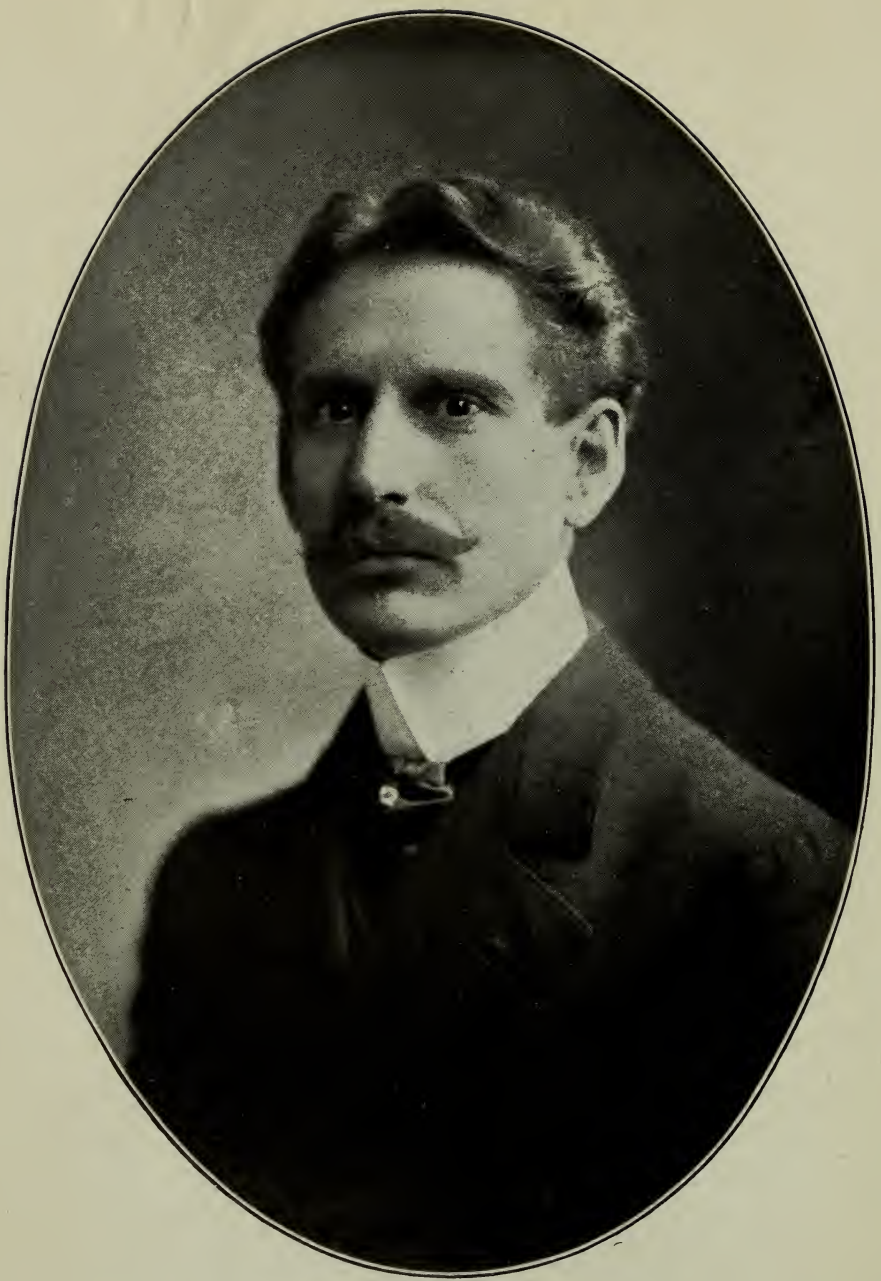
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Dr. L. W. DeLaurence

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The Mystic Test Book of
"The Hindu Occult Chambers"
THE
Magic and Occultism of India
Hindu and Egyptian
Crystal Gazing
The Hindu Magic Mirror

By DR. L. W. de LAURENCE



Astral and Spirit Sight. The Wonders of the Magic Mirror. Clairvoyance. Inner Sight. Interior Focalization of the Mind. State of Introspection. Interior Concentration. Astral Auras. Reading in the Astral Light. Telepathy.

SPECIAL FEATURE

Hindu and Egyptian Crystal Gazing

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Dr. L. W. de Laurence

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"The Book of Death, Hindu Spiritism, Soul Transition, and Soul Reincarnation"—"The Great Book of Magical Art, Hindu Magic and East Indian Occultism"—"The Book of Secret Hindu Ceremonial and Talismanic Magic"—"The Holy Bible Defended" (An Occult Interpretation of the Books of Holy Scripture, Raising the Astral Body of Samuel, The Witch of Endor, etc.)—"Medical Hypnosis (Physician's Edition), Hindu Hypnotism"—"The Famous Secret Hindu Method of Hypnotising by Conjuring and Invoking Occult Forces and Astral Spirits"—"Practical Lessons in Hypnotism and Magnetism, Mysteries of Occultism Unveiled"—"Mesmerism, Suggestive Therapeutics and Magnetic Healing"—"The Book of Tanjore," exclusively for men—"The Genesis of the Hindu Adepts Yoghees and Master Lamas of Central and Northern India"—"India's Hood Unveiled or Spirit-Sight-At-Will"—"Dealings with the Dead"—"The Brotherhood of Healers"—The Mystic Test Book of "The Hindu Occult Chambers"—"The Magic and Occultism of India."

