, Crookes, Zollner and others, have applied an intuitive test; nay, have applied even a material test, and found them to belong to a psychic realm, in short, found them to be just what they they purported to be. The mental as well as the physical phases or forms of spirit manifestations respond to their specific tests and prove by so doing their sphere or place in the range of Nature's phenomena.

The spirit whatever, may be the hypothesis of its origin or composition is; and by this we mean, it, as truly as any so-called element, has a sphere in the universe and is explicable by her unchanging law. By Nature, we mean the realm inclusive of all forms of life.

Spirit demonstrates its being as well as powers through the medium of Nature, and in the sea of her causation or law it expresses itself. Whatever may be its wonderful and eternal endowment, Nature receives the reflection of it in her realm of causes and effects. She is the sea in which spirit swims, as ether is the medium that permeates all matter, and into this sea, as a mirror, the spirit reveals itself. The subtile and indivisiable consciousness, inexplicable to both the scientist and philosopher, manifests here in Nature with no less concern for and obedience to Law as the elementary compositions of matter and force. Psychology, as well as physics, belong to Nature and her processes, and there is naught anywhere in the domain of being that is not comprehended by Nature.

This being at once admitted and true, the difficulty in the way of a clear and perfect understanding of spirit in the sphere and light of its phenomena has been, first, the limitations which men of science or theology place upon Nature and the ability of Nature to reveal or manifest spirit through her processes, and, secondly, the lack of perception of the interior workings or divine immanency by which the phenomenal world is established in and through the noumenal world. That there is uniform causation, in Nature, or that Nature herself must be uniform in her causation, follows the rejection of the alleged supernatural or interposition or interference of

Deity; and that such is the natural order, experience and knowledge prove; but, that in the consideration of causation, however uniform, where there is unchanging law, science or theology should affirm the impossibility of spirit power as spirit manifestations exhibit it, that it is no part and corollary of this causation, is unquestionably presumptuous, if not prejudicial in the extreme.

Spirit may copy or plagiarize the uniform causation in its own laboratories where, as in seances for the display of all kinds of materialization, spirits excarnate repeat them by processes both chemical and natural, though subtler and finer in sphere and action, just as a chemist re-combines the elements of hydrogen, sulphur and oxygen into a formula of sulphuric acid, or in a more simple way combines hydrogen and oxogen to form water. This we call copying or plagiarizing Nature. The elements exist and cannot be re-created by any spirit incarnate or excarnate, but, through a knowledge of Nature, her law or processes spirit can combine and re-combine by Nature's own formula which is eternal and inherent in herself. So, in like manner, the spirit manifestations of the seance room which bear a likeness to the forms of Nature compare really with all physical phenomena of Nature, inasmuch as they are fashioned after them, are, in plain words, materialized and de-materialized by compliance with her law. It takes spirit on either plane to effect the result. The question which we shall ask the materialist to answer is, what does he know of Nature per se, or beyond the horizon of visible causes and effects which he terms Nature? He knows absolutely nothing. Without access to the knowl-

edge which illumination, intuition and clairvoyance give, he sees, as he examines but the hemisphere of the universe, one and that the shadowy or phenomenal side of life. He knows naught of another world or form of life beyond the change called death. He doubts, he denies, he condemns all such affirmations of knowledge on the part of his equally wise, perhaps wiser opponent, and with ignorance and denial as his weapons, he seeks to answer intelligently the above question. We hold that he has no right to attempt to answer the question at all without investigating the grounds of his opponent, and then not, unless, freed from pride and prejudice, he will accept what is demonstrable to his reason.

And what we say here concerning the material forms of the spirit phenomena, plagiarized from Nature by excarnate spirit in the seance room of media, is equally true of the higher order of phenomena, the mental, such as clairvoyance and clairaudience, which are but kinds of the same phenomena of spirit. Seeing and hearing spiritually is not impossible when it is remembered that it is the only kind of seeing and hearing that is possible; but when even the seeing or hearing becomes inexplicable by the formula of science, when it must be accounted for by a causation, larger and more comprehensive than that of the books of the Royal Academy of Science, even then, it is none the less natural, none the less within the domain of Nature, none the less the effect of causation. The fact is, the word causation, as the word God, has been made a fetish and an unalterable and immovable concept of human understanding, whereas, the growing mind of man has given it each day and year a larger and more inclusive sphere of

definition. Mankind no longer accepts but rejects the mythology of the Israelites, Greeks, Romans, Hindus, Indians, but religion has not become less a fact by the disintegration and destruction of fetishism. So, also, in the realm of science and philosophy, systems of thought have been devised by noble minds and each created a concept or formula of truth, yet larger and deeper, seemingly, grew the ocean of truth as each life touched its waters. The ocean received the river of each one's thoughts, but lost apparently not an atom of itself. So to this same causation we turn for the definition and interpretation of clairvoyance. And, possessed of its facts or phenomena, you have a right to reject any system of religion, science, or philosophy that first repudiates them and then denies clairvoyance as manifest, demonstrated and established by them; so that there should be no barrier to progress in the accumulation of knowledge and the freedom of the soul's life and expression of thought. This is the true scientific spirit that should characterize our attitude to truth and demand a conformity, not to obsolete formulas of science or theology, but to facts, a readjustment of thought and thinking to the truth that must now as always shape its present and future definitions.

Clairvoyance is really, by definition, clear seeing. It is the awakened and awakening consciousness, and as such, broadly speaking, comprehends all that is symbolized by eyes, senses, faculties, intuition, mind and spirit. Among the Greeks it was likened to Apollo, who bore the flame of Jove around the world in a torch of piercing light,, and by the Egyptians it was likened to the all seeing eye that never slept. Consciousness,

as we here designate clairvoyance, is the most inclusive synonym that could possibly be employed to illustrate "seeing;" for between seeing and perceiving, or "seeing through" any thing, there is but a slight shade of difference of thought or meaning. To see anything, as the phase is commonly used, is to see the outward form or proportion, and thus to understand the superficial definition; to see through anything is to see it not only in outward form but in essence, or as it is, and thus to perceive it and receive a true conception or definition of it. Seeing thus leads to perceiving, and may be called the means whereby one sees. Yet what we here teach concerning seeing in contradistinction to perceiving must not be given a literal signification, but it must be taken in the broad, spiritual sense. Seeing is instrumental to perceiving, so far as material things, that is, the forms of entities, are concerned, but mind, soul, spirit, is basic to all seeing or perceiving.

Organically the eye serves the so-called sense of sight; the sense of sight serves the mind; the mind serves spirit, in all that outworks destiny. The spirit is seemingly duplex and reflex in character and action, and by this we mean it is concerned with the objective and subjective sphere of life. The objective is comprehended by the material and the subjective* by the spiritual universe. The spirit thus constituted receives upon its lens, the mind, impressions from these two realms and it perceives them, according to its lucidity or ability to realize them. Thus, while impressions from the spiritual universe are constantly impinging on the mind, just as impressions from the material universe are floating in through

*Subjective is a part of the spiritual or highest self.

the organ of the eye or sense of sight or feeling (for the veritable blind can "see" by feeling and thus form definitions of objects), few, indeed, are able to define such impressions or realize them as such, or even draw a line of demarcation between those that enter from the objective and those that enter from the subjective realm. This is due to the fact that mortals have not been so trained as to analyze impressions, or it is because of false theories of consciousness and false psychologies; thus they have regarded the mind or outward consciousness as the factor of sensation and thought, and have been concerned only with what is external, the objective or material realm of life. Cognition has as a result been limited by the necessity of the case to sensuous knowledge, and the ocean of inspiration has been regarded as a mirage of the mind, having no real existence in the desert of earth forms and life; whereas this very ocean is causal and fundamental to all that proceeds from or recedes into it.

The nature of the mind being at once recognized, more careful attention and scrutiny can be given to all that manifests itself in it; more than this, a most perfect scope and definition of consciousness and the far-reaching extent of clairvoyance can be had.

Spheres are one in one perfect correlation and integrity of law.

As each atom rotates on its axis in obedience to the law that revolves the planets and establishes the polarity of the sun, yet serves a purpose in its own sphere of action and serves

*Fichte maintained that causation is limited by its phenomena.

it without mar or jar, so the mind acts in this two-fold manner obedient to the law that establishes soul.

If a definition of the forms of things as materially understood can be had through the objective mind and the outward vision or sense of sight, surely a definition of the forms of things as spiritually understood can be had through subjective mind and the inward vision or consciousness. If spirit is the eye that sees and perceives, then it has access to its own realm, that of spirit in the objective and subjective sphere and form. This is self-evident and follows the admission that the spiritual universe is (as the facts of life, of spirit excarnate prove).

This consciousness is the center of self-realization and of thought radiation. Here impressions meet, are received and perceived. This fact must be understood in the very beginning of the Teachings and the relation and principle of it thoroughly mastered or what will follow will be ambiguous and confusing.

The mind is a lens of the spirit, but it is spiritual in its character and composition, more so than the sensory, as the organ of the eye is the material lens of mind. Consciousness, in the final or absolute sense bears just such an intermediary relation to its various subordinate lenses in the spheres of spirit.

The soul is the primate or basis of all organism and when this is understood in the highest sense, it cannot be said that the material form of organism does not bear an integral relation to the soul as a function of soul.

The type is the basis; it establishes all of its forms which are but its manifestations, and from it as to it proceeds the

multiplicity of relations which forms the network or system of its operations. The system of muscles, veins, nerves, might, in an organic sense, be construed to be complete, if you begin from primates, as perception, will, spirit, or the functions of brain, such as the sensory, brain and heart, for which they stand; yet they are correlated in order of form to the type which more readily approaches and bears a similitude to organism as spiritually comprehended. Neither of them could act independently, and yet each does an independent work. Neither of them could exist in the spirit independently and each has a specific office and work in the divine arrangement. So, in this way, a similar congruity and harmony of relation and action exist between the organ eye, the sense of vision and the sensory where the sensations of outward visions are collected, and the mind and spirit in the consciousness which is the basis of them all; and the prototype is found in the spiritual counterpart which is, at once and simultaneously in action, the original basis of them. Thus, from the center of spirit, the consciousness opens the mystic all-seeing eye, veiled by the arrangement which is defined by materiality or material expression.

Now could you see in the divine sense, the need of the eye, senses and mind would prove useless, but inasmuch as consciousness is awakened by the process through which you pass, in seeing, seeing thus through eyes, senses and mind, you become aware of yourself, not only, to that degree that you are able to use, rise above but to dispense with them. By this we mean, you cease to use them or they have served their office organically and functionally when the deeper conscious-

ness has appeared and you, with the consciousness that you have unfolded or realized, cease to utilize what is no longer helpful or necessary. Think of a germ employing a sheaf or shell or chrysalis out of which, as from a sepulcher, the life rises into a resurrection of new and higher forms of manifestations! Think of a man clinging to the mind of childhood, after a higher an deeper consciousness has unfolded through the use of this same infantile mind; think of a bird going back into the shell, after its wings have cut the air, and its eye has caught the light of day; thing of the spirit sighing to re-enter the womb of generative forms, after it has kissed the face of parent and received the caress of love from the denizens of earth and heaven! So, in like manner, not lost, but apotheosized, the soul enters through each form of organism, through even the mind into a state of absolute consciousness and Divinity.

The fact is, that in the process of involution the mind with organism obeys the evolution of soul. All order and life, in expression, proceed by impulses. Impulse† is born of the soul and shapes the soul's apotheosis, and each impulse is in mathematical ratio to the other and in the succession of impulses, one order leads each and all. It is as the corpuscles of the blood that obey the beating or impulse of the heart, or the waves of the ocean or its tides that follow the impulses of the magnetic and electric seas which influx the worlds. Not chaos, but order, in Nature's law. And as in each atom the

†Impulse invariably suggests vibration. All mentation is rhythmic. There can be no form of consciousness that is not inspired and fashioned by spirit by the formula of mathematics.

impulse throbs obedient to that in the galaxy, so, in like manner, the will of God or Nature (as you please) shapes and vibrates all subordinate waves of motion which move to and fro in the loom of life. Thus the eye conforms not only to the impulse of the original type of consciousness (which is to be realized), but to that form of the type of consciousness, the mind, which now is; or, vice versa, consciousness conforms to the extreme limit of it in materiality, the eye, which sees because mind is in touch organically with it.

The office of the eye is to serve spirit in this effort to realize consciousness. And in so doing, in seeing and then perceiving the definition of things in the objective and subjective realm, clairvoyance truly and really is attained.

We necessarily draw a line of demarcation between clairvoyance and mediumship, and clairvoyance as here employed in the thought of the enfolded and unfolding consciousness; and yet, as there is no phase of clairvoyance which is not beautifully at one with and deductive of consciousness in this sense of development or awakening, each has its place and serves a purpose.

A clairvoyance which concerns the subjective realm, as a clairvoyance that concerns the objective realm, merely for outward definition of forms is a clairvoyance of "seeing" but not a clairvoyance of "perceiving." Seeing is but beholding images of forms impressed upon the mind; perception is realizing the purpose; and if appropriated, it is gaining lucidity of consciousness, by which a clear vision of higher and more subtle spheres and planes of life may be realized.

You are here advised to adhere strictly to this purpose of

clairvoyance and to seek for the attainment and advancement of this interior state of consciousness wherein is revealed more than in the mind alone, which is changeable and which serves as it awaits upon it, the surpassing light from within the spirit; in which, as in the light of the outward sun, can be seen, not only forms of things, but their definition and principle of action, composition and relation and by which the apotheosis may be reached.

He that will climb to this height will be rewarded by the ethers that condition his attitude of vision and the view that stretches out before him, but he that loiters in the valley and will not ascend the mountain, who gazes at the heaven without and within through the atmospheres that mar and befog his terrestrial and celestial vision, will miss the object of these Teachings.

Clairvoyance will be the means of reaching the new heaven and the new earth beyond the realm designated by time and space, and comprehended by the senses, and it will establish an altar and a shrine in each home where spirit communion may be enjoyed and where the angels, ministrant upon earth's children, may approach, that both thereby may receive the light and benediction of the skies, the co-operation of spirit all about us.

FIRST EXPERIMENT.

Place a crystal, or a glass or goblet of clear, crystal water on the table. Become very passive and receptive. Concentrate upon it and observe the pictures that manifest themselves. After the sitting note the same on paper and make comparisons with successive experiments. Be careful to note whether these pictures are from the objective or subjective realm.

After the mental images have subsided, and the eye is no longer occupied with or distracted by the reflections cast upon the glass or water, the so-called subliminal self or ego, central in Divinity will begin to lift the veil between the natural or objective and the spiritual world. The psychical will come first and then the sphere where phenomena end.

LESSON II.

CLAIRVOYANCE.

Its Nature and Law of Manifestation.

We have shown that consciousness in the sphere and light of clairvoyance and that clairvoyance in the sphere and light of consciousness are fundamental to a definition of being.

We have sought to elucidate how as the consciousness is unfolded, both seeing and perceiving become more marked and extended, if not more penetrative and piercing in their respective spheres of action.

What obtains in one sphere and plane of vision, so far as the nature of clairvoyance is concerned, obtains with precisely the same purpose in successive spheres and planes. There may be a variety of manifestations in the one mode or many modes of expression or unfoldment. Yet never do the manifestations outgrow the purpose of them, never does the expression exceed in sovereignty the end which it conserves. Invariable and immutable is the nature of clairvoyance, and this is at once the magnificent and wonderful attribute of consciousness, because this nature waits upon consciousness. What is true of optics, or the material science of seeing, is true of consciousness, and vice versa. Consciousness is spiritually constructed as the outward eye is materially,but on a far greater and deeper plan of correspondence. This must be so to ensure or to establish perfect unity of action. As in mechanics, as is illustrated in machinery, there is a coordination existing between the principles of dynamics, generically

understood, and the principles of instruments, between the principles of motion and the principles of agency or matter, and the brain or mind of man who invents the machine which is to serve him, and be the field of his operation; so between the eye, the brain and the mind, in the larger sphere of the spirit, there is unity of design, purpose and action. It has been assumed that if this is so, then the eye should reflect in materiality all that is potent in consciousness. So it does, but scientists have excluded data which have declared a priori knowledge and consciousness.

Hence men in all periods of history, like doubting Philip, have failed to grasp the spiritual or esoteric signification of such analogy. "Show us the father," said doubting Philip to Jesus, "and it sufficeth us." And the "I am in the Father and the Father in me" still remains a mystery to the whole order of materialists, who, like Philip, fail to perceive the divine immanency in matter or in man. Such must become transcendentalists before they reach a correct interpretation of spirit or matter in relation to each other.

The design of consciousness is seen in each function or instrument which it uses, and as each function is a part of the total mechanism or organism of the body, in which and through which the spirit operates, the material design and integrity are only perceived when correctly defined by and correlated with consciousness, which the organism subserves as it foreshadows.

The nature of the eye reveals the law and defines the nature of mind and consciousness. As in an apple, the nature of a part is that of the whole, and the apple is in maturity what it

is in fact of seed or tree, so permeating the whole material frame of spirit, the nature of the consciousness is revealed. In this sense, the eye becomes at once the key to the nature of clairvoyance. For if in or by it the nature of consciousness is manifest, then the purpose of consciousness, as we understand it, in the light of clairvoyance, will be perceived. Deeper and broader the vision may become, but the nature will remain ultimately the same.

The eye is the citadel where "you," the personality, is posited to receive the impressions which play upon and enter your sphere of vision. You see and perceive them, and in so doing, reveal the nature of spirit and consciousness in the light of clairvoyance.