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The Mystic Test Book of "The Hindu Occult Chambers"



The Magic and Occultism of India

The Mystic Test Book of
"The Hindu Occult Chambers"

Hindu and Egyptian Crystal Gazing

Together With The

Wonders of the Magic Mirror

This work teaches the original and true science of Hindu Seership and

"Spirit-and-Astral-Sight-At-Will."

The Hindu can, by the use of the Crystal or the aid of the Magic Mirror, tell one's life from the cradle to the grave; he can, and does, by the use and aid of these mediums indicate medicine for disease, and perform many marvelous and mysterious things; the very same being both good and evil.

Many there are who have personally tested the Hindu and found that he possesses wonderful Astral and Esoteric Powers, gained only by the constant use of his Crystal and the aid of his Magic Mirror, which is his constant companion and helpmate.

* * * * * * * * * * * *



The author, in writing this treatise, has used some extracts and passages contained in his work "The Great Book of Magical Art, Hindu Magic and East Indian Occultism" as, of course, he had a perfect right to do, although this refers only to a very few pages in the fore part of this book.

(*The Publisher's Note.*)



Be Wise



THE MYSTIC TEST BOOK OF "THE HINDU OCCULT CHAMBERS"

THE MAGIC AND OCCULTISM OF INDIA.

PART ONE.

CHAPTER I.

Hindu and Egyptian Crystal Gazing, Together With the Wonders of the Hindu Magic Mirror.—Clairvoyant Vision.—Spirit and Astral Sight.

The most pitiful and yet the most grotesque sight that meets the eye of today is the presumptuous fool, who does not stop to think that by his own actions, conduct, and very manner of living

and believing he is persistently closing his inner or spiritual sight to the real possibilities of Life.

These are concealed from him, because he has never developed his Inner or Soul Sight sufficient to realize or know that the most valuable asset in life is to *"Know Thyself"* and to see with the Inner or Spiritual Sight.

This book gives real instruction and Indian teachings, as they are known in South India. He who really and truly desires knowledge, and is sincere, faithful and steadfast in his efforts to obtain it, will learn a great deal from this work.

The half-brained, lazy, complaining fool, who is always suspicious of others robbing him, will learn nothing here nor from no other book. He who is eternally crying and complaining, is he who disbelieves; and he who disbelieves, that is, has no belief or confidence in himself to learn something from a book, is like the fool who complained because he could not see, while at the same time he was standing in his own light.

So be careful that you are not guilty of standing in your own light.

* * * * * * *

As you delve into Hindu, Egyptian *ancient mysteries* the Spirit world will open before you. The more you begin to understand the language

of the Adepts the more grows your conception of that life and world called Spirit, not seen by the outward sight.

The Occultism, *anatomy, physiology,* and *psychology* which they teach make of man something immeasurably greater than the puny and impotent being known to modern science as a compound of bones, muscles, and nerves. Modern science (materialism) attempts to prove that man is an animal; the teachings of the *Adepts* show that he may be a God. Modern science invests him with the power to lift his own weight; ancient science (Occult Philosophy) invests him with the power to control the destiny of the world. Modern science allows him to live for a very limited number of years; ancient science teaches that he always existed, and will never cease to exist if he desires to live. Modern science deals with the instrument that the real man uses as long and as often as he comes into relationship with the world of phenomena, and she mistakes that instrument for the man; the *Adepts* show you the true nature of the essential man, to whom one earthly existence is nothing more than one of the many incidents of his eternal Spiritual career.

This power of spiritual perception is potentially contained in every man, but developed in few, is almost unknown to the guardians of science in

our Western countries of modern civilization, because learning is often separated from wisdom and the inner or Spirit Sight, and the calculating intellect seeking for worms in the dark caverns of the earth cannot see the genius that floats toward the light and it cannot realize his existence. And yet this ancient science (Occultism), which the modern ignore, is as old as the world. It was known to the ancient prophets, to the Arhats and Rishis of the East; to initiated Brahmins, Egyptians, and Greeks, and the Hindu Sages. Its fundamental doctrines are found in the Hindu Vedas and the Sacred Books of the East. Upon these secret doctrines rest the fundaments of the religions and secret orders of the world. They formed the essence of the secrets that were revealed only to the initiated in the inner temple where the ancient mysteries were taught, and whose disclosure to the vulgar was forbidden under the penalty of torture and death. They were secrets known to the ancient sages and to the Hindu Adepts and Rosicrucians of the Middle Ages, and upon a partial understanding of their truths rests the system of modern Freemasonry.

They are not to be confounded with speculative philosophy, that reasons from the known to that which it cannot know, trying by the flickering light

of logic and orthodoxy to grope its way into the darkness, and to feel the objects which it cannot see. These doctrines were taught by the seers of old who possessed spiritual power and the inner sight to see. Such men were the great religious reformers of all ages, from Confucius and Zoroaster down to Jacob Boehme and Eckartshausen, and their teachings have been verified by every one whose purity of mind and whose power of intellect have enabled him to see and to understand the things of the spirit (God).

Some of their doctrines refer to morals and ethics, others are of a purely scientific character; but both aspects of their teachings are intimately connected together, because beauty cannot be separated from truth. They both form the two pages of a leaf in the book of universal Nature, whose understanding confers upon the reader not merely opinions, but knowledge, and renders him not only learned, but illuminated with wisdom and Spirit-Sight-At-Will.

Among those who have taught the moral aspect of the secret doctrine there are none greater than Buddha, Plato, and Jesus of Nazareth; of those who have taught its scientific aspect there have been none more profound than Hermes, Trismegistus, Pythagoras, and Paracelsus. They obtained their knowledge not merely from following

the prescribed methods of learning, or by accepting the opinions of the "recognized authorities" of "their times," but they studied nature by her own light, and learned the lesson "Know Thyself," and they became lights themselves, whose rays illuminate the world of mind. What they taught has been to a certain extent verified and amplified by the teachings of Eastern Adepts (Yoghis), and *Hierophants* of the *Orient.*

The Light of Wisdom.

There is an art, known only to a few, by which the purified and faithful soul of man may be instructed and illuminated so as to be raised at once from the darkness of ignorance (materialism) to the light of wisdom and knowledge.

If the soul is perfectly purified and sanctified it becomes free in its movements, it sees and recognizes the Divine light, and instructs itself, while it seems to be instructed by another. In this state the soul requires no other admonition except its own realization, which is the head and guide of the soul.

It is then no more subject to terrestrial conditions of time, but lives in the eternal; and for the human soul to desire a thing is to possess it already.

Man's power to realize increases in proportion as this ethereal and celestial power of light penetrates his mind, and, developing his inner sight or Spirit sight, it may enable him to see and perceive that which he interiorly thinks, just as if it were objective and external. Spirit being unity and independent of our ideas of space, and all men having therefore essentially the same spirit, the soul of men existing at places widely distant from each other may thus enter into communication (telepathy), and converse with each other exactly in the same manner as if they had met in their physical bodies.

In this state man may perform a great many things in an exceedingly short period of time, so that it may seem to us as if he had required no time at all to perform it. Such a man is able to comprehend and understand everything by the light of the universal power (spirit) or guiding intelligence with which he is spontaneously united.

Again, that there is a certain kind of spiritual force, occult influence or energy, based on the existence of the spiritual and Astral world, placed without not within, the body, and into communication with which the human soul of man can enter by and through the law and principle of realization, has long been demonstrated as a fact. That these invisible forces (evil spirits who are earth-

bound and exist in the Astral body) can control a man and break him down as easily as the fearful hurricane sweeps all before it, striking him in a thousand places at the same time, without his being able to perceive the invisible foe or being able to protect himself, is also proven.

But that these forces may be dominated and invoked, so that they will obey the thoughts, answer to the voice and understand the meaning of traced signs, is what many cannot realize and what their reason rejects; yet this also is capable of being demonstrated and proven. The reader and student should always bear in mind that in trying to demonstrate these things for himself he is working with the unseen and powerful agents, which, if he is not equally powerful, pure and high-minded, loving his fellow-men, and seeking to benefit mankind, rather than seeking or desiring Occult powers to further his own selfish interests, he had much better be dead than to try any of these things for the gratification of his personal nature; for in seeking to harm another, curses, like chickens, return home to roost, with a much greater force than the original impulse.

Thus, again, we should look within rather than without as the exercise of True Magic does not require any ceremonies or conjurations, or the making of circles and signs; it only requires a

strong faith, gained through a knowledge of nature's laws, *which can accomplish anything, if it acts through a human mind which is in harmony with these laws, without which nothing useful can be done.* True Magic also consists in true faith; but true faith rests in spiritual knowledge, and without that kind of knowledge there can be no faith; *this is only obtained by developing one's own inner and most lofty nature.* The conjuration of the evil spirits of the Astral plane (sorcery, black magic and witchcraft) means practically a full realization of "Faust and the Demon." There are many strange things set forth in the following pages, almost too strange to believe, yet because one is ignorant of their existence it does not follow that they are not real, as the sad records of Sorcery and Witchcraft, of Voodooism and The Black Art abundantly testify.

Man does not know himself, therefore he does not understand the things of the invisible world. Each man has the essence of the Divine (spiritual) within himself; he possesses one kind of knowledge as much as another, and he who does not find that which is in him he cannot truly say he does not possess it, only he is not as yet capable of successfully seeking it.

Therefore, in seeking, always bear in mind—true growth rests in the capacity of the human

soul and the human will to comprehend spiritual truths, and not by basing its conclusions upon external appearances caused by the illusion of the senses or of selfish purposes.

The writer's teachings are, that our soul is the vehicle of celestial attraction, transferring celestial and spiritual virtue into *Seals, Images, Amulets, Rings, Papers, Glasses,* etc. Also, he has endeavored to give the most clear and rational illustration of the wonderful Occult sympathy and antipathy, attraction and repulsion between all things in the universe.

He has likewise proved how cures are performed by virtue of sympathetic powers and medicines, by seals, rings, and amulets, even at unlimited distances, which he has been a witness of, and are daily confirmed in the true and certain belief of. This same being taught in "The Great Book of Magical Art, Hindu Magic and East Indian Occultism."