Two conditions enter into the ability of seeing, in the objective and subjective realms, in the material and spiritual universe. The first is "light" in the material, and, second, light in the spiritual sense. The organ of seeing, the eye, has no ability to see in itself; for if it had there would be no need of mind. It might, as a mirror or a placid lake, hold images of outward things in its myriad of lenses, but these would vanish with its own disintegration; but, even in such instance, light is necessary for reflection. There is no reflection without light, which must give or make the reflection possible. Thus the eye could receive no image of outward things in darkness except darkness which is a form of light and holds concealed in it all definition of things. The light of the sun, moon and stars, or artificial light, is absolutely necessary for a material definition of things; and only where this light obtains can the mind cognize sensations which carry from the

world of phenomena to the world of spirit the result of seeing. *But, on the other hand, expose the inoperative organism of any person, the house vacated by the tenant, to the light of the sun, and when life is extinct the light of the world has no message to the spirit. The transition of the spirit from mortal life puts an end , for the time to both sensation and seeing, as literally understood, and this light, which makes a definition of things possible, has served its purpose, so far as this person is concerned. It bears no sensation to it. The body does not feel, though it may receive the ravages of disease, and while light plays about old and decaying forms, the life or spirit receives none of its potencies or impressions. It has reached a realm where the need of the light of sun, moon, stars and candles has ceased. Eliminate, if you can, in the problem of the soul's apotheosis, the mind as the lens of the spirit, upon which are impressed and through which are perceived the sensations and images of sensations from the outward world, and light, as thus received, would fall as it does in the spaces about us, but, by virtue of the divine arrangement of the human frame to mind and spirit, not one ray of light is lost. As long as consciousness is maintained through the mind in organism, so long does the light from without serve its purpose. Some see little, others see more, as the degree of consciousness is realized, but the end is reached in all.

*Recent scientific experiments in photography of radio active bodies as uranium and radium, evidence the presence of a fine, subtile aura or light by which objects in the dark are susceptible to photographic impressions.

There is, however, a perfect correlation and adaptability of psychic rays of the light to rays which are regarded as material in character and derived by chemical processes and combinations. For it is these rays of light from within the soul which, interblending with and correlating themselves with the material rays of light, that make "vision" or seeing possible.

There is, then, the light of consciousness as well as the light of manifestation or matter. The one pervades phenomena and the material universe, the other spirit and the spiritual universe. In sphere of law and action both reveal the same nature.

There is harmony existing between the eye and material rays of light, and the consciousness and the spiritual rays of light, and both are interlinear or interpenetrative, that is, one immanent in one and one in many and vice versa, in every plane and sphere of consciousness. For instance, a child, in approaching knowledge from without, sees outwardly in the relations or definitions of things only that which the spiritual rays of light from within the soul give it to see. In other words, though the whole world is lit by the light of the sun, it sees it but to perceive only what appeals to it. Thus experience waits upon inspiration and tuition upon intuition, and science upon revelation in the aeons of time and eternity. Thus the development or education of the child is from within outwardly, both in the seeing and perceiving of rays of light and what they define from and in both realms.

The light of consciousness is the light that never was on land or sea, because it has its residence only in the spirit,

and must there be perceived and realized. It is called the light of Light and to spirit excarnate it is the light of the spirit from within its own mystic realm. This light is the law of material light and dictates its phenomena. Its spectrum is uniformly the same. Its colors have the same signification. As there is one white light in both the material and spiritual universe, the nature of both are the same. Both interact harmoniously to reveal and declare consciousness. This nature of clairvoyance of which we speak is the law of consciousness that makes clairvoyance the source or means of realizing truth. If you would form two circles and in one place the sun at the center and in the other the spirit, through which the spiritual as in the other the material rays of light proceed, and make each degree a ray of light, paralleling the other in both circles, you would form a clearer notion of what we seek to teach by the inter-relation and correspondence of the two forms of light. Number one in the circle of the sun corresponds and interacts with number one in the circle of the spirit, and ever in mathematical ratio and geometrical progression. As the unchanging law destinates both circles, a turn from one towards two designates a higher unfoldment* of consciousness. Be it not forgotten that one degree designates a circle in itself where spirit and matter interplay in this field of twofold light.

The attainment of the soul's victory over matter is achieved in this transition in the circle of soul. Thus the manifestation of clairvoyance is obedient to this unchanging law which

*Unfoldment as here set forth signifies not a difference in kind but of degree of consciousness. Consciousness is qualitatively the same.

opens the vision as it deepens the consciousness, and which reveals inspiration and spiritual rays of light as human expressions are utilized and degrees* of consciousness realized. The law of clairvoyance is one of progressive seeing and perceiving according to our diagram, which, if esoterically understood, will become the formula for solving history and civilization.

*Degrees of consciousness, very much like ideas of things, hinge on the thing in itself. As ideas of things lead to the idea of the thing, from variety and differentiation to unity and oneness, so degrees of consciousness begin and end in consciousness. Consciousness of being is at the basis of seeing. The beginning and end of seeing in all degrees of expression, is consciousness.

SECOND EXPERIMENT.

Sit in quiet concentration of spirit and form in your mind's eye an image of some one near and dear to you in spirit. Watch its formation and appearance and notice how it gradually becomes a spirit impression. Observe, how it clothes itself in the habiliments of spirit, and in the picture there are scenes presented. Try this experiment over and over and again and the transition from sense to spirit will be made and you will enter the sphere of spirit at will. At first these exercises will appear imaginative but that illusion will soon pass away. Mentation of the highest and sublimest order will take its place. The exploitation of phenomena is the one serious handicap to the realization of Divinity. *Divinity alone can and must be realized by Divinity.*

LESSON III.

CONSCIOUSNESS.

Consciousness is not dual, complex or multiform, but complete, integral, perfect. The degree of the manifestation or realization of consciousness depends upon the sphere in which the ego expresses itself, but consciousness is ever the same. The question as to whether the object exhausts the subject as du Prel has luminously answered in the negative is one which touches not consciousness, but the ego itself. Consciousness as Divinity which it reveals makes no veils or shadows. Forms which veil and reveal it are conditions which neither Divinity nor consciousness impose upon itself, but which show the state of the self as to its attractions or repulsions, the spirituality or materiality of what it loves. States and conditions of consciousness are external to consciousness and are not a part or a definition of consciousness. Consciousness may be reflected or refracted because of them, but it itself remains and is ever the same.

It touches the object, that is, the forms of the thing or reality at and from the subjective or spiritual side, and therefore it must be said that the ego is never free of consciousness nor is consciousness ever absent from the ego. Whether the ego objectifies or subjectifies itself, that is, whether it is at the circumference or centre of being, that which makes it aware or is aware of itself, is consciousness, as complete, full and perfect then (as to the time or state) there (as to place or plane) as in the Eternal and Absolute. This is why the word

means literally "to know together, collectively, synthetically or as touching all relations" the ego, and for no other reason than that the ego may realize that it is and is not created or fashioned out of its forms.

The mind and the intelligence are not consciousness, although neither could be without it. The mind is a condition of consciousness which becomes a veil, concealing and not revealing it. It as a house divided against itself has no coherence, permanence nor power in itself. It reflects and refracts consciousness and yet so subtile, occult, pentrative and mystic is the relation of the mind to it that the ego can pass from the sphere of it to the object or subject, deal with reality or with form, can commune with Divinity or spirit or communicate with matter without losing its identity. Indeed, the theme of consciousness is that the ego may always be self-realized, aware of itself whatever it does and whatever it is.

Few philosophers have assigned to consciousness so divine an attribute or placed it as it is placed by "The System of Philosophy Concerning Divinity" as the a priori realization of the Divine, neither sequential nor consequential in nature or content, but eternal and absolute.

The alleged partition (which is hypothetical) of consciousness into the sub, hyper and superstates, into normal and supernormal and into such states as are defined by the words clairvoyant, clairaudient, clairsentient, entranced and luminous, the awakened, unawakened and potential consciousness, have to do with the ego and its sphere and plane of action. The ego has within itself the ability to veil itself and thus by these self-imposed conditions enter into planes and spheres

of maya. Maya means appearances, phenomena, illusion, evolution, matter, unreality, and has to do with that which is ever becoming but can never be. But whether the ego is exploiting itself in such action as decreases or increases its sphere of consciousness, as that sphere is relatively conceived, consciousness itself is not and cannot be changed. When the ego is self-declared and self-realized it is in the consciousness, for consciousness has to do with the Absolute alone. There is no state beyond it.

Recent metaphysics has favored the use of the words subjective and objective forms of consciousness as objective and subjective mind, as broadly defining the sphere and plane of the ego's expression and manifestation. Yet, so much more is contained and implied in the use of the words that unless one holds to the central idea that consciousness is uncreate and unchanging, objectivity will conceal rather than reveal the nature of consciousness. The noumena which appear in the two alleged forms of consciousness, viz: the objective and subjective afford a speculative and novel view of the relation of the ego to the natural or physical and the spiritual or metaphysical world and have furnished matter for a restatement of psychology, if not, indeed, for a new psychology. The ego in the sphere of the objective consciousness or mind (mind must here and always be identified with the object and the objective function of consciousness) is limited by the senses, and the mind as such is grossly made up of impressions received through the senses. Experience belongs to the ego, not to the mind, and at once has to do with the ego in the sphere of consciousness and Divinity. The senses may

touch phenomena without apprehending, much more perceiving them, but when these impressions are apprehended they then, and not until then, become resources or possessions of the ego, and are designated experiences only when the ego becomes aware of them. Thus consciousness touches the object without losing its integrity or Divinity, and thus it evidences its immanence in the object and objective world. Now a psychology or a philosophy which would assign to any function of the ego an office which does not belong to the ego or allow that any faculty, power or sense can act independently, are pseudo systems of psychology and philosophy, for the ego, whatever may be its vehicles or functions, feels, thinks, wills, understands, realizes whatever touches it.

This is its prerogative and not the prerogative of its faculties which are subordinate and subservient to it. It can be said, following logically this line of reasoning, that it is the "I" that sees, hears, smells, tastes, touches, in fine, senses anything and not the sense, and that is what, at the very foundation of "The System of Philosophy Concerning Divinity," distinguishes Divinity a priori, from organism or matter as a vehicle or product of itself. This also is the dividing line between sense and intuition, mind and consciousness which will be made clearer as the theme is unfolded.

By the law of correspondence, consciousness is the same, that is, it is uniform in the subjective as in the objective world, although the ego is dealing with a higher series of impressions, noumena or experiences. This series is as functionally and conditionally relative to the ego in the sphere of consciousness as are the coarser, sensuous impressions of the objective world.

And such is the oneness and wareness of consciousness that as all objects, so all subjects stand revealed in its light. The distinction or difference is in the degree of correspondence between a phenomenon and a noumenon, and the ego in the sphere of one undivided, perfect consciousness. If the object or the subject could change, create or destroy consciousness, how could the ego survive any one impression or experience? The very law of its being compels consciousness to be forever the same, wherever and whatever the ego may be. And this state of consciousness is important to remember, for upon it depends the destiny of the soul. As all conditions suggest and correspond to states and all states suggest and correspond to consciousness, so the ego is never without a realization of that which recalls it to itself and assures it of its eternal, infinite, absolute Being. Any series of phenomena or noumena, however variable and incomparable from a psychological standpoint, does not disprove the Divinity or perfection of consciousness, but always asserts the principle by which the ego attains its apotheosis. Levitation does not oppose gravitation; one is the law of spirit, the other of matter, and both are modes of one unchanging law; for matter is more ponderable than spirit, as the word "gravis," which means "weight," seems to convey, and to use occult language, while matter goes down in the scale, so to speak, spirit goes up. The metaphysics, if not the science of chemistry will show how one element becomes more ponderable than another while spirit, the spirit ever of matter, would be free of gravity. The seeming antagonism is removed when the law is shown to exist for both, and that matter and spirit

obey that Law. Consciousness does not set at naught the object nor the subject with which the ego deals, but proves itself by obeying the Law which excludes the subject when the object is dominant, or affords full realization to the ego when both object and subject are perceived as of duality and God is all in all.

THIRD EXPERIMENT.

Realize how thought like a ray of light which manifests the sun reveals consciousness.

LESSON IV.

CLAIRVOYANCE AND INTUITION COMPARED AND CORRELATED.

Intuition is one of the oracles of Divinity, of which consciousness is the other, which God uses in the dualized soul, the male and female expressions, to reveal the unchanging law It can truly be designated the oracle of Divinity. Intuition is and has ever been associated with woman, and conscience with man and for the mystic reason, that woman symbolizes the receptive principle and its correspondent in Divinity is divine inspiration (of which intuition is the only oracle), while man symbolizes the active principle and its correspondent in Divinity is illumination. The receptive principle is directly inspired and vitalized by celestial wisdom or love, while the active principle is directly inspired and vitalized by celestial power or will, while both are the mystic nexus or link (union through oneness, not difference or differentiation) by which man and woman are united and married. Woman as the type of receptivity is the symbol of love in manifestation, or love in the function of maternity; man as the type of action, is the symbol of will in manifestation, or power in the function of paternity. Love in the woman is thus guided by intuition, while will in the man is led by conscience. Both oracles are the residence of omniscience and omnipotence, and as such are infallible and authoritative. Intuition deals with the vision in the spheres and on the planes of the visions, while conscience deals with the voice on the planes and in the

spheres of the voices. Intuition guides and inspires the intelligent principle of the self in objectivity or forms created by desire, governs the reason and human instinct and oracles the truth in love and thus is the will of God expressed through love, the logos of omnipotence to omniscience in the sphere of woman, the symbol of receptivity; conscience guides and inspires the emotional principle of the self in objectivity or forms created by desire, governs the moral sentiment and human passion and oracles truth in power, and thus is the love of God expressed through will, the logos of omniscience to omnipotence in the sphere of man, the symbol of action. Woman, as the receptive principle of Divinity easily takes on negativity and becomes what she is not—the exact form of nothing. Man as the active principle of Divinity readily takes on positivity and becomes the opposite of what he is—the veritable form of chaos. There is a mystic meaning and not a sense of degration attached to the words nothing and chaos as here used. And the reason why intuition is clothed in the form of the vision, symbolized in sacred literature as the woman clothed with the sun, the lightning, and conscience is clothed in the form of the voice or the thunder, is that God mystically appeals to woman in the sphere of light (intelligence) with the divine inspiration of truth, while God mystically appeals to man in the sphere of sound (feeling) with the illumination of love. [The great masters of music have been men and for the reason above cited.] This is truth of generic or creative woman or man, but not true of woman or man, as the Madonna and the Christ. Here the self shines in the pure light of Being. [Being is absolute. Existence is relative. Being stands for Oneness. Existense for differentiation.]

No attempt will here be made to refute the erroneous inductions of certain schools of philosophy, morality and theology that there is no higher oracle in the world than either an exoteric or esoteric revelation of the unchanging law as taught by popular science and religion.

In a priori teaching the spirit informs itself. It is self conscious, self led, self inspired, self realized. It remembers what it is, what it has been and is to be in the sphere where God is, and it can and will parallel and realize within itself whatever truth God reveals, has ever revealed or will ever reveal. This is the self's prerogative, that it is what it contains or possesses as an expression or manifestation of itself or any self the world over. It is not here suggested nor implied that the self is always consciously omniscient, but this is unhesitatingly affirmed, the self is never without consciousness in which the truth dwells as the sun in the empyrean. It can and will know whatever has been or will be known. That is self evident; and the evidence upon which the self rests its record and authority is within itself.

Intuition is itself less dependent upon what it declares than what it is, because the record of itself can never transcend the vision of which the record is but a reflection. Thus no number or record of intuitions can create or establish intuition. As an experience can not produce consciousness which is the state of Divinity, so the lower series can never desolve itself into the higher. Between spheres of thought and modes of self-consciousness there is a correspondence but the relation is one of degree only and not of kind. Between each sphere and mode there is an absolute separateness in correspondence

which the system of correspondence itself creates and which disappears when thought and mode are absolved by the self-realization of the God consciousness. All that the self experiences either in thought or mode of mind is of its ordination or destiny and this is what is implied by the phrase "system of correspondence."

Intuition has its office and fills it, without suffering a loss or receiving a benefit from that which is less or more than itself.

Such is the divine order or arrangement that reason is dependent upon intuition for its authority and office and some philosophers have gone so far as to affirm that reason itself is an intuition. Number is an intuition because mathematics is the formula of Divinity in differentation of form. Reason corroborates but never sets at naught an intuition and while it is true relatively that science is founded upon reason, truth, which is the basis of science, is the source and law of intuition. Science is not knowledge until it reveals and declares the truth.

Intuition as an oracle of Divinity is a sufficient guide in the affairs of life. It seeks to recover the personal spirit to the spirit and to have it realize that the ultimate of Being and action is within and not outside of the spirit. In the generic an individual sphere of being and life intuition is omniscient and therefore infallible and unfailing. And thus the church, the state and society must ever depend upon spirit and its vision and not spirit upon them. From the spirit to a spirit or from spirit to spirits is the divine procedure and ordination of the one (Being) God as it differentiates into the many (existence) forms. And "The System of Philosophy con-

cerning Divinity" teaches that God is one in many and can be followed and obeyed in the oracle of intuition where the ipse-dixit is no longer the past revelation carried over as a dogma into the present or higher life, but where it becomes the "I AM THAT I AM" in each soul, the source of divine inspiration, ever present and forever the same, sufficient unto and of itself for all human needs.