The writer knows how to communicate with any person, and to give him intimation of purpose, at a hundred or a thousand miles distance; but then a preparation is necessary, and the parties should have their appointed seasons and hours for that purpose; likewise, both should be of the same firm constancy of mind, and a disciple or brother in OCCULTISM or ADEPTSHIP.

There is also given methods whereby a man may receive true and certain intimation of future things (by dreams) of whatsoever his mind has before meditated upon, himself being properly disposed.

Likewise, there is recited the various methods used by the ancients for the invocation of spirits from the ASTRAL PLANE; different forms of MAGICAL EXORCISM, incantations, orations, binding of spirits, conjurations; all of which is the knowledge taught by the Eastern ADEPTS and the most famous MAGICIANS, such as Zoroaster, Hermes, Apollonius, Simon of the Temple, Trithemius, Agrippa, Porta (the Neapolitan), Dr. Dee, Paracelsus, Roger Bacon, and a great many others; to which the author has subjoined notes, endeavoring to point out the difference of the arts, so as to free the name of Magic from any scandalous imputation, seeing it is a word originally significative not of any evil, but of every good and laudable science, such as a man might profit by, and become both WISE and happy; and the knowledge of OCCULTISM is so far from being offensive to science or man that the very root or ground of all Magic takes its rise from the Orient and British West Indies.

The Hindus were the first Magicians, for by their high and excellent knowledge they knew that

the Occult power which was promised was born in all men. Therefore, let no one be offended at the venerable and sacred title of Magician or Adept—a title which every WISE man merits while he pursues that path which "Jesus the Master" himself trod, viz., humility, charity, mercy, fasting, etc.; and, again, men should "Be wise as serpents, and harmless as doves." Such instructions as these are frequently named and given in many places of the ancient Mysteries.

"The Great Book of Magical Art, Hindu Magic and East Indian Occultism," referred to elsewhere in this work, also forms a complete treatise on the mysteries of OCCULTISM and CEREMONIAL MAGIC, by the study of which a man (who can separate himself from material objects, by the modification of the sensual appetite—abstinence from drunkenness, gluttony, and other bestial passions, and who lives pure and temperate, free from actions which degenerate a man to a brute) may become a recipient of Divine Light and knowledge; by which he may foresee things to come, whether to private families or kingdoms, or states, empires, battles, victories, etc.; and likewise be capable of doing much good to his fellow-creatures, such as the healing of all disorders, mental and physical, and assisting with the comforts of life the unfortunate and distressed.

Further, the writer has spoken in that famous work, largely of prophetic dreams and visions throughout the different chapters, and has given valuable knowledge, fully set down for the information of the WISE, some few most secret things being reserved by the author for his pupils only, not to be taught by publication.

If in these writings the Author seems oracular and dogmatic, it is because he writes from the standpoint of the true Adept and Seer rather than that of the scientist or materialistic philosopher, or the orthodox theologian, and depends for the recognition and acceptance of the absolute truth more upon its clear and positive enunciation through the soul than upon its exposition and defense by argument.

To Read the Past and Future of Man.

There is a true and Divine Occult Philisophy, as there is an Occult or Thaumaturgic Power. This Thaumaturgic Power was exercised by "Jesus The Master" and all followers of his school. This Power was the legitimate fruit of the regenerate or higher spiritual life to which they called the world, and in the Power and inspiration of which they lived, spake and wrought. *To understand the mysterious Occult influences*

of the Celestial realm upon the Intellectual and these upon the Terrestrial, and to realize how to develop ourselves so as to be a Master who is capable of attracting to his own soul the supreme influences of these worlds, whereby he may be able to operate and do wonderful things by these Occult Powers—to read the past and future of man, to know the secret counsels of men, to attract wealth, to overcome secret enemies and animals, to procure the love and favor of those around you, to deflect or expel disease, to prolong the days of your life on the earth plane, to foretell future events, to see clairvoyantly and realize things happening many hundred miles away, and such likes as these. That this lies within the possibilities of the soul of man may seem incredible, yet read the "Great Book of Magical Art, Hindu Magic and East Indian Occultism," a volume of almost 600 pages, as well as the ensuing treatise, and you will realize the above possibilities, confirmed and verified by common sense and reason. For the cringing, sceptical, Material fool and doubter the writer cares nothing.

Warning and Words of Advice to Crystal Gazers and Those Who Use the Magic Mirror.

The writer will hereby inform the student that whatever the desires are which have prompted you

in the pursuit of a knowledge of OCCULTISM AND THE INVISIBLE FORCES OF NATURE, so you will reap for *"LIKE ALWAYS ATTRACTS LIKE."* If you desire the knowledge to secure revenge, it is but proper that I should warn you that thou wilt, in any of the experiments contained in these treatises, draw or attract to thyself a revengeful demon, or an accursed infernal furious evil spirit, serving in the principal and law of wrath; if for worldly riches and aggrandizement, then shalt thou have an earthiel or fiery spirit, which will delude thee with the riches of the central world; if for fame, or the blaze of glory, then you will have the *evil spirits of pride,* and they will be allotted thee, who will gratify thy inordinate desire of vain glory; for all these offices are there evil spirits who have been allotted, and they are ever eager to merge their evil will and spirit with yours; they will through the same law attract thy desires and purposes according to the extent as thy desires are, and from what principles they proceed, so shalt thou be answered; but if thou desirest the knowledge but for the honor and glory of thy soul (GOD) and to help thy fellow-men, and, in great humility, fill thy heart with the love of all mankind, thou shalt then attract a good spirit, which will grant thy desires,

and also to assist you to overcome enemies. Therefore bear this advice: Seek for and desire that which is good; avoid attracting ALL Evil, either in thought, desire, word, or action; and then shalt thou reap the rewards of the soul which desires to develop the inner or spirit sight. *Remember, there are two ways magically set before thee; choose which thou wilt, thou shalt be sure of thy reward. Remember, believe in yourself and you will succeed.*

STATE OF INTROSPECTION.

By and through the law of realization, inspiration is awakened and established. Again by and through the exercise of the powers of Auto-suggestion, self thought, the supreme realization of self, and the innermost desire of life are reached and manifested, withholding all doubt, which opens up to us and connects us with the inward or latent supreme possibilities of soul (God).

To have appreciative knowledge of this exalted condition of inspiration before it is experienced, and of the separate and distinct planes of consciousness and the specific dormant forces they involve, it will be necessary to keep before the mind the conception that we can, by constant application of suitable Auto-suggestion, manifest

that perfection of the permanent inner-soul body. Further, it is necessary to hold this thought or conception and dwell upon it until it becomes the dominant impression and actual realization of our daily life, exerting its uplifting and toning influence upon our personality, upon all our actions and thoughts.

This subtle magnetism (soul essence or force) and normal spheres of personality emanates from souls properly controlled, not bodies, and exert all their marvelous subtlety of action most potently on the minds of others. This inner Occult or soul power (vital magnetism), when properly exerted will overcome and remove all adverse and opposite impressions which have become a life habit of identifying our personal life and being with the Physical body, and its dependence upon external things and conditions. The person who is a creature of habit, and one whom the sense consciousness has so long held dominance, that the tendency of its impressions to continually recur is so fixed, it will perpetually reassert itself, unless the habit be broken by implanting through special and persistent Auto-suggestion the opposite impression to dominate in its place. Any deficiency of character or habit, mental or physical can be thus overcome or be broken by earnest, persistent effort in the right direction.

This inspiration, realization or psychic consciousness established, however, breaks forever dominance of embarrassment and hesitation caused by sense impressions of self; hence the importance of the immediate awakening and enthronement of this inspiration (realization), and the self-control of this higher consciousness, the perfection of which is reached and effected by gaining supreme self-control through the law or door of realization.

CHAPTER II.

Adeptship, Clairvoyancy, Hindu Magic, Occult Influence, Mediumship and Inner Sight.

On the west coast of India, about one hundred and thirty miles north of Bombay, lies the city of Baroda. Here the writer has seen many miraculous occult feats on many different occasions, performed in precisely the same manner, and the mystery to the outsider seemed only to deepen with every repetition. The Spirit and Occult powers of the Hindus have been the wonder of India from a time antedating, perhaps, the building of the first pyramid.

The early Jesuit Fathers and other pious orthodox hair brained mortals, startled at the sight, and at a total loss to account for it, very promptly attributed it to the devil, and this ingenious explanation is still persisted in by the missionaries and those superstitious, ignorant followers of Theology of the present, who assert that it is a sin even to witness these performances, and who anathematize the Yoghis as agents of Satan.

Many are the wonders of Hindu Magic. I might go on relating a hundred or more of wonder-

ful significance, and in every respect strange, which have been witnessed in that gorgeous land of the East, which, even in this nineteenth century of merciless Western materialism, is more of a fairyland than Arabia ever was at the time of Haroun al Raschid.

That earliest cradle of our race and civilization, Hindustan, still holds the key to many Occult mysteries. In the shade of its palm groves, in the depths of its jungles, in the wild recesses of its mountains, and behind the walls of its temples and lamaseries there yet lurks many a secret, which will tax the ingenuity of your best Western reasoners for ages to come.

The Eastern adepts and Hierophants, through their long practice of thought and attention, and the art of contemplation and ancestral practice for centuries, as well as the invocation of the spirits of the Astral Plane, have developed an intellectual insight, subtlety of thought, power of metaphysical analysis and philosophical reasoning which dwarfs into insignificance the best product of our Western Schools.

* * * * * * *

There is a strange fascination in solitude. Man, that singular admixture of the bestial and divine, who in the society of his own species delights in

being paltry and trivial, in developing the more ignoble and clownish side of his nature, becomes a different being when by necessity or choice he is left to his own meditations. The silence of the forests, the stillness of the desert, the vast expanse of the ocean, or the unbroken quiet of some secluded nook, awaken in him thoughts and feelings which the bustle of every-day life can never engender. Then man is apt to propound to himself the great old riddle, and to descend into the abysmal depths of his own consciousness.

The Law For an Adept.