It is necessary that the student should have a clear perception and, so far as possible, an understanding of the relation which clairvoyance sustains to intuition. In a general way clairvoyance has been defined as the "perception" of the spirit, but as this word is vague, ambiguous, and to some extent misleading, it will be wise to make the word perception, as well as a definiton of both clairvoyance and intuition, more absolute.

In the first place, whatever human nature manifests, that the spirit reveals and possesses. Naught can come through the mind or into the sphere of mind, without originating first in the spirit.* The type refers to the prototype and vice versa. Human nature by phrenologists has been designated a faculty and is said to occupy a special place in the frontal brain, closely associated with the perceptions. It comprehends the perceptions in the outward sense of the word and is closely allied with the vision, the idividuality, the ego or entity. The fact is that in human nature the first gleam of the more occult consciousness came, for here, as it were, Divinity prepared

*Maya or illusion, a word prominent in the Vedanta philosophy,—a state of mind or objectivity, though negative and external, is relative to spirit. This is the meaning of the trinity.

the way for and opened the door to the mystic realm of soul. In this function of mind the echo of the celestial voices first was heard and here the soul became aware, through both the subjective and objective form of spirit manifestations, of its own immortality.

Human nature, however, is not a faculty. It is a term which designates the nature which is one with consciousness. It is a phase of the ego which has to do with the material universe in its subjective and objective forms. Mark, there is a subjective and objective sphere to both the spiritual and material universe, and, the spirit has to do with both in the sphere of consciousness.

Objective refers to whatever belongs to ethereality or materiality and has to do with planes of inhabitation and manifestation, while subjective refers to spirituality and has to do with expressions of being or consciousness. Human nature is the extreme limit of consciousness, materially conceived or viewed, and is like the mind duplex so to speak, in its workings and character. To illustrate, could you conceive of a mirror that could reflect what is within and without its own reflecting power, you would then have an idea of the power of the mind in general and of human nature in particular, as subjectively and objectively expressed.

Here in the sphere of human nature the soul reaches out for the definition of reality and here it derives, by so doing, the definition of consciousness. It employs all that is potent in clairvoyance and intuition and at the same time shapes the objective by the subjective realization. In plain words, it derives by and through human nature the ability which is

latent in consciousness and is expressed in the office of human nature, to enter deeper and still deeper into the uses and purposes of both clairvoyance and intuition. So that it comes to pass, in the natural evolution of hnman nature, as phrenology will attest, that such as are well developed in it are naturally both highly intuitive and clairvoyant, that is, they can exercise the more occult faculty of perceiving.

The student should be guarded from accepting too broad an interpretation of even this statement, for we do not mean that one who simply acquires by seeing a knowledge of the world is to that degree more perceptive, but we mean that as observation leads to generalization, and as a knowledge of one fact to a synthesis of many facts, so the changes in the mind take place, as the law of human nature is fulfilled. Human nature is a possession and refers to a state of the consciousness. It cannot be acquired by any artificial "learning" or adaptability to environments, but, though latent and dormant in all, it must be evolved by the same law that rules clairvoyance and intuition. Some indeed, may be deficient in it but efficient in clairvoyance and intuition, but this deficiency is due to the fact that human nature has fulfilled its mission and has given place to what is higher and more absolute. This is and will be so as the human race evolves a higher and at the same time a more spiritual consciousness. Nature avoids excesses and utilizes vacuum. She has no use for and need of any superfluity. Whatever form has served its end, that she at once disintegrates and destroys. She adapts herself to the new conditions as spirit outworks the deeper and diviner consciousness. And as the

end as well as tendency of evolution is toward synthesis or unity, from facts to truth, or from experiences or results to law, so she hastens toward one end in all her manifestation and expressions—one apotheosis. All means lead to this end. The end of orgaism is consciousness in the sphere of reality or Divinity. Always, however, does reality dictate and outwork the end through the seemingly variety of forms.

As human nature reaches the sphere of clairvoyance or intuition, it ceases to be potent as such and yields to the sphere of vision and capacity of spirit that it has attained. In other words, it becomes a capacity for seeing and perceiving, subject to a quicker and sublimer grade of vibrations and impressed with a more delicate, refined grade of light. The soul thus realizes psychic vision. Let it not be forgotten that all spirits in the unfoldment of grades and spheres of seeing and perceiving are fundamentally subject to the law of human nature.

It is in no sense true that highly intuitive and clairvoyant natures are such by a special dispensation of Divine Providence. God is no respecter of persons and what is for one is for all and what is possessed or manifest by one can be and is to be manifested by all. The unchanging law of Divinity holds all in its sphere.

The fact is, the races of mankind follow a geometrical ratio of progression, and in this ratio the unknown quantity is really the most known and should be the most understood. Jesus, Socrates, Appolonius, Buddha, Zoroaster, Hermes, all were apparently unknown quantities in the geometrical order of progression, for it was said of them and as a proof of the

saying they were all persecuted and finally martyred: "They came to their own and their own received them not?" Yet they were a known quantity to the seers, to those whose eyes were opened. They were the day star of the new age and generation, by the light of which the civilization of the future should realize the apotheosis.

Indeed, because this is so, the Divinity and eternality of consciousness are assured. Psychic faculties are the inlets to the ocean of spirit which ebbs and flows within the limitations of organism. Each faculty ceases as a faculty when the spirit needs it no longer as an avenue for expression. Thus memory becomes an open book, in which the past, present, an future can be read, when the spirit has outgrown the use of it as defined by the need or prejudice of it. When one does not believe that it is allied thus to consciousness, when it is limited to the earth plane, when it and its office are made a servant of conscience and consciousness, then wonder not that the full potency and radiance of the all-seeing eye are denied.

Herein, lies the mystery of perception, that embodied in and utilized by human nature, it unfolds its power and sphere as human nature serves its end; but its law is the law for all that follows it in the sphere of consciousness.

Perception is the word which designates the faculty of seeing and has to do with realization.

Human nature is the perception specialized, that is, embodied in a source of analysis based on observation. To perceive anything is to utilize human nature. Here the spirit realizes consciousness in the sphere of evolution. Consciousness, as a state of the soul, is as eternal as spirit and is not created by

or for organism or the processes through which the spirit becomes aware of it. But human nature and perception as thus defined, the latter superceding the other in the order of faculties, and the former being a basis of the development and realization of the latter, are very closely affinitized to clairvoyance and intuition. Both are more interior in the sphere of consciousness and both are realized at a certain degree in the state of consciousness. Never is either human nature or perception, in the mind or soul, free of the co-operation of clairvoyance. As all seeing is clairvoyant, so all perceiving is intuitive. However, there are degrees in the realization of both clairvoyance and intuition, and we here refer to this degree. It is one and the same in all. Each soul attains it when it touches it in the mystic circle. As all who travel to the sea board can see the ocean, so all who attain this degree of consciousness behold clairvoyantly and perceive intuitively the ineffable light within them.

Clairvoyance is the clearer seeing as intuition is the clearer perceiving of truth in the objective and subjective realms. They refer to a more lucid and unfolded consciousness of soul. They lay hold of deeper and diviner relations of things. They see the unchanging law making inner as well as outer circles and perceive it, in its operation within, as on matter, within spirit and in the forms and ideas of it.

We have designated intuition Divine or direct Inspiration from the Spirit, in contradistinction to the inspiration of spirits. As clairvoyance is seeing clearer, that is, with a deeper ken or penetration, due to degrees of consciousness, so intuition is perceiving, knowing or understanding, with

a like ken or penetration, due to the same causes. And it is for each to know that consciousness is the door which leads to God, the solvent of all error and evil, the source of all light, power and peace from within its own sphere of being. And beyond this it is for man to realize that this power of seeing and perceiving are possible with all, and that they are possessions of spirit, to be unfolded and utilized. A profound study and analysis of human nature and its office will confirm and affirm what we here teach and will lead to this sphere where a clear definition of things can be had.

Clairvoyance and intuition thus work in mutual reciprocity of sphere and aim, and lead the soul away from matter and the outward rays of light, away from reflections and shadows with all their entanglements, away from the quagmire of materiality into the sphere of spirit, where the Light of God brings the vision and perception into perfect harmony with Divinity.

FOURTH EXPERIMENT.

Can you realize any unfoldment of spirit as thus declared?

LESSON V.

SPIRIT LIMITED IN MATTER.

There is no question but that "matter*" as the word is generically understood means more than "materiality." It is not merely the stuff out of which is woven or fashioned the spirit's form and tabernacle, but it bears a relation, both subtle and occult, to the spirit in the law and purpose of its life and expression. Were it an entity, as some sophists seem to believe, it would at once usurp the sphere and office of spirit, and in it would be found the intelligence that moves and governs the world; on the contrary, it is not the entity, but the form or mode of the entity's being, and as such it is forever subject to the law and limitations of the entity. The so-called elements of matter which are regarded as unchanging and unchangeable, are fixed in their chemical actions and affinities by the same law that manifests spirit, and while matter is limited, spirit, by virtue of the unchanging law, is only relatively limited. There are various degrees of limitation, in the order of expression; the word limitation is not to be given a literal but a spiritual interpretation, and matter in the light of limitation must ever be be referred to spirit. Elements have a spiritual as well as a material sphere of expression and signification, and as the one is related to the other in the integrity of being, so the law of the one is the law of the other.

*From the Latin word "mater" the mother substance from which all forms are created. Theosophy teaches that the Akasha is the essence of life or substance, of which ether is the sublimated form.

Matter as materiality is subject to matter as ethereality, and if it be true, as chemistry alleges, that ether is the universal substance from which, as from a quarry, are mined the elements which compose the outward body of nature, differing from the crude only in the sense of sublimation, being governed by the same law, then the solvent of the body of nature is in ether. But what is ether? Here chemistry is balked. It has no formula, tools or appliances for penetrating the mystery of ether. Its vibrations are more subtile, sublime and spiritual than those of light. Light can pass over and through ether without any apparent friction and without losing one degree of its quantity of force or momentum. It seems to be as a fixed mirror through which life's image can float without ripple or mar. And yet ethers respond to motion and vibrate by the same law that effects activity in all other planes and spheres of chemical or elementary forces. As a medium, it interpenetrates the interstices of all elements and is subject to conditions more inherent in itself and in spirit than in ethereality, one of its forms, or in matter, as materiality, a more basic form or the base of all forms. But we hold that matter in forms of materiality and ethereality, outflow from ether, and ether is the reflexion of entity. It has no existence per se. As time and space, which are alleged to be the properties of spirit, have no existence separable from spirit, as sweetness is a quality of essence, and has no existence in itself, so without reality ether would be unthinkable—it could have no existence. If this be true, then it follows that matter as illustrating ether also illustrates spirit, and in the material as in the spiritual universe can be found the fabric of soul.

This fabric is the soul's wardrobe which belongs to it as much as any of its faculties. Take, for instance, a spirit in its evolution. It first manifests itself in garments which are needful and harmoniously adapted to the state of consciousness which it expresses. Out of this state it weaves, so to speak, the subtile tissues that make up its material habiliments or vesture. These garments are its own, as this composite mass of matter, void and lifeless, so to speak, is its own, and having these elements allotted to it, by the law and integrity of being, the soul, expressing itself through them, in spheres and planes of involution and evolution, in the process toward the attainment of Divinity or apotheosis; it, with its form, according to the degree of consciousness it outworks, becomes gradually refined. The spirit has material as well as spiritual possessions, but not in the literal sense; it has property here as beyond in the skies. It has a right to all that its Divinity gives it, and no more and no less. And the beauty of the soul's apotheosis, in the thought of both the indestructibility and persistency of the material universe, as even the literalists teach, is in the fact of the preservation of its Divinity in all planes and spheres of expression. To possess anything is not to carry it with you in the form in which the possession is made apparent, but to really possess it, is to have it in the sense of the good that it affords and to take the good as a worthy collateral. So when a spirit possesses a body in a material form and forfeits it by death, having outgrown and outlived its use, a collateral of it is restored to it in the form of the etheric or spiritual body.

This spiritual body is the prototype, indeed the harmonial

counterpart, or correspondent in type, of the material body, and this finer body, which the excarnate spirit employs, is no less a possession, is no less the fashion of its personality, is no less a type of what will follow in the evolution of the soul than the earth form. Indeed, what the spirit is to its consciousness in both planes of inhabitation, the body is to the soul. In the first body of the spirit is the idea of the fundamental and ultimate personality. In the first body of the spirit, as in the last, are found the same elements, in different degrees of refinement and luminosity. Organism is the soul's instrumentality and it must be interpreted, spiritually or physically, to be fully appreciated and understood. And this organism of soul inheres in all its forms of it, throughout the sphere of the soul's expression. Nay, more than this, it defines as it establishes the character of the tabernacle that the spirit inhabits. Always is the lower order or form of organism conditioned by organism absolutely, and always in this ratio of planes, one, two, three, and so on; following like spheres of consciousness in the development of the soul, organism reaches the final type.

Elements as ethers in forms, both material and spiritual, belong to the spirit and they are the spirit's property for reaching expression through manifestation. There is no more matter in crude than in fine, as there are no more ethers than souls to utilize them in the celestial life. For every spirit there is so much matter, and this matter is its property, and belongs to it forever. Upon this fact in the the law of soul is established the science of Psychometry. This matter is referable to the soul and to the soul's type of personality, so that

each soul attracts to it its own elements. It never holds in its sphere of Divinity, although it may utilize, elements that belong to other souls. It can only use what the type of personality needs, and we might go so far as to say that every element has its psychic attractions and repulsions. Consciousness is the law of the organization of the form. This being so, the dream of life in matter brings its own interpretation. All elements tend toward psychic centers of attraction and repulsion. Polarity in one element moves toward a like polarity in the soul. Thus nature maintains an inerrant equilibrium and thus the balance is out-stretched in all forms of life. The balance is the symbol of Divinity. It sits enthroned in mathematics which is the formula of the Cosmos. It rules the consciousness in its attractions and repulsions and it ordinates the ratios of planes and spheres. It makes the shadow alternate with sunshine, and in the balance, birth and death weigh expressions of life unendingly; so that the body of the entity may be designated the symbol of the soul's expression, and interprets the sphere of the soul's apotheosis.

The body, is, plainly speaking, the condition of consciousness which is the state of the soul. Here is received and impressed the image, both human and divine. Here in materiality, the soul reaches the light of life, the impulse from Divinity, the inspiration of the God Principle, and here it outworks, in the laboratory of Nature, the personality in the light of the unchanging law. The body as a condition, is and must always and necessarily be, the reflex of the mind, the state of the consciousness of soul. In it in crude form is all that can and will be evolved. It is a photograph of a more interior and divine

negative or image of soul; negative, because and when spiritualized, postive because and when materialized. Yet in the condition as is illustrated by the body is the law of the state of consciousness of soul as is illustrated by the mind.

Thus spirit is limited in matter and every faculty of spirit is thus circumscribed. This being so, it follows that the unfoldment of the spiritual perceptions is limited by this state of the consciousness, and that the body, in organism, leads to this inference. Consciousness is the symbol of the deific vision that knows neither the limitation of time nor space, perceives without seeing and is as the All Seeing eye. And as there is involved in consciousness the need of light, both as materially and spiritually understood, it follows that "knowledge through the senses" and "wisdom through the perceptions" are the inductive and deductive methods of its illumination.

The vision of a mortal is limited by the natural conditions imposed upon it. So, also, is the vision of a spirit excarnate limited and in like manner. Not only is this true, but it follows, that where the vision of a mortal and immortal is limited by the same state of consciousness, all other conditions being equal, both are limited in their spheres of clairvoyance. The spirit cannot transcend the visual ray nor the clairvoyant penetration of a mortal, nor vice versa. But let it not be overlooked that not every such mortal utilizes or expresses to the fullest degree, his clairvoyance. And this may be likewise true of the spirit. But no degree of clairvoyance is denied a mortal, except that which is limited by the expression. As the expression is the all important end to be outwrought, clairvoyance follows its order of development.

All who are clairvoyant illustrate this aim or peculiarity. The wisdom which is a mortal's possession by intuition or inspiration is his as well when communicated by excarnate spirits. As a river cannot rise higher than its source, so consciousness cannot bring a knowledge beyond the perception of the spirit, until that perception is deepened by consciousness. Thus, what is received inspirationally under the guidance of the spirit can be received through intuition or the spiritual perception; and always is the former revelation one with the latter, according to the above principle. Thus, in the realm of cause and effect, a mortal folllows an absolute law, the process of seeing and perceiving being .one in all in harmonial spheres of consciousness.

That some organisms are specially adapted to the extensive exercise of clairvoyance does not, in any sense, disprove what is here affirmed. Mission is the purpose that souls fulfill and it refers to an adaptability to the end for which the person is called or sent.* All have missions adapted to their peculiar sphere and plane of life, which are natural and divine.

As seers or teachers, they are no more divine than common humanity. They, by virtue of their peculiar organism, which reflects a state of consciousness that evokes the office and mission of their work, find their place in life and become an heirophant or Avatar of a new age or a new dispensation. And these sipirits are as likely to be called forth from the hovel as the palace,* provided they are prepared for the mission.

*Even astrology proves this fact. That one who is the most or the best clairvoyant and clairvoyante is the one whose stars indicate and aspect it.

Preparation is the all important qualification or prerequisite.