To one, then, who would become an Adept, and enter in earnest upon the process of induction into the higher states and planes of consciousness, the importance of recognizing and observing the law and adopting the habits which belong to the higher life he is seeking, will be apparent. That law is temperance in eating and drinking, and moderation in all the functions and relations of sex, avoiding in both those indulgences which perverted activities and abnormal desires demand.

The Three Specific Occult Steps.

There are but three steps involved in the act of withdrawing from the sense-plane (material

world) and entering into communication with the things of either the psychic world or the spiritual plane, and they are so simple that the humblest intellect can comprehend them. The first is to bring the activities of the personal ego into absolute stillness, by diverting or withdrawing the attention and thought from everything relating to things for the sense-life, and centering them upon the specific object chosen for interior contemplation. The second is to empty the mind also of everything relating to self-interest, and lay down all preimpressions, prejudgments and personal predilections, that the mind may be a perfect blank, on which the truth, undisturbed or unobstructed by the bias of prejudice or personal desire, may write its own story. The third is to firmly hold the mind in this unbiased receptive attitude upon the object in the full expectation of thus receiving the desired truth.

It should be remembered that on the inner psychic plane the soul activities of everything produce vibrations upon the psychic or ethereal atmosphere, which is so subtile and elastic that these vibrations extend indefinitely. When the mind is emptied and still, or passive, and opens itself to the psychic plane and the spirit world and the attention is centered upon any given object or person, the soul vibrations of that particular

object become focused upon the psychic organism, and awaken in the consciousness of the listener the very truth of that which made the vibrations. If the soul be in a perfectly receptive attitude, and you have attained, it can take on the condition and thus enter into such sympathetic unity with the dominant states of the person or thing upon which the attention is fixed that it will sense and know them as perfectly as if they were its own, so the real character and condition of persons and things becomes as tangible and real to the soul of the psychometrist as if they were his own.

Clairvoyancy.

If, then, any one would enter into the secret life, real character and true condition of persons and things, so as to know the absolute truth concerning them, he must get mentally still, hold his attention steadily upon them, and keep in perfectly receptive and unbiased attitude toward them. When this attitude of mind and will is perfectly held, the vibrations on the psychic ether from the spontaneous activities of the object upon which the attention is centered, will be gathered up in the personal life, and made to reproduce to and in the personal consciousness, the original condition that produced them, and thus be made to tell their own

story without dissimulation or abating one jot or tittle of the truth in the matter. The same holds true of any particular or special thing which it is desirable and legitimate to know concerning them. When the attention is held in this receptive attitude upon such specific matter to learn the exact truth concerning it, that particular truth will be made clear and certain to the listening consciousness.

It will thus be seen that this necessary listening and receptive attitude is possible only when the soul desires the absolute truth independent of all prejudgment, or any bias of personal consideration. *We do not listen to another's conversation while we are talking to him,* neither can we receive the true story of another's life or character on the psychic plane with our mind upon him, full of active prejudgment, and the bias of personal considerations.

This attitude of desiring and seeking the truth and nothing but the truth, independent of all personal consideration and bias, involves also the attitude and determination to be absolutely just on the basis of this truth, independent of all personal consideration or bias of any kind whatsoever. This attitude will prevent any misuse of the knowledge of the truth thus gained, and also keep the desire to that only which is legitimate. The

desire for that which is not legitimate destroys the condition of reliability.

This twofold attitude is an absolute necessity for the successful development and exercise of the psychometric power and true spiritual seership, and the holding of this attitude will most certainly enable any one to do this. But for one to hold this impersonal and impartial attitude absolutely, he will need, as I have said, to come in touch and sympathetic unity with the Impersonal Life and Spirit of the Divine and Absolute, which should be the first or supreme desire of every one. This awakens and enthrones the divine and impersonal ego of his own being, which is always in unity and oneness with the astral world, and holds the personal life in the consciousness of its spiritual supremacy. This is why the writer emphasizes the necessity of first opening the spiritual consciousness and developing the inner or spirit sight and enthroning the spiritual nature in the personal life, in which the impersonal and impartial attitude becomes the spontaneous and permanent law of the life.

The three successive steps, then, which open the soul to free and unobstructed activity and communication on both the psychic and spiritual planes, may be summed up and briefly stated thus: First, get the personal ego still, and empty the

mind and feelings of every bias and standard of self and sense; that is, put out of the mind everything relating to the sense-life and the desires of self, thus putting the soul in a perfectly receptive attitude for the unbiased and unobstructed revelation of truth. Second: When this passive state is fully induced, fix and hold the attention in the passive yet expectant attitude upon the specific object about which the truth is desired. Third: These two steps having been fully taken, stand firmly and persistently in the receptive and listening attitude toward the object for the immediate revelation of the truth concerning it, and in the full expectation of getting it, and *"according to your faith" shall it be done unto you.* This receptive state, and listening, expectant attitude will certainly open the consciousness to the psychic vibrations which write unerringly their story on the receptive mind.

If, in this third step, we entertain doubts and questionings, we are not holding the receptive and listening attitude. This was the constant attitude and normal condition of "Jesus The Master," and so without study or effort he always stood in the light of absolute truth concerning everything with which he came into personal relations. He said: *"I can of mine own self do nothing; as I hear, I judge* (always in the listening attitude for the

inner voice or revelation): *and my judgment is just; because I seek not mine own will, but always listen to the inner voice from the astral plane.''*

To gain the mastery of these three steps, so as to be able to assume this attitude at will, requires no more qualification, attention and persevering application than does the mastery of any of the ordinary accomplishments, as music, art, or the mechanical handicrafts of industry; but, as in all these, the Neophyte may be greatly helped by the personal sympathy and guidance of those who have had experience in overcoming, and have attained some degree of experimental Adeptship. Very few, if any, will succeed absolutely without this. Even Jesus needed and received the sympathy and ministry of John the Baptist. Where two of you are agreed, etc., it shall be done for them.

There is one advantage in seeking the mastery of these three steps over that of the ordinary accomplishments of life, and that is the immediate help of divine inspiration if the seeker begin at the center of his being; since this brings him at once under the transforming chemistry of the spiritual life, and the awakening touch of the quickening power that comes directly from the Supreme Center of the Divine and Absolute. The benefit derived from the ministry of others is the

help they may give in bringing one to the true attitude within himself.

He who gains the mastery of these three steps, so as to be able to assume and hold this attitude at will—nay, to hold it as the permanent and normal attitude of his life, by having applied it to the opening and co-ordination of the three planes of activity in the personal consciousness—has gained the psychometric key to all legitimate knowledge, *wisdom, seership and occult mastery of being,* and may take his place in the Mighty Brotherhood of the Illuminati, Magi, and Hierophants of the ages, the twice-born Sons of God, who is Immanent, and Brothers of "Jesus the Master," who was the greatest clairvoyant that has ever lived.

Conditions For Spirit Sight.

Those who in the true sense deserve the appellation of "ADEPTS" in India are not the speculative philosophers or elaborations of cosmogonies. The real adepts are often remarkably deficient in philosophical and even general information.

The writer has found among them individuals who would be deemed exceedingly ignorant if judged by our Western standard of education; men, for instant, who had not the haziest knowl-

edge of geography, and to whom even the history of their own country was in a great measure a sealed book. Yet these men were the custodians of Occult power and secrets for which many an intellectual giant would readily exchange twenty years of his life, secrets which so far have successfully baffled the researches of the best Western thinkers and experimenters, and which not only enabled the possessor to suspend or defy the ordinary "laws of nature," but to triumph over time and space with an ease and readiness which the Greeks hardly dared to attribute to their Olympian gods.

There are among the adepts men of vast mental caliber, philosophers in the highest sense, men whose society is coveted by the foremost Hindu scholars and Western scientists, and who bear the stamp of genius in their countenance. But they are rare exceptions, like everything else that is great and noble in this sorrowful world.

What I desire to dwell upon is the fact that adeptship in the real esoteric science of India does not presuppose great learning or intellectual superiority on the part of the initiate.*

* The years of probation and the almost incredible hardships which are often inflicted upon the Neophyte before he is deemed worthy of reception into the "brotherhood," are more intended to test his physical endurance and observe his trustworthiness than to increase his store of information.

Specific Methods of Concentration.

The great principle which underlies the almost endless modification of Hindu Occultism may be embodied in the term "ABSTRACTION"—namely, the attainment of as complete a state of introspective vision as possible, by the withdrawal of the senses of sight, hearing, touch, etc., from the external world.

Perhaps it will be of advantage to the reader if I here describe a little more fully what is meant by introspection. Suppose a mathematician in order to master some intricate problem were to seek refuge within the solitude of his four walls and endeavor to concentrate his mind completely upon the task before him. Now, if his success depended upon his power to reach complete abstraction, he would speedily discover that he was far from reaching the desired goal; although he might secure solitude, he would not be able to exclude sound, for various noises are bound to reach and attract part of his attention, in spite of the most rigid application of his will.

Assuming, however, that all sound were excluded, there are impressions of sight which are an equal if not a greater obstacle in the path of him who would seek to attain the introspective state.

He might resort to the simple method of shutting his eyes, hoping thereby to get rid of the external world and reach the introspective state. Futile effort! There still would remain the consciousness of that fact that objects of various kinds were *surrounding* him, which is a disturbing influence.

Now, granting that the perceptions of sound, sight, and even touch, could for a time at least be completely extinguished, there still would remain of this or that sorrow of frustrated hopes, of business troubles, of all the petty vexations and annoyances of life.

Unless these also be completely annihilated, there can be no such thing as abstraction in the sense of the esoteric philosophy of India. The various methods followed by the students of Occultism in the Far East, from the fakir to the greatest adept, have only one sole aim—namely the attainment of a state of complete introspection or interior concentration of the mind.

When this condition is reached, as all Masters know, "The mind is a scroll upon which nature will write." In other words, the Adept in that state identifies himself with the Astral world or universal consciousness, and partakes in a measure of the divine attribute of omniscience as well as omnipotence.

Crystal Gazing Among the Hindu Seers.

Among the Hindu Seers and initiates the practice of crystal-gazing is largely followed as a means of enforcing the introspective condition.

A piece of crystal, usually polished (Japanese balls of rock crystal about three inches in diameter are in common use all over India), is placed before the observer, who will seek some solitary spot and steadily gaze on the shining surface. The student who practices crystal-gazing will obtain results which will be a surprise and a revelation to him.