None who have in them the aspiration for this clairvoyance should while away the hours in idle dreaming, but rationally and systematically unfold the spirit in this direction. No state of mind is fixed unless you fix it, for the expression of each age or cycle is so wonderful, comprehensive and universal that the spirit can be quickened and illuminated beyond all extravagant imagining. If the object of development be to see and perceive, not only by means of mediumship, but through intuition and the right attitude of mind, then success will be the fruition of patient effort. The limitations of nature are placed upon the ignorant and worldly or those who are wise in their own conceit, but the aspiring and trusting spirit, who approaches the light of inspiration, which is the light of clairvoyance, as a child, will not be denied access to the realms within or on high. Into the life of such the light of truth shines, that having eyes they may see and having ears they may hear, and having hearts they may understand what the spirit will declare to them. Aspire and toil for this surpassing light and the dawn of Nirvana will break through the inward window of the soul and bring, in its radiant light, a spiritual and clairvoyant vision both deep and divine, a revelation of symbols and spirit, of forms and reality.

*In Buddha and Christ, extremes of birth met, the one was of noble (blue blood) the other of common (red blood) birth. Both were Messiahs.

FIFTH EXPERIMENT.

Fix your mind on a five-pointed star, and watch it in its kaleidoscope of colors and observe what takes place back of it.

Observe this closely.

In order to do this perfectly and quickly place the star in a black ground and concentrate upon it by deep breathing. This can be done by placing the middle finger of the right hand on the right nostril and closing it and breathing, that is, inhaling and exhaling eighty times, watching all the while the star. Always sit on a plain wooden chair with left hand resting on left knee and feet flat on floor and back erect, not touching back of chair.

LESSON VI.

THE SCIENCE OF OPTICS MATERIALLY AND SPIRITUALLY CONSIDERED.

The science of optics is not only the science of light but of seeing, as these words are both materially and spiritually understood. As the science of light is understood in relation to its phenomena, as its nature and source are still matters of conjecture and speculation, very little credence can or must be attached to the deductions of the natural philosopher. True, his doctrines and inferences are worthy of consideration and should be examined in the light of facts and reason, but no time-honored doctrine, no superstition of science, whether accepted by the generality of men of science or not, should have the precedence over the truth. There is no form of science, in any of the many departments of knowledge, which is not temporal in its inductions, and, hence, which does not imply relations. Forms or systems of truth change as the type of involution becomes a type of evolution. Forms serve the spirit of life and the thought of spirit; and in the progressive scale, a graduated form adapts itself to an unfolding thought, mind and spirit. Thus civilization is the unique illustration and achievement of progressive forms of life and these forms follow and obey the ratio of expressions that the soul fulfills in the life which is manifest in them. Thus, while one form has in it and reveals through it thought adapted to the spirit in its expression, yet it must not be received as a final type of the Logos. It should not become the fixed

standard of inspiration and truth. It should not be regarded as eternal and absolute, but, serving the purpose which it fulfills and the age in which it is manifested it should foreshadow and protypify the successive and imply the preceding forms of thought. There is a relative and an absolute type of thought. The former is the manifestation, the latter is the Logos or the will of God. Toward the fulfillment of the Logos, spirit, by means of unfoldment, in involution and evolution, is tending; this is the meaning of embodiment or incarnation, as it is the aim and signification of all re- embodiment, when a necessity. We do not imply that the science of 1800 B.C. or that of 1900 A.D. is not one in aim and sphere, but we hold that in the thought of the mystic number one, illustrating the totality of all knowledge in its fractions and combinations, all that proceeds from it is subject to it, and that the relative can never be as final as the absolute, or as infallible as truth itself. The evolution which is subject to the law of involution is always less than it, never greater, on the same ground that soul is greater than body, through which it operates. The word greater must here be given not a literal or comparative, but a spiritual definition. Thus, whatever science has revealed or achieved, whatever and however much we may know or perceive of the Logos, or the unchanging law, the Logos or law is greater than our knowledge, and by the fatality of our expression, the limitations of our understanding and perceptions, it dictates and leads us into the higher spheres of its presence. Be it so that science is one forever, because between knowledge and facts there can be no discrepancy, yet the circle shows an infinite relativity or configuration of souls, the degrees in each

circle of expression, both materially and spiritually aspected, making a circle within the greater, the lesser one being subject to the law of the greater, and fulfilling a unity of design and purpose in both, truth ruling at the center of each and balancing all in one uniform and perfect motion or rhythm. Axioms are the postulates of science as materially considered, and in them are found, as upon them are built, the facts of the spirit's correspondences. Whatever science, through the human understanding, has discovered to be, that no age or generation outlives; but the relative is ever taking on and revealing the thought of the absolute, the Logos. Truth is absolute.

Facts may change the plane of their manifestation, but they never change their purpose, which is to manifest truth.

One series of facts may be followed by another series in any department of life, in biology, geology or chemistry, yet each bears an integral relation to the other, in sphere and plane of purpose and manifestation, and the unity of the order, in arithmetical progression, is never destroyed. Ever does it reveal immutable law. Thus, the science of optics will suffer naught through additional revealments, for with facts as its collateral it must establish itself upon what is axiomatic or self-evident.

What, then, if we should teach that the potency of light is in its spirituality and not materiality, and that the eye is not the seat of its recognition as the brain is not the source of its sensation ? What if we should declare that without spirit the light from without would be darkness to the brain? What if, after examining the claims of the materialist, we should affirm what the spirit, through its own light, parallels in materiality,

nay, interblends, by a process beyond the analysis or understanding of man, its rays of light with the corresponding rays of the sun, so that there is a sphere of light formed, in which the soul manifestly exists? What if we should affirm that these spheres are spiral, radiant and transparent, in which consciousness is revealed and unfoldment is outworked from within spirit? What if, at last, we should declare that each soul has its sphere of darknesss and light, through and by which the soul is working out the apotheosis? This is the purpose of this lesson.

The spirit is the absolute source of light, has its own light, which is as many times more radiant and clearer than the sunlight as it is more luminous than its negative, the contrasting darkness. It is deific in luminosity, differing manifestly only in degree. The quality is one. This light is colorless, but is, in the chemistry and media of form, through prisms and the spectrum analysis, of seven colors or three, in four complimentary forms making a uniform octave. These colors are red, yellow* and blue, making the completement of four, orange, green, indigo, violet, and the seven in all. A perfect and proportionate interfusion of the three or the seven will produce the white, more or less pure as the colors and media are pure. As spirit is indefinable in form, so light is in color. None of the seven colors or the three can truly define it. It is capable of refrangibility, but it, in itself, defies analysis.

*Green is alleged by recent science to be a primary color or one of the three primates of which red and blue are the other two. By occulists, yellow, however, will always be the natural tint or mediant between red and black on the objective, and blue and white on the subjective side of the mystic spectrum.

Thought has alike composition and is capable in the spiritual prisms of a like frangibility, so that there are those teachers among us who hold that thought is light. As there is no light without thought and no thought without light, there is some ground for their inferences. We, however, hold that light is a quality of thought but is not thought. It is its atmosphere, potent and radiant as the thought is for good, but quite the reverse if for evil. All thought has its sphere of light and hence its degree of radiation. It interblends with like rays from all psychic centers. It correlates itself by an integrity or law of spheres to thought in all planes, and in uniform degrees of vibration. Material light, so called, is thus affined to spiritual light, with this difference in souls, that the particular ray is to the general what the general is to the particular; in plain words, one soul is to another soul in sphere and plane what one (1) sphere is to one (1) plane of souls. As the sun is the source of material light and spirit is the source of spiritul light, souls live and move and have their being in both by an order and ratio of spheres and planes which are mathematically correlated and exact in both the material and spiritual universe. The outward ray that reaches the sensory responds to the inward ray that correlates itself to it, and when the fusion or union is formed, the sensation of light and thought is apprehended and defined.

Perception follows a deeper light, and while it is subject to the same law, yet it is more interior and mystic in its operations. It works through lenses and apparatus that are so delicate and spiritualized that no adequate conception of them can be formed or a definition or illustration given in the langu-

age of earth. The eye, the organ of vision and sense of sight form the cabinet where the forces, in the laboratory of spirit, are gathered and concentrated and where visions of things are "made up." Here the ego or spirit through the medium of the sense acts as a cabinet chemist, and, connecting the psychic with the material ray of light which enters the pupil of the eye, the outward curtain, through which the light enters, by the principle of expansion or contraction, the pupil becoming contracted when the light is strong, and expanded when weak, forms the necessary image or definition of the object that is conveyed on the outward ray. The retina of the eye is the outer cabinet, a camera obscura, or a darkened chamber where the outward or material rays are married to the spiritual rays from within. This retina or camera obscura is dark, not in the spiritual but the material sense, and for the same purpose that the matrices for physical manifestations are more or or less darkened. The retina thus becomes negative to the positive, as the positive becomes negative to the rays of correlated light.

The womb of life in all forms of organism is constructed on and operated by the same principle. Wherever generation of life forms or thought is to take place, the process is one and the same, the differentiation being in mode or process, not in principle. Darkness is a condition for generation. Life entering forms follows the same law that controls life entering thought spheres. Each spirit is born and reborn in this sense, from plane and sphere to plane and sphere.

Here in the retina, the light of the spirit reaches the rays of light through the eye and from the outward sun, and they are

not absorbed here, but rather they are fashioned into the form that is conveyed by the thought of the ray from within. *The sense or sensory is the medium of translation. Here the form is given its spiritual type, its idea. And the significance of this is in the fact that only those outward forms are sensed that are received. Forms may be seen but not perceived, as we have elsewhere shown. The spirit operates in this way, that the forms or definitions of outward things in the light of thought may be received. Afterward, as the inspiration dictates, as the self is prepared to realize the materiality of the outward rays in the light of their spirituality, the perceptions are used and the ideas become realizations. And when this occurs, Nature will not repeat the phenomena. When one degree of that state of consciousness is attained the soul passes to the next and so on, until that phase of its expression is fulfilled. Then in the loom of soul the pattern makes a shift, the warp and woof silently await the action of the shuttle in

*Three powers or mental functions of spirit are grossly misunderstood and vaguely defined by popular schools of psychology, viz.: Ideality, sublimity and imagination. It will be found by deep meditation that imagination and ideality are very closely related, objectively to reason and memory and subjectively to conscience and intuition; imagination is the seat of the image or form, where art gathers her inspiration and in occultism where matter is first impressed with outer physical appearances or shapes. Ideality is the seat of the idea or Logos where intellect and consciousness derive their causality and polarization through thought. Sublimity is a process of spiritualization and is made the means by which the mind and its contents are purified through the will. How important these functions are to spiritual unfoldment and in relation to the perception, clairvoyance and intuition, can at once be understood.

its forward and backward movements, while the soul receives the rays of light from within and without, which, when sensed and perceived, embody the purpose of the design. Each sense acts in this order and leads to this end. The brain is the central office where all the organs are acting in accord with the law of spirit.

The senses act in perfect harmony with the organs, and as the medium between the brain and sensory each fulfills the office of the spirit, by connecting and translating by means of the system the rays of correlated light. Strangely true is it that in both rays thought is conveyed, and most strangely true is it that an identical thought is revealed.

The mind and brain act in unison with the spirit, and in the circle of these rays of light and thought all sensation as well as all definition of things, so far as the consciousness and perception of the spirit are concerned, are obtained. Thus the outward material ray is a hemisphere, and with the inward, spiritual ray makes a circle or sphere. Any one can become aware of this if he chooses to analyze thought as vision and vision as thought from center to circumference. Errors are made when the connection is not perfect, through disharmonious and incongruous organic and psychic conditions. But the law of truth is also the law of error.

It is here maintained that the real source of light and vision, as of sensation and thought, is in spirit, and that spirit is the source of their definition, perception, demonstration and realization.

Thought is both positive and negative as materially and spiritually viewed. To spirit excarnate it is positive, as to

spirit incarnate it is negative, and vice versa. To the outward mind of spirit, material light is positive while to spirit excarnate it is negative. So in the divine, organic and psychic arrrangement, spirit, in the formation of thought, generates it where the outward light is negatived by the spiritual light, which is positive, and, by such chemistry as is apposite in polarity and plane of operation from material chemistry, being subjective rather than objective, it developes material rays of light and all that is potent in them into the spiritual forms, so that they may be seen or manifested in consciousness. The mind is the field where the spirit reveals its formations or visions of ideas. And sometimes its forms or visions are crude, as the brain, mind and outward media are harmonized with the thought that is to be embodied.

For every spiritual ray of light from psychic realms, or for every thought, there is a material counterpart in the sphere of material light. There are no more rays of material than rays of spiritual light. Thus the unity and integrity of the cosmos are maintained amid a seeming chaos and confusion. All is law, order and harmony, even error and evil fulfilling the law of spirit.

The science of optics has this material and spiritual signification, and it is within the province of science to demonstrate these facts which we have here declared.

SIXTH EXPERIMENT.

If this be true, is it not as easy to see and perceive spiritual things as material, and if so, why then is not clairvoyance the gateway leading to the skies? Allow the spirit to gather up the rays of light which convey the visions celestial; observe and analyze what you perceive. Concentrate on the spirit and shut out from the mind and the eyes the solar rays of light. The mind will become the sphere for the revelation of wondrous scenes and beings from the spirit world.

LESSON VII.

VIBRATIONS: THEIR LAW IN RELATION TO LIGHT AND SIGHT.

There is no question but that the science or law of vibration underlies the whole structure or organism of spirit. Whatever is potent in the universe expresses the action of spirit. Each life is a creature of this law and with its myriad of forms shares its regnancy and operation. This law is one with the unchanging law, to which we so often refer, and is a mode of it.

Vibration is pulsation, movement, momentum, as may be illustrated in the lungs or heart or crudely in the delicate spring of a watch. It is the reiteration of force from one center to another, where action and reaction may be equal or unequal. Vibration presupposes a center, from which it derives its momentum. Each life is such center and while it is not apparent yet it is the cause of all the phenomena of life. There is what may be termed mechanical or dynamic and psychic vibration and the former is under the government of the latter. Vibration is the interpretation of mathematics. It is, in every plane and sphere of manifestation, the exact formula of the unchanging law. It is not senseless or unintelligent motion, but is the effect of cause, as intelligent as it is eternal. The trend of modern science bears happily upon this System of Teaching. The tendency of materialism has been to divorce the dynamic from the psychic or spiritual causality on the ground that spirit is not existent as an entity, and to explain the spiritual life on the ground of natural

causation only. And spirit, became but a nane, an evolution of matter and the product of it, always less and never greater than the elements and forces which evolved it. But the facts of Spritualism, both in the ancient and modern world, and the universal prevalence of the phenomena of clairvoyance, hypnotism, telepathy and magic of all kinds (not legerdemain) have turned the tide of thought to a more radical and opposite statement and interpretation of life.

No one who is at all informed upon the subject denies that the phenomena of matter and force are under the government of law, but there is a various interpretation or definition of law. Scientists of the most ultra sort have been loath to make law and intelligence identical and they have been equally indisposed to externalize law. They have called it a process, a mode of action inherent in and indigenous to matter, and even where it seemed necessary for them to attribute to it at least the inference of wisdom, they have disposed of the difficulty by designating the process "evolution," making this word cover and explain all doubts and answer all difficulties. It is not to be denied but that this last resort is the confession of the weakness of their position and the triumph of the metaphysician. It is the fin de siecle of modern scientific research and it means everything for the Spiritualist. For though the Spiritualist does not confound law with intelligence, he makes law the mode of intelligence and thus is not driven to extreme and erroneous assumptions to account for the facts. We teach that as the unchanging law is the mode of spirit, natural and spiritual law or law that concerns spirit embodied and spirit disembodied, in materiality and ethereality respec-

tively, are some of the phases of its manifestation in the material and spiritual universe.

The law is the same as a unit of measure.

The so-called forces, as electricity and magnetism, are not laws, but conditions of matter, and they exhibit the action of the unchanging law in their respective spheres or planes. It must be remembered that the entity, whatever may be its name, is the source of intelligence, the seat of law, the center of all vibration, and the material forms and phenomena of life act obediently to the vibrations or radiations of the entity as here declared. Should you examine the vibrations of hydrogen or nitrogen, you will find that they are manifestly different (see tables of the vibration of gases) each after its kind, because each element, so called, as a point of motion, depends upon the unchanging law for its vibration, as also it reflects and refracts the force given to it. The sphere of nature may be likened to a body literally circumscribed and permeated by the unchanging law, where every atom or the phenomena of life, even life itself, is the embodiment of the law. Let us not be misunderstood. Law is the mode of intelligence and illustrates it. Conscience and consciousness both obey the unchanging law, but for spirit the law is potent in all planes and spheres of action. The law never changes its purpose. That purpose is fixed and absolute and destinates life in the form. The law as the mode of spirit, and of the much abused words consciousness and conscience, ordains and governs the planes of manifestation and expression. The ascent of life is ever toward the perception and realization of the unchanging law. It has a lesson for each plane and sphere of life and these lead

to higher interpretations and deeper understandings. The integrity of the law is maintained forever and ever. A child is still soul and is still under the government of the unchanging law after it has outgrown or used the lessons of childhood. One sphere or more spheres of consciousness do not exhaust the resources nor fulfill the purpose of this law. The mode may have a variety of spheres of differentiation and yet be uniformly one in purpose and inclination.

Light absolute is one in quality though it has an apparently infinite differentiation. The ray of light is one on the surface of the sun or earth or through the media or prisms of ether. It loses naught of its potency or nature by vibration. Its nature is to vibrate at a uniform rate, always the same mathematically.

This being so, as Nature in her manifestations and expressions of life evidences, we have a key to the solution of the problem of clairvoyance. Light obeys the unchanging law in every plane and sphere of consciousness. Consciousness fixes the radiation or vibrations of light spiritual and material. In exact mathematical numbers the vibration of light, in corresponding planes and spheres of consciousness, cannot here be stated, but suffice it to say that the consciousness through the brain radiates in exact harmony with the outward ray that weds itself to the inward ray through the functions of the spirit. And these rays serve their purpose according to the principle of reflection and refraction.*

The eye and the brain, acting in harmony with the soul

*A table of color vibrations and their psychic significances can be found in the book on "Auras and Colors" by the author.

through the mind and spirit, receive the outward rays, not in their original intensity, but by the process and in the form of radiation and in the psychic as well as the organic apparatus, this interblending of the material and spiritual rays of light is effected. By means of this mystic process, the uniform vibrations of physical light are conformed to the uniform vibrations of spiritual light and all ratios are fixed by the state of the soul which is to be outworked and fulfilled. Angles of declination and inclination play an important part in this process. Thus darkness serves its purpose as a mode of light where the vibrations are the least potent for spirituality but the most potent for materiality.

Evil and error are words which, when philosophically interpreted, are full of meaning and Divinity. Thus we find the lowest order of intelligence and spirituality where the angles of least inclination obtain, and according to the species or flora or any other rational classification, souls follow the same angle of ascension which, in the mystic square, as here in the mystic circle, designates the approach to the Light of the World. Thus mathematics serves soul, while soul follows the unerring science of geometry, and algebra.

We see only what we perceive, in both a material and spiritual sense. The key to seeing is also the key to perceiving. The higher the rate of vibrations the greater will be th spiritual light.

Intense rays of light, as the red, are not as potent as the more electrical, the blue, purple and indigo.

The finer colors are significant of the finer vibrations, the coarser of the crude. Thus the grade of one's consciousness,

which is the light of the soul, is determined by spirituality. The finer and purer the life the closer affinitized one is with the spheres of angels. Spirits and angels live and move and have their being in spheres, which are fixed by the unchanging law. These spheres represent as they illustrate mathematical numbers and uniform ratios of vibrations. The ratio of absolute positive vibration is as the absolute positive sphere of harmony. It is the sphere of the apotheosis. The absolute negative sphere is its antithesis, symbol of night, darkness, death. The two harmonize at a center of polarity, which is the center of radiation and equilibrium. In all planes and spheres, the light and darkness alternate by the sacred sign of Libra, the scales or balance. Libra rules the heart, spiritually, rules in love. Interlinear rays of light form the spectrum of the soul's life and Divinity where it attains access to the holy flame of love, white and pure within the Holy of Holies. By traveling to the East from the West, to the Light from Darkness, to Spirituality from Materiality, to consciousness from birth and rebirth in matter, the soul makes the straight line, symbol of Divinity, of one, of eternity, harmony, God. At every point of the circle of spiritual light, as it blends with the circle of material light, the unchanging law reigns, and through the angles of relation to light the soul attains its state of Divinity and enters the aureole of its own mystic light of love. But the path is one of love to love, by the process designated spirituality.

SEVENTH EXPERIMENT.

Write inspirationally what the spirit gives on the theme "Light and Spirituality."

To prepare conditions for this experiment become very quiet and passive and then concentrate by aspiration upon Divinity. As you receive the light of inspiration perceive the thought which is immanent. Be not baffled by failure but insist upon the success of it by patient, persistent and conscientious effort.

LESSON VIII.

SPIRIT IN RELATION TO TIME AND SPACE. THE SPHERE AND OFFICE OF MATTER.

There is no question but that there is a profound philosophy underlying speculations concerning time and space. We know that these two words, though much abused, hold in them the apparent limit of consciousness. Terminology is not to be received as nor construed to be the formula or statement of consciousness. Literature, like mathematics, has an esoteric as well as an exoteric signification; but words are the vehicles of thought, the clothing of ideas, which no more define thought in its spirituality than a suit of clothes defines man. There is a remote relation between them, but as a shadow cannot define the light which makes it, neither should words be taken as absolute interpretations of the thoughts which they clothe. Words must be given a spiritual and a material definition. More than this, words must be given the exact meaning which the mind that uses them wishes to have conveyed, and as there is, in this respect, a general and particular use, both in the material and spiritual sense, caution should be taken lest the one meaning be confused with the other or lest ambiguity be accepted for perspicuity.

The real masters of form see to it that spirit defines the form, not that the form defines the spirit. This, indeed, is perfect art.

Thus the words time and space, have suffered because of multiform definition, yet they are conspicuous in philosophy

as words that convey a different meaning to different minds. When, for instance, you literalize time and space, you make them co-extensive with matter, and as matter is co-extensive with spirit both give to the words what is implied in the quality of both. Matter is supposed to have three dimensions, length, breadth and thickness while spirit is illimitable by finality or finiteness, words which signify an end to time and space. The confusion at once arises when an attempt is made to use the formula as here set forth. It is then allowed that time and space are illimitable. Yet all this is irreconcilable with the words as materially interpreted. Time is a definite concept, as the Greek word *temno* implies, while space is no less concrete. Yet when applied to matter, they seem to fix the plane of its action, and yet when applied to spirit, they seem to convey an entirely different impression. The cause of this we shall here attempt to explain.

Spirit is fated in spheres of action. These spheres operate in corresponding planes, which are designated by the word matter. Matter as the composition or chemical base of these planes is spirit in a crude form. All elements, as we have elsewhere taught, are spiritual in their affinities, that is, they are repelled by and attracted to psychic polarities or centers. They have no absolute existence. They have no being per se or outside of spirit. They are in fine and in crude one and the same in spirit. Spirit possesses them and they manifest in the material plane through the spectrum or medium of consciousness, not as an entity or a composition of entities, but as the veritable form of the spirit, spirit having in itself the unit or primate of the kaleidoscope of these elements. Thus what-

ever may compose the elements or organism of the body controls its forms. Matter in reality is but a mode of motion, fixed by the unchanging law of spirit. This is why all elements have their uniform attractions and repulsions, as well as their analogous polarities. This is also why you will find on all suns and in their systems the polarity which regulates the centrifugal and centripetal forces, and makes them but an axis on which revolves the orbs and motions of the galaxies.

Thus in a plane or sphere of spirit, say number one (1), a certain grade of vibrations obtains, and in them spirit operates accordingly, displaying its phenomena and revealing its expression, all the alleged elements that play in its mystic kaleidoscope conforming to the polarity of spirit, which centers its axis on uniform polarities of similiars. By similars we mean modes of motion which foreshadow a form of motion, under a higher rate of vibration. Thus hydrogen, oxygen, nitrogen, each and all have their ultimates in spirit. They are prototypes of a type absolute. Thus matter seems to be and is fated in conditions of time and space, both having to do with modes of the motion of spirit. The mystic circle of time and space (whose circumference is everywhere but whose center is nowhere) has been likened to a circle containing 360 degrees, the degrees in space and in time corresponding exactly, the vibration in any sphere or analogous plane covering the circle in uniform time. In other words, it takes so long to go so far in this circle of 360 degrees. One rate of vibration may be slower or more rapid than another, but the polarity of the lower is conditioned by that of the higher and acts in perfect rhythm with it. Over, beneath and through all these spheres

and corresponding planes of vibration one end is subserved. Time and space as relative terms are words which refer to spheres of psychic action and hence to modes of the souls life or being. Chiefly they have to do with materiality and are not recognized in the calendar of spirit. Thought and action expressed in spirituality govern all concepts of eternity and show their spiritual signification in the higher life. No time or space is there in the material sense ; action and its fruition as applied to space by geometry and in time by algebra, implying spiritual expressions, correspondences and affinities. That is, whereas here the spirit is subordinated to the natural, in spirit, the natural is subordinated to the spiritual law. The difference is one of correspondency but not one of opposition. Thus time and space are not literalized but spiritualized, in spirit they are universalized into omnipresence and eternality.

The office of matter is to bring the soul through changes which are incident to time and space, into the apotheosis. Spirit is subordinate to this or that mode, when the soul attains its perfection through it. Never can number one (1) grade of matter hold a soul that is ready for number two (2) grade. And so on through the mathematical series in the mystic scale of being.

By purity of mind consciousness becomes the medium through which the light of spirit will shine and bring its own revelations.

EIGHTH EXPERIMENT.

Do you sense a slow or rapid vibration by holding this name in your hand?

In attempting this experiment place a name written in ink on your brow or in the palm of the left hand and note the sensation. If the person is intense, impulsive, magnetic or electrical, or the reverse, the result will be very apparent. Keen concentration and unruffled receptivity of mind lead to immediate and best results. The same experiment may apply to superscriptions of letters or any articles suffused with personal magnetism. Electrical people impress one with a quick, but magnetic with a slow vibration, intense, ardent, affectionate persons send a warmth or glow over one while their opposites bring a coldness or chill. Judge the vibrations by the feeling. It is inerrant.

LESSON IX.

SPIRIT IN RELATION TO CONTROL: THE USES OF MAGNETISM AND ELECTRICITY.

Hypnotism, the Trance.

Self control in "The System of Philosophy Concerning Divinity" should not be confused with "controls" as popularized by Spiritualists. Control, as we use it, has to do with the will and not with the organism; it is never forced and it refers to choice on the part of the spirit who wishes to avail himself of its benefits. The word control has been very much abused, as much to the detriment of Spiritualism as a factor for enlightenment and civilization as to the detriment of those media or psychics who submitted to it. Among the media, it is the usurpation of the will by another, a dominancy of one will over another for malevolent or benevolent purposes. It is, in short, obsession and not possession. To be self or soul possessed is not to be obsessed. Many, therefore, are obsessed who, could they understand the law of adeptship and control, would not so readily accede to controls. We are not here arguing against or criticising a mode or the method of excarnate spirit communication. We hold that obsession has its uses, but we are inclined to believe that were the dangers of control, as illustrated by obsession, perceived or understood, few indeed would submit their will to its power.

There are spirits who, not yet having arisen above the attractions of earth, and who, entangled in its magnetic waves

of influence, seek through mediumship an avenue of approach to the old and familiar scenes and haunts of pleasure and vice and thus precious years are seemingly wasted by these spirits in thus seeking to live over or outlive the old karma, while the impulse from within the soul for higher universal or impersonal work is temporarily baffled. These unfortunate ones, blinded by their attractions, like ducks that mistake decoys for their own kind, rush into organisms and seek to continue the earth life or find in the sea of materiality, whither the earth attractions draw them, the means to psychic gratification or expiation; whereas, it is literally true that such license on the part of spirit and medium are weapons of offense rather than defense. It is not to be denied that some good is achieved by these spirits, directly and indirectly, nor is it at all to be wondered at that such intervention should be hailed by earth dwellers as a boon; but while this is so and while it follows, yet who would deny that the better course is to be set at naught for it? Who would say that spirit by obsession acquires what can only be received by receptivity to divine ministration and the highest self? It is as if the spirit of an adult should by hypnotism usurp and obsess the will and body of an infant, the better by so doing to correct mistakes made or gather up lessons omitted in the sphere of its infancy. The law is that we shall unfold progressively, not retrogressively, by pushing on and into higher and diviner states of being, not by reacting the scenes of one sphere and plane of existence, or by receiving the lessons which are no longer needful. This obstacle must be removed from the thought of many who enter post-mortem life unprepared, so to speak, for the encampment on the hill-

sides of summer land; who, ignorant of psychic law and its attractions, mistake earth loves for love itself and thus swim out on the magnetic seas that influx the celestial and terrestrial planes to renew life in the body.

Experience in the spirit world has proven that control and its law have a deeper and diviner import than that which is illustrated by commonplace obsession. While obsession is permitted and is necessary as an alternative, while beneficent results follow invasions of spirits of the old haunts of earth, while mediumship which has opened the door for intercommunication of immortals and mortals has served and now serves an admirable and commendable purpose; yet, while all this is true, the law of control serves soul to higher and diviner ends. The original intent of spirits who passed out of the body in returning to earth and earth loves was to live in the atmosphere of their natural attractions, and it became at once the mission as well as arduous task of the more advanced spirits, under the ministrations of angels, to teach them the necessity of withdrawing from earth and winging their flight to more celestial spheres. Nay, more than this, it is the aim of missionary spirits to posit themselves where karma attracts them, and as death cuts asunder the silvery thread which associates and binds the spirit with and to the body there to apply the science of control. Naturally, the spirit, freed of the entanglements of earth, seeks at once the visions celestial and curiosity prompts it to peer into the corridors of heaven and seek for entrance to the more celestial spheres, and upon being denied access to them, and finding that earth loves are more potent than psychic attractions of the celestial order,

it, by the very necessity of its life, recedes from the light of spirit, and, for awhile at least, entertains the desire to be once again with the loved ones of earth. The potency of this love, which is an intense attraction, lures it earthward, and down the pathway of earth attractions it descends until once more it identifies itself with the circle of earth. Its pursuit is for the gateway of mediumship that leads to actuality of earth attractions and consciousness, and as such pursuit is a very difficult and weary one, and fraught with untold disappointments, sorrow and dangers, a spirit in search of this golden fleece, like Jason of Greek mythology, can come to but one conclusion and one end. And so it is. The gateway found and opened, the spirit is for years kept in the atmosphere of earth, without the sweet consolation of superior souls who shed their glory upon it, chilled by the cold atmosphere of earth or only gladdened when a familiar face smiles upon it or a word or message is exchanged at the curtain of a cabinet or through the diversified channels of mediumship. Years are spent in such action, which may well be likened to, if not called, an adventure.

The question at once arises, could not this same communication be effected after the manner of science rather than ignorance, after the manner of those guardian spirits or masters who have learned the law of control and seek to teach it without money and price to all the newly born into the spirit world; and, if so, should not spirits who now roam the earth, seeking to obsess as well as obsessing mortals, be benefitted thereby? Would not mortals learn a lesson by the discovery and teaching?

The law of control has then a material and spiritual side and signification, the latter ruling and dictating the sphere of the former. Thus, to rightly control mind, you really control organism, as when the will is directed by the purpose of the unchanging law, the appetites, passions and desires bend to the decree of the will. To obsess or control organism, as is illustrated in Spiritualism, is to apply the law materially, but to inspire the will by fulfilling the real purpose of the law, is not to disposses any mortal or spirit of its will, mind or body or its prerogatives by usurping its sphere and plane of being.

The real signification of control is inspiration, teaching, guidance, not usurpation or obsession, and while obsession in the sphere of control may be said to be and is fundamental to the end of control, control as it should be applied, is spiritual rather than material.

Ample provision is made in the desideratum of Nature's law for so-called "lost opportunities." And as there are and can be no lost opportunities, each sphere and plane of life serving the soul exactly in mathematical order, there is no need of spirits returning to earth to be re-embodied by means of control, or to seek through mediumship to live again through another's organism. A dire and baleful effect is produced upon humanity by so doing.

The object of mediumship, as we perceive it, is for such action as will make the ignorant aware of the consciousness of spirit and nourish the earth and its denizens with the light of the skies; but when such purpose is perverted or ignored, and when mediumship affords spirits the means for the untold sins of life, spirits becoming vampires, sapping the vital forces

from the mediums for self-gratification, as is often the case, this teaching and the value of it will at once be perceived. Therefore we urge the higher spiritual aspect and spiritualizing uses of control.

Control then, is the means by which spirits in or out of the body effect through the will, hypnotism and suggestion, an identity of action—psychic, mental and organic—with their own. It has two special forms, and it has, as we have elsewhere stated, two particular phases.

Its phases are material and spiritual, that of inspiration, as in mental illlumination of seers and the inspired media, and that of the trance, where the mind of the medium is set at naught by hypnotism.

Its forms are dependent and independent.

The dependent is the automatic, where the personality of the medium is displaced or in a sense merged into, if not absorbed by that of the controlling intelligence.

The trance is the dependent or automatic phase and form.

The inspirational is the independent form and phase.

To induce the automatic form of control a preponderance or magnetism is used, and you will find that all magnetists or hypnotists are batteries for this force. To induce the independent or inspirational form of control, electricity is used, that is, in preponderancy, and you will find that all inspired media or seers have the electrical constitution, they speak and see with their eyes open and are conscious of what is said. Not only is this true, but the law holds good throughout the sphere and plane of mediumship.

All mediums for physical or material forms of the spirit

manifestations are batteries for the magnetic force, that is, they supply an organism sufficiently negatived by electricity and positived by magnetism to establish a polarity for the use of the latter, which is the condition of matter as electricity is the condition of spirit.

All mediums for mental forms of spirit manifestations are batteries for the electrical force, that is, they supply an organism that is sufficiently negatived by magnetism and positived by electricity to establish a polarity for the use of the latter, which is the condition of spirit, as the former is the condition of matter. Hence the phenomena of the medium, through magnetism and electricity, of the material and spiritual form. All mediums are both magnetic and electrical, the physical having a preponderance of the former, while the mental having the preponderance of the latter.

It will at once be seen that the automatic phase, both among the physical and mental media, is induced largely through the use of magnetism, while the independent, that of inspiration, or illumination, is induced by the use of electricity.*

*The question of the conditions and forces which make up the outer nervo-psychic envelope of sensitives, mediums and somnambules through whom supernatural phenomena have occurred is still a mooted one. Media for physical phenomena are supposed to be batteries for the magnetic and media for mental phenomena are supposed to be batteries for the electrical forces or conditions. Whatever electricity or magnetism may be found to be in the last analysis both are products of one and the same spirit, dually polarized. The magnetic has to do with phenomena or the physical, objective attributes and forms while the electrical has to do with noumena or the mental, subjective (not spiritual) modes of action or thought. The one is

Automatic writers are those whose beings are harmoniously polarized by the magnetic and electrical forces; so with trance speakers. Those who have produced through their organism both inspiration and the material phenomena, each class successful in its phase, are mediums whose organisms respond as readily to the magnetic as to the electrical vibrations, and could be put into the trance, if the operating spirit intelligences so desired. Such represent the shoots of the new order of mediums; they are the illustrations of the new dispensation of Spiritualism.

Hypnotism and the trance are cause and effect; that is, one leads to the other through the potency of the will. Concentration is the key that solves the mystery. Hypnotism is the prerogative of spirit. The mother that soothes the babe into sleep on her bosom is obeying the law that closes at night the eyes of the World. And creation is as surely hypnotized, when at the hour appointed for the earth to recede into dark-

the finer or higher expression of the other as levitation is a higher expression of gravitation. All growth is arrested where the electrical force is in the ascendant or where it predominates as cold. Cold is electrical, heat is magnetic, one is symbolized by blue, the other by red. The relation of the will to either expression is apparent when one understands the science of neurology and ontology—or practises adeptship. As media (Daniel Home in "Incidents in My Life") can take up red hot coals in their hands and neither feel nor receive any burns; as adepts can walk on burning red hot cinders and be insensate and not harmed as fakers also prove by exhibitions in India; so the will changes the polarity of heat into that of cold or vice versa. The supremacy of the will over nature makes one an adept. Ether in the form of etheriality is not subject to polarity and therefore cannot be either electricity or magnetism.

L. of C.

ness, although it is unconscious of the process and to the action born, as when an expert hypnotist induces it by artifical or psychic means.

The trance is a form of sleep. Sleep is the only natural trance that is known; all other forms, either the automatic or independent in mediumship, are forms of consciousness. Sleep proves but never disproves consciousness as by dreams, and the trance reveals its own absence of a form of consciousness. There cannot be dreams or knowledge where consciousness is not. The highest form of trance in mediumship is the one where consciousness is most aware of the interior illumination; such is the apotheosis of trance. It is the perfection of control because the perfection of possession. It is the state of soul where the will of the Divine is most fully and clearly perceived and realized. It is conformity to the Law of Uniformity in all. It is the culmination and illustration of the deific principle illustrated by the seer of Nazareth, "I am in the Father and the Father in me, the work that I do I do not of myself." It is co-operative and reciprocal and becomes the medium of the will of God. This can be attained, not by obsession, not by control, as is shown in the phenomena of catalepsy, but by the at-onement of spirit with the Spirit of the Universe. To unfold this ideal of control it is necessary to become the master, to realize the eternal self, to order both thought and action from the center of spirit and for the general good; in short, to practise heirophancy and adeptship and for purely altruistic and divine ends.

NINTH EXPERIMENT.

Will to aspire to the highest sphere within spirit and perceive how omnipotent the will is. Omnipotence is God's attribute and the dowry to each soul. Note the results of this experiment. Enter into the silence of spirit.

LESSON X.

COLOR: ITS DEFINITION AND MEANING.

There is no more fascinating study in nature than that of color. Color lies at the foundation of the natural world. Life swims in it. Whatever science may teach concerning color adds to the interest already aroused in the subject. Color itself seems to be the atmosphere or form of all things. It is not the atmosphere of anything, however, but so wholly or completely does it transfuse life, that, like the atmosphere, it seems to be a universal medium. Color is not an entity. Both light and sound are forms of motion. Color, like both light and sound, is a manifestation of motion. Pure thought and pure motion is colorless. Color suggests an agent and medium of communication. Between black and white in the relative and absolute form there is no radical difference. The distinction is in the circle of materiality and spirituality. In form, as in essence, color bears and interprets a reciprocal relation. Black in materiality refers to dark (evil) in spirituality, and in the soul or in psychic attractions lies the mystery of one color and all colors. Pure thought, or thought perfect, is colorless, as is likewise that thought which generates black in materiality and spirituality.

Every impure or black thought has its "mate" in spirit and its correspondency. Thoughts, as personalities or souls, pass through the same mode of development from black to white, from effect to cause, from birth in matter to the apotheosis or Divinity. But do not understand us as teaching

that thoughts are either entities or the form of entities as things. Thought is the substance of the soul as matter may be likened to the substance of spirit or drops of water may be likened to the substance of the ocean.

Thought, in sphere of expression, reveals the soul's approach or ascent to Divinity, it designates the degree of attainment in the circle of the grand man. Thought illustrates soul in spheres and planes of expression and manifestation and by color reveals the sphere. Thus, with the three primary colors, derived from one perfect motion, blending by polarity into the black and white, the negative and positive form, the red, the blue and the yellow, or the green, we have the four complementary colors or the seven derivatives. The octave is one in seven, one in two, and three in four, through a series of one, two, three, four and seven expressions. Thus, with the pure white as the basis of Divinity, and black as its manifestation, we have the red, the blood, symbolizing the heart and love, and blue, symbolizing the brain or intellect, and the yellow, symbolizing the intuition or light of the spirit which is evolved through the psychic ray from within in marriage with the solar ray from without. The yellow is regarded as the result of the white, both materially and spiritually, polarized by an equal degree of red and blue. And so with all the intermediary hues are shades of white in parts of blue and red, under the influence of the ray of light from without. Yellow itself is a form of white under the vibration of red, but blue and red have a more occult inclination and analysis.

The blue and the red refer to the spirit embodied and polarized in matter; and as such they illustrate electrical and

magnetic forces in equal parts, one (1) shade of blue corresponding to one (1) shade of red in results of yellow in aspect to white; and ever is this scale the formula of interpretation, because color obeys as it illustrates and embodies, the law of rhythm.

White is the solvent and basis of all electrical and magnetic combinations.

Black is negative and stands in occultism for matter or materiality, and in spiritual science for ignorance, evil, earthliness, the alleged sinister forces and crude elements of Nature. White is positive, and in occultism stands for spirit or spirituality, and in spiritual science for wisdom, good, heavenliness. Thus the day is in eternal contrast to the night, and forces of the one, which are electrical, ever act in maximum power against and with the magnetic forces of the darkness or night. Electricity is positive while magnetism is negative in the problem of the soul.

The soul or spirit is positive to matter and the astral vibrations, and has in it the law of sovereignty.

Matter is ever negative to spirit, as black is to white or night is to day.

At a time in the solar year in the calendar of earth when the relation between day and night, between the electrical and magnetic forces, is fixed by a perfect polarity, these seemingly antagonistic forces play in perfect unity. Then is the hour for spirit communion and receptivity. At all other times, in concentration and centralization, the psyche must exercise a more potent will force to set at naught the outward electrical vibration in aspect to the spirit's negativeness, against which

it operates. This is not for a malific end or purpose, but to serve psyche or soul. Color reveals the polarity of these two forces in aspect to soul.

Spirit establishes by the inherent law of affinity the polarity between electrical and magnetic vibrations, which designate the white and black, the positive and negative forms of psyche in expression and manifestation. Thus, as electricity and magnetism are modes of motion, fixed by the unchanging Law within the soul, they, through the operation of spirit, give the kaleidoscope of colors, which are so beautiful to sense or behold. And as in number one (1) sphere and plane, the white of the spirit, in yellow expresses itself through red and blue, the psychic lenses or spectrum of mind and body, we have the chemistry of all colors, the seven and three, the two and one, in the myriad of interblendings.

Each shade expresses a thought as each thought is an interpretation of psyche.

At the center of mind and heart, through the white in blue, and the white in red, we have a result in yellow, and the spirit, as well as its aura, shines in the colors of its own expression. More than this, could the chemistry of material colors be penetrated or known, it would be found, not only that each shade corresponds to a degree in the ray of white or the mystic circle of psyche, that each color, whatever may be its form or wherever it may be found, illustrates a certain number of mathematical vibrations, exact and uniform in harmonial and reciprocal spheres and planes of expression and manifestation, but that at the center of heart, which is ruled through the mind, and at the center of the mind, which is ruled through

the heart, love, the Divine Principle of Psyche, establishes the absolute polarity. So that all color finds its basis and interpretation in this absolute polarity. Affinity is the law by which this polarity is maintained. Life is, by this polarity, reaching the apotheosis in love; and each sphere, radiating a color, fixed by this polarity, in the earth or in any other planet, marks the psychic unfoldment.

At once it can be seen that if any shade of red, blue or yellow, black or white, purple or green, be the hue or the radiation of the aura, the soul is allied by electrical and magnetic polarization with all forms that radiate them. So that souls have their correspondency in minerals, in the flora, in the fauna of nature. They have, in short, their psychic attractions, so far as color is concerned, to fire, earth, water, air, for was it not said by the Pythagoreans and mystics of Egypt and Asia that earth is red, water blue, fire white and air yellow, and in them is not the soul prefigured and foreshadowed? And thus, the ascent of psyche by spirituality is made.

The white light of love, operating on mind and heart, in a positive and negative polarity of the red and blue, of magnetism and electricity, evoking by a myriad of combinations of color, the angel of the skies. And ever from black, the night of birth, psyche, rises in the lap of earth, which is the red, and above the blue, the water, by the sun the yellow, until by death and regeneration the veil of matter is destroyed and the veil of spirituality, analagous in color is given, fire, not water, white, at last purifying psyche from all black; love, conquering evil, her negative, through the potency of the Divine.

TENTH EXPERIMENT.

Read clairvoyantly the color of anyone's mental and spiritual aura. What color does the spirituality make?

In making this experiment attention should be given to color waves which pass before the clairvoyant vision. Sometimes this vision is sensed rather than perceived, and is shown in symbols which must be interpreted. Note that coarse colors give disagreeable sensations, while fine and delicate tints impress one happily. Note also that the dominating color is the one which manifests the spiritual state, while the colors which are absorbed or occult furnish the background for definition and interpretation.

LESSON XI.

CLAIRVOYANCE AND CONSCIOUSNESS IN RELATION TO SPIRITUAL PERCEPTION.

Whatever may be the illumination or penetration of clairvoyance, and whatever may be the state or unfoldment of consciousness that the spiritual perception uses and foreshadows. The spiritual perception is the "reason" of the (spiritual) consciousness and by reason we do not refer to cause or source but to law. As the mind has reason, so the spirit in its interior operations has reason. In other words reason is to mind what the spiritual perception is to the spiritual consciousness. Intuition and tuition refer to spheres of knowledge, the latter to knowledge acquired through the senses and the former realized through divine inspiration. In psychology, reason is closely affinitized to intuition, and so is it, and so should it be, in all spheres of consciousness. Reason may well be called the exterior or posterior guide of spirit, for it is by reason that spirit unfolds. Intuition is higher in its sphere; it has to do with consciousness in the enfolded, unfolding and unfolded spiritual states; it is ever adjudged by reason before it is made the mode or rule of action, occult as the decision may be, yet it is focused through reason and reaches the mind or outward consciousness in this wise. You may walk by reason in both the outward and inward sense, but never do you walk by either one alone. Always do they interact, and when they harmoniously interact in a perfect polarity, then there is perfect spiritual development.

The spiritual perception as the "reason" of the spiritual consciousness has to do with clairvoyance and consciousness, not in the outward but the inward sense. In the mind and all that relates consciousness to it, reason is regnant, and it is through reason that both tuition and intuition are extended. As long as reason balks the way to progress and unfoldment in the interior sense, it no longer waits upon intuition and has become habituated to one mode of action or thought; in other words, it seeks for conformity in uniformity by conforming variety to a segregated form of unity. One word will explain reason in this aspect, and it is prejudice. Prejudice is reason subsidized. Reason should in the natural and spiritual sense be free to act according to evidence or facts. But where it is conformity in its action, it is disarmed of its power and prerogative and is a terrible engine for evil. Where reason is open to or receptive of divine inspiration and acts harmoniously with conscience and perception in the light of both tuition and intuition, we have a sphere of consciousness, beautiful to behold and more beautiful to realize.

It has been said that reason is a more potent guide to knowledge than intuition but the statement is not wholly true. Each can and does guide, but together they are absolute. On may be guided by reason, witness the scientist and experimentalist, or by intuition, witness the mathematician, musical composer, artist, seer; or by both; and in each case excellent and beneficent results are attained. But the absolute test of power and being is in the latter case, where, as is illustrated by the adept, the field of vision and action becomes the whole sphere of consciousness, where reason through intuition and

intuition through reason, is utilized, and humanity thus attains the ideal or spiritual state. Thus, both clairvoyance and consciousness should wait upon both reason and intuition in this twofold sense, and for reasons which we shall now specify.

Firstly, that a line of demarcation should be drawn between that which belongs to the sphere of mind in the realm of intuition, and that which belongs to the mind in the realm of intuition.

Secondly, that one may discern that which is the natural seeing and natural perceiving, and that which is spiritual seeing and spiritual perceiving.

Thirdly, that one may know that which is from intuition and tuition in the sphere of telepathy and divine inspiration.

Fourthly, that one may perceive impressions, clairvoyantly received, through the action of the perception on finer ethers in concentration on spirit and spiritual things, and that which is the actual impression of an operating spirit intelligence.

Thus, by such analysis, one will have acquired a facility for scientific methods and spiritual penetration far beyond the most ardent dreams, and besides, one will have attained the rapport of seers, seeing and perceiving in the sphere of clairvoyance and consciousness whether in the body or out of it.

ELEVENTH EXPERIMENT.

As a test we offer this experiment: Make comparisons of the specifications here enumerated and observe the sources and methods of reason and intuition.

LESSON XII.

HOW THE SENSITIVE IS UNFOLDED IN CLAIRVOYANCE. THE SPIRIT'S LABORATORY.

This theme is one of the most interesting as well as the most helpful in the entire program of Teachings. First, because it reveals the modus operandi of necromancy and heirophancy; and, secondly, because the law of adeptship is made practical and operative.

The mystery of the law of psychic and medial expression is in the fact that spirit is occult. Were spirit and its nature known, the law of its manifestation and expression would not be involved in mystery; rather, all of its processes would be both open and simple.

Viewing Nature from the spiritual plane of vision and operation, the spirit presents a most varied spectacle. It is as if Nature were a vast loom, in which the warp and woof were the life forces, on, through and in which psyche, the soul, by threads of light, so delicate and attenuated that no spectrum of earth could reveal them, weaves the manifestation of form. And so exact is the form as a representation of the idea of psyche, that, unless counteracting agencies mar the perfection of it, it is a copy of the psyche, so far as matter is able to embody spirit or the ideas of spirit. This, however, is most beautifully accomplished in the loom of Nature. Few flaws in her handiwork can be found. The chalice of the lily or rose is immaculate in conception and of spotless purity. No thread fails to carry out the original purpose of the master

mind. From the cloister of the spirit where its white light shines in pristine purity, to the shell where it glows in the form of matter, the integrity of the design is intact, and therefore faultless. Could one perceive this by observing Nature in her own laboratory or workshop, one could form an idea of the operation of the spirit in the development of medial powers in sensitives and mediums. Nature is capable of developing the sensitive by a process, which, though slow in its action, is sure in its results; but spirit excarnate, under wise guidance, can assist nature; that is, while neither increasing nor decreasing her balance of power, it can arrange conditions for her results.

Let it not be forgotten that the science of medial expression is not contrary to but in harmony with Nature's law, and that it affords spirits the key to the end which she foreshadows. Thus, when a sensitive, by Nature's law, through experience and education, is ready for the office of adeptship to blossom forth into the practical work of a seer, sensitive or master, and thus discharge the duty which such an one may owe to Divinity, the necessary conditions for such an one's birth and work, are formed. The kindred souls, those that are affinitized to the person, and who have been, by a wise Providence, held within the sphere of such an one's attractions, perceive that the hour of deliverance is approaching, and great care is taken that such an one receives the best and finest thought waves and ethereal forces for the new birth or phase of work. The immediate time is the most serious and important, for then is it the duty of the masters on the immortal side of life to see to it that the physical frame or organism is adapted to

the changes which are being inwrought. It is as if the person or his body were being readjusted or alchemized. Yet readjustment, in this respect, is not to be confused with Nature's purpose and law; for whatever may be the end or object of adeptship, Nature invariably amplifies and perfects it through her causation. What we mean by readjustment of the organism is the adaptation of form and function to the end which the natural life and world subserve. In the natural world organism deals with what is external to spirit, serving the spirit through it rather than through the spiritual body. The outward or material form responds to the physical needs of the spirit and this is why the spirit is "naturalized," or embodied. The whole system of the senses and faculites, comprehended by human nature, is called into existence through the embodiment of the soul. Free of the plane of matter the soul needs no material form and no apparatus for reaching a material form, such as the nervous system or the sense system, but inasmuch as the sense realm is the reflex of the psychic, and could have no manifestation were it not for the correspondencies in the soul, the need of them becomes at once apparent.

The order in the spiritual world is the supersentient in the natural world. Spirit incarnate acts outwardly and spirit excarnate inwardly through mathematically arranged functional correspondencies. In the normal man the brain and mind are so polarized as to balance the subtler and finer psychic functions and forces of the spirit. But in the readjustment, the sensitive's organism is depolarized materially, so as to be capable of reflecting all that is possible

within the spirit. This relationship is only possible with one whose natural organic sensitiveness responds to either order of vibrations.

Spirit acts normally when it functions objectively and subjectively without loss of consciousness or sovereignity. The organism and mind of the sensitive are so adapted to the psychic and spiritual condition that its thoughts need but be reflected in the mind of the sensitive, (as the control is affected by the will of the spirit), to be vibrated through the harmonial planes and spheres of psychic, mental and organic spectra, and received in whatever form is designed. Sensitiveness is a state of mental receptivity as well as organic readjustment to psychic planes of impressibility. The organism, being subject to the law of matter, which is also the law of spirit, is thus interacted upon, and the most perfect concentration of mind is necessary, where the organism is not responsive to the will of the excarnate intelligence, or even where it is in perfect accord, so that no mar or jar may occur in the translation of the idea.

Very few, indeed, even of the media, understand the delicacy of the relation, and thus errors are transmitted to the material plane and form a large percentage of the pabulum sent to hungry mortals by operating spirits, which, were the concentration perfect, or the receptivity and impressibility absolute, could altogether be avoided.

Adeptship is but another name for the ability of spirit to reflect that which is given from the subjective, interior, spiritual sphere of Divinity. It enables an excarnate spirit to manifest the supernormal order of spirit in the form.

The sensitive thus prepared for his work becomes mercurial, a perfect mirror. Where there is disharmony or pride, selfishness or vice to contend with, not only will the manifestations be impaired and distorted, if not dispersed, but the development will be retarded and violent. There is divinity in adeptship. The spiritual has much to do with it. It obeys a will as eternal and immutable as God. From self-control to spirituality is but a step, but is it the necessary step to adeptship, to omnipotence.

The descent of the spiritual light of illumination from Divinity is a wonderful event to the spirit and it means much for the truth. In the spirit of man, where this birth or development is realized, the process and travail are so delicate and refined that it often escapes notice; but when the light reaches and hence radiates within the form, in the sublimation and etherialization of the particles of matter, and when the repolarization, in the spiritual sense, of the nerve centers takes place inversely to their normal action, as when the birth throes act on the pshyical form, then there is more or less pain. Then is it that adeptship is reaching its normal and singular action. Normal death hints at this. Death by disease is abnormal.

To effect this development is to let spirit take its course. All development must be realized by the spirit's formula. Galvanic and hypnotic forces may effect an apparent growth, but the process of incubation in occultism is not the best means to the one end of being. Hypnotism is a helpful but dangerous expedient. Adeptship is spiritual mastery.

When the masters who are ever alert for the chosen ones, be-

hold such as are about to blossom into medial unfoldment, certain teachers, divinely appointed for their work and qualified for their sphere of inspiration, select out of other affinitized spirits those who are consecrated to the office of adeptship and heirophancy and who, by the elements and forces which they are able to give to the sensitive by means of an interpsychic harmony, afford a sure and permanent basis of mutual action. Where this guidance is not affected, a sensitive is subject, by a variable polarity of attractions and repulsions, to all kinds of influences, in and out of the body (here is where demonology obtrudes), but where harmony of spirit and organism through love obtains, where normal equilibrium is attained by spirituality or through self control, there the interaction is perfect, the results inerrant. The sensitive's brain as a terrestrial and celestial magnet, becomes a receiver, while spirits in concentration, acting uniformly in thought upon the poles of the sensitive's brain through the solar plexus, show their power through diversified psychic phenomena. And through this means, the phenomena, in the material and mental realm, are produced.

To effect this polarity is the object of development; and when the physical and mental vibrations correspond to the psychic vibrations, and all harmonize with the inspirations of the spirits in the concentration of their forces and batteries, then a sensitive is ready for work. He is a psychic.

There is this to be said concerning the law that relates spirits to the media as guides or messengers. There is no selection, as is commonly anticipated or understood among mortals, unless the selection be understood to be the pre-

ordained arrangements of nature, fulfilling the karma of the soul. Guides, like atoms, have their attractions. They stand for and embody certain principles, and are as much within the influence of a sensitive to whom they are attracted as the gas designated oxygen is within the ethers of earth. There is cause and reason for all such attractions. Each soul has its natural polarity. The attractions and repulsions of souls are natural. All are not drawn to the same souls nor to the same plane of life and love. Thought which is the universal solvent reveals the karma or action of souls in their relations to each other. And as each soul finds its own centre of life in the negative and positive relation of evil and good, so each sensitive in the psychic sphere obeys the law which enspheres its beloved angels. And as is the degree of the circle of the expression and collateral environments, so the psychic attractions. All great souls, on the excarnate side of life, reach to their own through the ramified and various planes and spheres of spirit, and thus the triangle, the double triangle, or the square and the circle, illustrate how, from evil to good aspects, from one point to two and from two to one, three lines measure the square of materiality and the circle of spirituality, all souls on all planets responding to the law which draws each and all to one divine center of life, light and love.

TWELFTH EXPERIMENT.

Make a clairvoyant reading. In making this experiment, use the following formula. Note the impressions and visions which impinge upon the mind as you touch or enter into communication with the person or thing.

FORMULA.

1. Describe the person or thing; the person as to character, temperament and personality; the thing as to size, nature, material.

2. Describe the past, present and future.

3. As to person: Adaptation in life, mental and business endowments. As to thing: Location, migrations, uses.

4. As to person: Travel, sickness, changes, accidents, deaths. As to thing: History.

5. As to person: Who are friends or enemies and who are apt to be friends or enemies? As to thing: Its effect on life.

6. Describe the spirits that you see in and out of the body as to appearance. State names, ages, conditions. What message is given? As to thing: What scenes and visions are evoked?

7. General remarks.

LESSON XIII.

The Higher Aspects of Clairvoyance.

All functions and powers of the spirit may be abused, that is, not used as the unchanging law designed. They may be subsidized for purposes which are temporal and not employed for ends which are divine. We here speak of the psychic powers and of adeptship in contradistinction to talents or genius. Therefore the sensitive should remember that whatever may be his phases of adeptship, he will be held accountable for and the good that he attains will be determined by the consecration of these powers to their divine end. The honest fortune-teller, palmist, card reader, clairvoyant, are doing a work in a sense helpful to humanity, but, ignorant of the import of the science to which they owe their livelihood, they pervert, either unknowingly or knowingly its sacred aims, and while vitiating public opinion, at the same time undermine the foundation of faith in the genuine manifestations and inspirations of the spirit. Much more should be said upon this all important feature of the subject than would at first seem feasible, and yet the cause of truth will defend itself by its own work against the enemies outside of or within its own household.

The sensitive seeking clairvoyant development is too apt to be affected by the material uses to which clairvoyance can be put, and the practical ends to be attained thereby, than by the interior and spiritual blessings which follow a perfect consecration of one's powers to divine ends. Each one seems

to be seeking for manifestations, to see something or somewhat, rather than to perceive the subjective or causal sphere of the operations of the spirit and the extended range of forces and principles which make up the sphere of the soul's life and Divinity. It is not to be deplored that this is so, nor is such seeking to be depreciated, but it is strange that all should not unfold a clairvoyance in the sphere of which the light and law of the spirit could be perceived and realized. The spirit manifestations on the objective planes and the spiritual manifestations in the subjective spheres have a purpose, and that purpose is in the formal way to reveal the expression and consciousness of the soul; not to hold one to a fixed kaleidoscope of phenomena and noumena, simply as an object of curiosity or pleasure, but to impress upon each one through them the sense of duty. Hence there is a line of demarcation to be drawn between a medium who literalizes or materializes spiritual things, and cares naught for or refuses to be led into the higher Teachings of the spirit, and one who, while recognizing the sphere of mediumship, yet consecrates all mediumship to Divinity; shows by teaching, behavior, works and realization that matter is the vessel into which the spirit pours its oil, by the light of which mankind may open up the interior psychic realms, place the mind upon heavenly things and ensphere Divinity.

To be able to see clairvoyantly and give trance or independent tests of spirit presences is well in its place but such work is altogether auxiliary to the work and office of the spirit.

Clairvoyance in its higher aspect is divination through a consciousness illumined and unfolded by spirituality.

Spirituality without or with adeptship is the key to psychic realization.

Adeptship by a mastery of the mental and physical powers of the soul proves objectively one's Divinity; spirituality makes this an experience and a realization.

There are sensitives who are both unregenerate and material; that is, they have not yet been "born of the spirit," baptized with its own fire of inspiration. To those who, like Nicodemus, seek to understand the esoteric significance of the exoteric fact of birth, Jesus points not to the phenomena of embodiments through the generative processes of Nature, but to the awakening of the spirit as out of a sleep into a consciousness of the spiritual life and being. And this awakening is attained through spirituality and leads to consecration.

There is no question but that the mission of modern Spiritualism is to place both spirit and mediumship where their use and purpose will be perceived, and where mediums as well as their disciples will have no other propaganda than the inspirations of truth. When this shall have been attained, jealousy, envy, spite, selfishness among the media and workers will have ceased, and the world will reap the peaceful benefits of a spotless and consecrated representation of the forces of heaven. This is the higher aspect of clairvoyance and the uses to which spiritual power should be put.

There is, however, an aspect to clairvoyance as a factor of consciousness which must now be mentioned, and which, if fully understood, will lead to benefits to sensitives and all who are interested in psychic development. If clairvoyance has material advantages, surely there are spiritual which

have not yet been realized. If clairvoyance enables one to see spirits in and out of the body, time and space being no barriers, surely it also enables one to perceive the height, depth and breadth of the sphere of the spirit. And this is the important aspect to which we wish to call attention, for two reasons: First, that one may be divinely human in the uses to which he puts conscience, will, faculties, functions and prerogatives; secondly, that he may know his sphere and mission in the world. That clairvoyance can procure one these benefits is evidenced by the facts which it affords of divination. The consciousness, symbol of the All Seeing Eye, is free to perceive the wisdom of God. In it God is revealed, but the revelation depends altogether upon the grade of one's spirituality. As spirituality deepens, the soul unfolds and the sphere of spiritual light expands, and in due time the spirit realizes God. To understand the object of life is not to remove from one planet to another, nor to force the apotheosis by magic, if that could be done, but it is to know one's self. And who knows himself best but the person who unswervingly and tenaciously banks on God, and despite the evil and ignorance of infidel and atheist, enters the silence where God is, becomes pure in heart and mind and does his work, because conscious that his best effort is proof of his worthiness to realize God. The mission of spirit through mediumship and adeptship is to prove that man is as near to God on this planet, as near to the centre of being, as near to truth, as he ever can be, and that since he can commune with spirits, so he can commune with God and vice versa. Forms but veil the spirit; they do not set it at naught; they but mani-

fest it; they do not make communion impossible. The spirit when penetrated reveals the mystery of its embodiments and expressions, and this clairvoyance proves.

It is man's privilege to penetrate the arcana of the universe and grow potent and divine through spirituality. This is the key to the realms on high, the happy gateway to the sky. This is the light of consciousness that men have said never was on sea or land, but is perceived within the curtain of the senses. This is the realm where as from a universal, unchanging and eternal centre souls swarm to catch the breath of the Light of the World. This is the heart of the White Rose, that fashions each petal white, that the eye may see the Divinity of the spirit and know that spiritual unfoldment and realization lead to freedom, love and peace.

THIRTEENTH EXPERIMENT.

Withhold nothing, but perceive how clairvoyance opens the sphere of life eternal in all worlds. Apply the rationale of clairvoyance to the vision and perception and enter the temple of the outermost and innermost Reality.

LESSON XIV.

Crystal Reading.

Crystals and glass balls* are media of concentration. As such they reflect the objective or subjective contents of the mind of the reader, very much as the X-ray affords a photograph of the interior functions of the human organism.

Every form of life in seeking polarity describes two triangles which intersect each other at a common centre like a letter X. This geometrical figure explains the light of the spirit in relation to the light of the sun, but the exact correspondence between the spirit and matter is embodied in the trine of the pyramid which is one-half the figure or the double, interlacing six pointed star which is the whole figure, mystically and occultly arranged.

In concentrating upon the crystal, the mind through the eyes makes a triangle, the center of which is in the mind or rather the ego, the point of which lies within the crystal, the whole figure embracing the outer (objective) and the inner (subjective) triangle. The mind becomes the centre or the conjunction of these two triangles of vision.

That the co-ordination of the two triangles as is illustrated by the letter X should be perfect, so that from the inner centre to the outer centre of vision, from the sphere comprehended

*Crystals are the best vehicles for clairvoyance because natural. Crystals are the creations of nature, glass balls are the products of art. The purest and most perfect crystals are worth from $25.00 to $1,500, glass balls which are inexpensive are equally serviceable although differing in their essential construction.

by the triangle of clairvoyance to the sphere comprehended by the triangle of physical seeing, the translation of the idea of the subject to the form of the object should be free and instant, the crystal reader should hold the mind in unwavering poise and concentration. This is the all important condition.

The crystal should be placed on a pedestal and on the level with the eyes, not far removed from the reader or one who expects a reading. When not in use it should be kept in a dark cloth to prevent the obtrusion of foreign auras and objects and promiscuous magnetisms.

The secret of successful crystal reading is first, in clairvoyant qualification and second, in observing the simple conditions here set forth.

DIVINATION.

A Series of Eseteric Teachings on How to Divine Material and Spiritual Things.

LESSON I.

Conditions.

"As it is above so it is below; as it is within so it is without."

Negativity.

Avoid negativity. It is the form of nothing and chaos and invites obsessions. Evil exists in negativity and is another name for it. Evil has no existence in reality or spirit. It is the substance of nonentity, and is the opposite of entity as love is the essence of entity and is the opposite of nonenity. Negativeness is unconsciousness and leads to trances and obsessions. It absolves the ego from consciousness to become the subject or object of an external form or personality, equal to or greater than its own. Neither wisdom nor realization is attained by negativity.

To hold the ego in and to consciousness where it is self-conscious or realized, in short where it realizes its Divinity whether in thought, feeling, or act, and not where it is lost to consciousness and absorbed in thought-forms or absent mindedness, is to overcome negativity. The Spirit cannot reach the Soul in negativity as it is taught by Paul; (Corin. 1, 14, 21) "in the law it is written, with men of other tongues and other lips will I speak to this people; and yet for all that will they not hear me, saith the Lord."

Passivity.

The state of mental poise and self-reflection in which the ego is aware of itself in mind, rather than aware of thought, feeling, or action, which play subjectively and objectively through mind. To be passive the ego must be aware only of itself as a complete and perfect whole and must so exalt the self as to detach it for the time from the world of objectivity or subjectivity which enthralls it. To do this the five windows of the soul (the senses) must be closed, so that neither sensations nor perceptions can abstract or engage the ego. The ego can realize itself as prepared for whatever is to occupy or impress it. If this does not obtain then personal, extraneous or foreign impressions will preoccupy the mind and tincture and effect both its passivity and whatever enters into it. The passive mind is quite virgin of all conception or inception of thought and feeling, emptied as it were, of that which is no part of its original nature or element. As quiet, clear water (water is a symbol of the mind) reflects whatever is above, beneath and within it, so the mind in passivity is ready to reveal whatever is reflected in it.

Receptivity.

Receptivity is the condition of the ego or soul for consciousness. The Soul is aware of itself only through and in receptivity. It is the condition which affords the definition and interpretation of what the ego by nature is in the divine world or in Divinity. And it is the key which unlocks the occult and mystic sphere of the soul. To be receptive is to let the soul touch the soul consciously, so that from a common but

a divine centre, the soul's expressions and manifestations can be traced and penetrated.

To attain receptivity, one must polarize the soul through passivity upon consciousness until the sense world or the world in which the ego expresses and manifests its desires, is submerged, or overshadowed by the sphere in which the ego is free to know and understand as God knows and understands. This further implies and means that in the sphere where the ego is self-realized, it can behold the actual as in a dream and grade the space and time sphere or plane of the soul, so as to enter it and discover by the law of correspondence, any doer in his sphere of the doing and the thing that is done—in short, receive as the word receptivity signifies, the soul actually or ideally. The word receptive implies the reverse of action which impels the ego or soul from the centre. Receptivity takes the soul back to the centre by withdrawing it from a false or hypothetical centre, as when the ego seeks reality and realization in manifestations.

To pass from thought and feeling to the one that thinks and feels, is the conscious process through which the ego passes to realization. And the condition which obtained after the pendulum of the soul swings forward (in action or manifestation), and backward (in reaction or expression), is what is here meant by receptivity; in short, when the pendulum is at rest.

Concentration.

The theme of concentration is centralization. The one subserves the other. In concentration the ego is directed upon the centre and is reversing the order of thought, feeling, and

action set up by desire. As the ego is involved in desire, it detaches itself from the centre and becomes absorbed in centres which are set up in the mind. These centres are actual but illusive, and veil the ego to reality, that is, they obsess the ego, the ego does not obsess them. In Divine Science concentration has everything to do with the centre, for this is not only the literal but the occult meaning of the word—(from con and centre) with the centre. In concentration the ego realizes itself in all that it feels, thinks, and does, rather than in perceiving the feeling, the thought or action as somewhat in themselves. In concentration the normal realization of the Spirit is maintained, first as to time, for the Spirit is conscious of eternity because it is eternal; second, as to space, for the Spirit is conscious of infinity, because it is infinite. As realization is centralization, concentration affords the ego perfect self-realization. In the effort to concentrate, attention must be directed from the object and subject to the ego which is neither objective nor subjective per se. For the ego to bury or lose itself in either objectivity or subjectivity is to decentralize itself and make matter rather than spirit the centre. Mark! matter is the plane of number and differentiation, where time and space abound. Spirit is the sphere of the one, the Absolute. 'How is normal concentration possible on a plane where many centres are set up for the one? Much is implied in the point of view but most in the centre of vision. Points of view are ever changing and dissipating to reveal the centre of vision, which centre is God.

Conception or perception or any form or process of ideation will not avail because they have to do with the mind in which

the centre appears reflected and refracted in many and multiform centres.

Neither concentration nor centralization have any other end than Divinity or God. Perception, Conception, and Ideation have to do with the form of God and God is formless. When the ego is conscious of itself, not of its parts or forms it is centralized.

No external nor internal key can be given that will open the mystic door of the temple of the Spirit. All yoga practices are futile, if the centre is not realized. I will is masterful but I am is Divine. To be is the end of all yoga practices, and so concentration resolves itself into the I AM or BEING. Absence of will, thought, feeling, action and presence of Divinity is the method from the many to the one, from the differentiating to the Eternal, from existence to Being. The attainment of such concentration as is here indicated is through aspiration.

Desire is personal and for existence, aspiration is universal and for Being.

To aspire is to concentrate, because it is the mystic process by which Spirit realizes Spirit. Aspiration is inspired by the consciousness of the indwelling one. And to aspire is to sublimate or purify the soul until it is illuminated.

Meditation is a form of aspiration and by it the wheat of truth is sifted from the chaff of error. By it the human image is translated, transfigured, and glorified into the divine idea, and by it the soul is absolved from matter and the senses and absorbed by Spirit.

One theme obtains in meditation as in aspiration and it is

God. And so aspiration and meditation are as they ever were exalted by religion as the sacred, mystic processes of Divine understanding and realization.

The Silence.

Receptivity and aspiration have especially to do with the silence. The one is the door from without, the other the door from within the temple of the Spirit. There is nothing doing in the silence. Thoughts, feelings, actions, desire itself, are at an end. Within it, when one realizes it, life is exchanged for death, light for darkness, love for experience and realization for action.

It is the sphere of consciousness where one realizes all things that were, are, and ever will be in the moment of eternity. It is the hidden centre, because it is luminous not at, to and from the circumference but where God is, the centre which is everywhere, because Reality is Omnipresent, yet whose circumference is nowhere, because Omnipresence is without bound or limit.

Aspiration is God's appeal to God, from the depths to the heights, the mystic password between the inner and outer court of Deity. Few know how to pray or aspire so as to unfold the soul. To let the soul rise or exalt itself by ecstatic love and adoration of God is the end of Raga Yoga Teaching. Union with the Divine can be had in no other way, for as the soul aspires to Diety, life thrills with Spirit and the life is then alchemized into its one element, as when old age quaffs the magical elixir and feels the blood change into a mystic sub-

stance that entrances the mind, and awakens eternal youth again; or as when the sun distils the potion for the earth to drink and which when taken into the system, resurrects nature from her deathlike trance into a garden of paradise. All this is Rosicrucian to the one who understands.

The spiritual life is not a life, ever exhausting itself in manifestation or expression, but it is the life which is realizing its being. So, aspiration becomes the mystic path which one finds and many lose and which is pervaded with the magnetic light, in which a sea of diamonds seems to sparkle as the soul draws nearer and closer to the Silence.

The mystic process of entering the silence may be thus explained.

Loosen the personality from attachment to the sense world by concentrating the self or that realization of the self, which is termed the "I AM," upon the Ideal. Thought, feeling, action as polarized through the mind upon phenomena will dwindle away and cease to attract the ego. The ego, thus liberated, will centralize, which is its normal nature. When this obtains, and the ego realizes centralization by the very absence of thought, feeling and action, consciousness, not as in its expressions as when the ego is aware of itself by or in thought, feeling and action, but as it is after the mind has subsided, will reveal to the ego the luminous sphere of the silence.

If the soul can realize what it is, or its own nature by this mystic process, it can then understand what the mind and its action signify in this inner and outer world. As consciousness is self polarization or the realization of Divinity and

obtains only when the Self and not its forms are realized, prayer or aspiration is the process which declares its freedom and sublimates or spiritualizes it. Thus the soul enters the silence.

LESSON II.

Vibration and Polarization.

Vibration is the action set up by the ego as it polarizes in its sphere and plane of expression and manifestation.

The degree of vibration is determined by the law of mathematics.

Vibration is even or uneven, whatever the degree may be and that quality of vibration is determined and fixed by the ability of the ego to hold itself to whatever polarity it establishes. Any polarity depends upon the materiality or spirituality of the nature of the ego, and vibration follows and obeys the impulses of the ego. Desire is the impulse which influences the ego to polarize and such is the mysterious, subtle and impelling power of desire, that feeling becomes the subject of its object which is thought and action is its result.

"The thing" which is Divinity, has within itself the potential capacity for the differentiation of "the thing" into things, of radiating from one which is Being (*on* the Greek for being), to many which is existence. Desire is that which makes the uncreate become the create, being become existence, spirit become matter, consciousness become mind, reality become appearance, the ideal or idea become the actual real and the form.

The law of mathematics reveals in numbers the exact degree of the sphere and plane of the expression and manifestation of the ego, and this relation or ordination is discovered and revealed, not by any exoteric system of numbers but by

Divinity. Thus when any number is proposed or suggested as indicating the degree of the soul's action, intuition, which is the oracle of divine inspiration, which interprets, defines and declares only the one, teaches or informs the ego exactly where and what the ego is expressing and manifesting, and intuition is unfailing. By no mental process can one plus one be three—it is two! This intuition declares, and this is what is implied in and taught by the law of mathematics.

Spirit or Divinity, Consciousness and all that is of Spirit or Consciousness, is free of vibration or action, and that is why Nirvana, which means freedom, or bliss is associated with Divinity. The ego though potentially but not actually dual, moves in the generic sphere of vibration, and as Divinity is infinite, so the ego in action must pass through the infinite series of expressions and manifestations of itself.

All this is declared by mathematics. This is the meaning of experience or differentiation in mind, although its theme is realization through consciousness or the one spirit.

To polarize on any sphere or plane depends upon the freedom of the ego from any self-limitation to or self-attraction for that sphere or plane. Then, all other things being equal, the ego at will keys its vibrations to the degree of the expression and manifestation of the soul and enters the sphere or plane of that particular soul. This is precisely what is done when any knowledge is obtained, because it is the normal order of the ego's existence and the law is one and the same for it or for any who may desire to be with it. The soul knows the soul objectively only as it knows itself or it subjectively, as the correspondence is mathematically uniform between spheres of expression and planes of manifestation.

The color scheme of light as reflected in the spectrum will prove suggestive. The ego is free to enter negativity or darkness, positivity or light, and realize chaos and cosmos, from centre to circumference.

Black is the even number one and stands for matter or negativity, the nothing from which the one or thing is generated or manifested. Light is the odd number one and stands for spirit or positivity, the nothing from which things are reborn into the one. As the ego is polarized, the two aspects of the one stand inter-related from sphere to plane, from centre to circumference, and infinite expression and manifestation begin and end in that which is not one, or nothing which mystically speaking is God.

Blue and red stand for thought and feeling, the objective and subjective polarity of the ego; and wherever and whenever these colors are present, certain states and planes of the soul are expressed and manifested. The thought and feeling sphere and plane of the soul are thus revealed by vibration.

Science has approximately determined in number the vibration frequency of color waves and as it is true that the color scheme or solar spectrum corresponds with the mind spectrum as expressed in willing, feeling, and thinking (the will reveals the yellow, because it is through the will that the life is creative—that is, it is reproducing in form what the ego feels and thinks), then wherever and whenever these colors prevail or predominate, either in their primary or complementary form, as red, yellow and blue, or green, orange, violet, indigo, like vibrations and qualities are indicated. To key the mind to the vibration frequency of the blue, yellow

or red, green, orange, violet and indigo, or in their comparative or superlative forms, as coars or fine, dense or rare, murky or clear, is a simple matter—a problem only of concentration or polarization.

As all states and planes of the soul are involved in the color scheme (read "Auras and Colors" by the author), the question of where the soul is manifesting and what the soul is expressing is a science that has to do with an understanding of color meanings. (Refer to Dictionary of Color Meanings in "Auras and Colors" by the author).

In order to derive the correct astral number or psychic quality of any color, attention must be given and understanding had of the color proportions. Thus if the predominant color is red or blue and that red is fine while the blue is normal—that is, neither coarse nor fine, while the red and the blue are touched or veiled by the other colors, the division of the numerical values of the color picture, divided by the sum of the numbers for which each color stands in the color spectrum, would be the astral number; and the psychic quality would be discovered by the composite result of the blending of these relative colors. Experience in color perception will prove the science which is here declared.

The more rarified and luminous the color, that is, the less of color the soul manifests, the more spiritual is the life. Light is the life of the spirit and that light is ever sublimating and spiritualizing the sphere in which the ego exists. This is the key which will unlock the mystery of soul differentiation, psychic attractions, the spheres and planes of the ego when vibrating color waves.

The colors are veils which the soul mystically weaves and uses for sight seeing. He who understands this is seldom mistaken in his psychic delineations. To lift the veil is done by the adept who understands how to realize all things without himself becoming the thing he perceives, nor the observed of all observers. He sees without being seen as the clairvoyante or seer sees what to others is beyond or within the sphere of their sight or seeing. To such as realize polarity the path of the soul is as open as the day.

LESSON III.

The Rationale of Divination.

He who understands and can apply the Law of Vibration, can key the ego to that degree of action, by and in which the psychic seeing or vision becomes operative. For clairvoyance (clear seeing) is both organic or functional and spiritual—that is, it has to do with objectivity and subjectivity, as well as with ideality and Divinity. The organic or functional clairvoyance is always psychical, although the normal seeing is usually associated with the sense of sight and the organ of seeing which is the eye.

Psychic seeing is both objective or physical, and subjective or methapysical. It is with the latter kind of seeing that this Rationale is concerned.

Familiarity with subjective seeing and sights is the result of practice or the use one makes of that psychic capacity, dormant or potential in such person.

First, let it be remembered that correspondence obtains between the visible and invisible world, between forms and ideals, between manifestation in matter and expressions in mind, and that the former depends upon the latter and not the latter on the former. To realize this is to understand the modus operandi of correspondence between spirit and the expressions and manifestations of spirits.

Second, let it be remembered that the ego through imagination which is the seat or function of the image, by which the image is given form; and through ideality, which is the

seat or function of the idea, by which the idea is given an image, can by correspondence objectify as well as subjectify the vision of idea. Thus, ideality exalts the form into the sphere of the idea, as imagination exalts the form into the sphere of the image. The process from ideality to form, from subjectivity to objectivity, is the method of reducing clairvoyance to organic or functional seeing; and the reverse is true—that is, exalting the form, by the mystic translation of the image, photographed or objectified in the form, to the idea.

To key the ego to such vibration as will afford psychic vision, is to concentrate upon the sphere where such vision obtains—one must first realize the subjectivity of the vision. To do this the seeing and the vision must become imaginative and ideal. Imagination and ideality are not fictitious, even though they are not in the category of actual and sensuous things. They are, however, as necessary to the psychic seeing as the sense of sight and the organ of seeing are necessary to the perception and reception of light and any object discovered by the light. Hence, to understand the law, nature and noumena or operations of both ideality and imagination, it is all important.

The clairvoyant vision is realized through and by the normal order of seeing, because the normal order includes both objective and subjective seeing and perceiving. The range ofvibrations included in or embraced by clairvoyance is larger and finer, not smaller and coarser than the physical; and hence more rapid. And therefore, while the normal, objective or organic seeing does not and cannot touch this range of vibration, the normal, subjective seeing can apprehend them.

In order to make clairvoyance operative, the mind must be brought into a state of repose, if not passivity. All egress to the world without must be closed, and the ego, self-poised, must concentrate upon the subjective sphere, in which clairvoyant seeing and the range of clairvoyant vibrations become operative. The imagination here presents a revelation to the ego as to the involved mode of all seeing. For seeing is shown to be ideal and no one truly sees who has not always before him the ideal of something objective or subjective. So that when the mind relaxes from the strenuousness of objective seeing and becomes passive to subjective correspondences, the ego realizes the image and the ideal as the essence and substance of whatever is objective or subjective to them. Because the ideal is the essence of the image, as the image is the substance of the form. The transition from one to the other is wholly a process of ideation. The mystery of clairvoyance is removed by the realization of the method of procedure by which the law of correspondence works its semblance and resemblances outwardly, that is, objectively, and inwardly that is, subjectively.

Thus to pass from the natural or physical world to the spiritual world the point of view is changed. The ego releases itself from polarity on the one world and fixes it upon the other, and whether the polarity be on the object first or subject afterwards, the polarity, generically or specifically draws to the ego its objective or subjective kaleidoscope. All other things being equal, the ego is not denied all that obtains in the universe in which it lives.

LESSON IV.

Methods of Procedure.

Sensitiveness permeates the soul and the system of functional correspondences, through which the soul operates. The susceptibility or impressibility of the soul to whatever is of or not of itself is infinite. Whether that which touches or impresses the soul is interpreted as sensation through the mind, clairsentience through the psychical nature, feeling through the intuition, the message is one and the same, for the unchanging law holds the soul to each expression, and expression has to do with whatever the soul is.

If the soul is most sensitive to whatever arises within or appeals to the intuition, it can, by virtue of it, key the psychical or sense nature to such expression as it may wish to penetrate. Although intuition divines unaided the quality of all expressions, still the ego can employ whatever system of correspondences the soul has provided for that purpose. This system exists in the nature and constitution of the soul's life.

Exaltation or fineness of sensitiveness frees the soul and is the passport or key to the reception and interpretation of correct and particular impressions. Degradation or coarseness of sensitiveness clouds the soul, limits it and makes impressions from within and without incoherent, chaotic and unreliable. This is the reason why the neophyte or student of occultism, who is aspiring for wisdom or spiritual understanding, needs to cultivate fineness of perception, imagination, ideality and spirituality of life.

Sensitiveness is chiefly if not wholly emotional (never intellectual) in its nature, and hence moves out from and is ensphered within the sympathies or the love life. Intellectual natures are not as intuitive as emotional natures, yet intellectual natures are never so easily moved upon or influenced as emotional natures. If, therefore, a person is more intellectual than emotional he cannot succeed in touching the world soul until he enlarges the sphere of his sympathies.

Sympathetic natures are constitutionally and naturally spiritual, but if the sympathy is not balanced by the intellect, these natures become eccentric, erratic and impulsive. The insane are recruited from this class, the criminals from the intellectual class.

To be sympathetic is one object of centralization. By concentration to realize the expressions of the soul is the important use and end of the apparatus of functional correspondences, but to let impressions and influences gnaw away at and render it useless or inoperative is the result of hysteria and insanity.

Now, in order to obtain the results which sensitiveness affords, it is only necessary to rationally direct the ego and not suffer it to be diffusive, impulsive, erratic, eccentric; in short influenced or obsessed by anything or anyone that does not belong to the ideal life of the soul; for to the degree that the ego is negative to outside influences will it lose for the time the freedom and ability to enter into and survey the sphere or plane of the object or person under consideration.

Four rules of action are here given.

1. Be sympathetic without being negative.
2. Be impressional and receptive but avoid attachments.
3. Permeate everything without disturbing the normal order of anything.
4. Enter the silence and reveal what is there divined or received.

Methods of Procedure.

1. Occupy the silence room alone.
2. Aspire or pray for illumination.
3. Concentrate on the matter at hand.
4. If in writing, hold the writing in the palm of the left hand or let it lay open before you on the table. The latter applies to any object.
5. During the concentration let the object fade from you.
6. Note the order of visions or impressions logically, and so state or write them.
7. Observe the colors and color scheme and interpret them by the Dictionary of colors contained in "Auras and Colors."
8. In noting impressions understand that any impression becomes as a trail which leads to deeper and more significant discoveries and revealments.
9. Impressions vary in intensity according to habits through and by which they radiate. Psychical and spiritual natures radiate the most intense impressions.
10. Intense impressions may be course or fine, or neutral. This quality is indicated by the influence they express and the color they manifest.

11. Note that as a rule coarse (not imperfect) penmanship implies a magnetic nature, and fine (not perfect) penmanship implies an electrical nature. Neither course nor fine suggests a nature well balanced, that is, equally electrical and magnetic Study well this phase of the subject before entering upon the work of delineation.

12. A specific program of procedure is here subjoined.

Program of Procedure.

1. Describe the person mentally, socially, spiritually; generally as to character, temperment, personality.

2. Describe the past, present and future.

3. Adaptation in life, mental and business endowments and qualifications.

4. Travel, sickness, changes, accidents, deaths.

5. Who are friends or enemies, or what sort of a person is apt to be friend or foe.

6. Spirits in and out of the body. Appearance, name, age conditions, messages.

7. General remarks.

BENEDICTION.

With this spirit of research you have naught to fear. The temple of wisdom and of the spirit is yours to possess and enjoy. In its pure, white light that burns at its altar there is no shadow or changing. Its inspiration is perfect, its power all embracing, its love surpassingly sweet. Within the cloister or cabinet of its walls angels meet with one accord and spirit; overarching it is unbounded love. Love is its oracle and her law is perfect. Thus make the anabasis of the soul, from the depth to the height, out or the sense realm into the spirit of all things, that the spirit may have no evil between it and God, but that Divinity and Humanity may be one in Harmony, Light, Consciousness and Peace. Go forth, and as the children of the earth, bear your lilies to the upper light and the fragrance of spirituality will reward you for your toil. We shall breathe upon you the melodies of love until all things shall be fulfilled. Trust us!

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THIRD. To unite kindred spirits by bonds of mutual labor and ministration, so that communion may be a source of profit, mental exaltation and spiritualization, and that the objects and aims of the Order may be advanced and consummated.

FOURTH. To meet in the openness of spiritual understanding and fellowship and in the silence assist all who are willing and prepared to receive the power of the spirit; this labor to be one of loving ministration.

FIFTH. To establish and maintain as a center of propoganda and discipleship, "The College of Divine Sciences and Realization," where students may be taught the path to Nirvana (freedom or bliss) by the teachers of the College,and where they can receive such wisdom through tuition discipleship and meditation as will qualify them for their career.

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