The eye should be placed on a level with the crystal and about ten inches away from the latter; a light must be adjusted sideways, so that its image is not in the line of vision, and a piece of black cloth should be suspended behind the crystal. Within less than two minutes the Adept has attained a degree of introspection, and will then behold in the Astral light which will envelop the crystal surface whatever he wishes to ascertain; for instance, what a certain person is doing at a certain moment. Even the past and future will become revealed and he can read your past and future as easily as you are reading this page.

A little practice two or three times a day will enable almost any one to reach this degree of

Occultism, and the clearness of the images thus obtained, coupled with the correctness of the information, will be an everlasting surprise to the Neophyte.

Of course, what he apparently sees in the crystal is in reality transpiring in the Astral light. He has reached a degree of introspective vision, but is obliged to make use of some external tangible object, which for the time being becomes his medium. A plain or concave mirror, set in a wooden frame, and floated upon water, will answer the same purpose, and many Fakirs enforce the abstract condition by merely gazing into the water which they have poured into a small earthen bowl.

The breathing exercises resorted to by the so-called Hatha Yogha school of Occultism have no other purpose than to identify the consciousness of the individual with that of the astral plane, and fifty pages might be filled with a description of the endless variety of methods which this school enjoins.

The true adept, however, who has attained to the highest pinnacles of esoteric wisdom, scorns to make use of these external and to him childish modes of introspection; he has come to recognize that *"the truth lies within the depth of his own consciousness,"* and he can place himself in the abstract state within a few seconds by mere will

power, whereas, the beginner identifies the occult phenomena with the crystal, the mirror or the magic cup, which he correspondingly reverences and regards of great value in assisting him to get a start.*

Mind-Reading in India.

The development of telepathy, or mind-reading, in India as a national characteristic, is amazing; it manifests itself in the every-day life of her people and reaches its climax in the attainment of the masters of occult wisdom on the high plateau of Thibet. The wonderful manner in which intelligence is communicated, or, rather, the speed with which news of an important character travels in the East, is a case in point. During the late Afghan war it invariably happened that the news of any success or disaster to the British was known

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* It will be observed that a specific definition and description of "spiritual gifts," "Power or Sight" embraces every phrase of a legitimate occult power, knowledge, insight and mastery ever claimed or sought by the Magi, Seer, Adept, Apostles and Hierophants of the world, and that the great Apostle clearly intimates that they are for and should be experienced by the humblest of the Master's followers.

It will be further noticed that the source of the new and higher knowledge, wisdom and power here recognized and specifically emphasized as free to all, is ascribed to the direct enduement of the Spirit (not spirits, or angels), but the Supreme and Universal Spirit from which men as well as angels derive their life, their intelligence and their power, and to which, therefore, all alike, the humble as well as the most exalted have equal access.

all over India long before the authorities at Calcutta were officially informed. Thus, for instance, the details of the battle of Maineaud were discussed in the bazaars of Calcutta for days before the news was received at headquarters, to the utter amazement of the vice-royal government.

This, in spite of the fact that the British had the advantage of sending dispatches by couriers down the valley of the Kabul River and through to Khyber Pass to Peshawur, and telegraphing cypher messages from there to Calcutta. It is absurd to try to account for this on the supposition that the news will travel from mouth to mouth as it were, and from village to village. There are intervening mountain ranges and great deserts, villages and hamlets many miles apart and extensive ranges, where scarcely any human habitation is to be met with. Besides the Hindus are not given to much travel, and there is little, if any intercommunication by means of letters or messages of any sort. Why, the news of the great disaster which befell Napoleon's army at Moscow took over six weeks to reach Paris, and this at a time when postal communication was already well organized all over Europe. In India it would have been known all over the land in less than two hours, and not merely in the sense of a vague presentiment that something had happened, but in

the shape of a distinct vision, which, although not seen by everybody, is beheld by tens of thousands, who are not slow to communicate it to their fellow-men.

Method.

The method to accomplish this is a very simple one: LOOK INTO YOUR OWN SELF*, and if you do this rightly you will see everything, and will be under no obligations to ask further questions.

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* If we compare the teachings of the Eastern sages with the cosmology taught by the writer, and substitute the Sanscrit of the Tibetan terms used by the former for those invented by the latter, the two systems will be found almost, if not wholly, identical. According to the Eastern sages, there is a ceaseless activity going on during the state of Pralaya (the night of Brahm), in that incomprehensible eternal First Cause that may be looked upon in one of its many aspects as being Matter, Motion, and Space, in an absolute sense, which is beyond the grasp of our relative conception. Its motion is the unconscious latent life inherent in it. This is the Yliaster of the writer, the "root of Matter," or Mula prakriti of the Vendantins, out of which Prakriti (Matter) and Purusha (Space) become manifest as body and form. In this, The Absolute, Infinite, and Unconditioned, being the endless aggregation of everything conditioned and finite, the germ of potentialities of all things are contained. It is the Limbus Chaos and the germs contained in it that are developed by the action of the Universal Mind, Dyan-Chohans, and the power of wisdom, Fo-hat—to use the Tibetan words. Thus the Universe may be said to be a product of Cosmic Ideation and Cosmic Energy, acting not at random or in an arbitrary manner, but according to a certain order produced by previous causes, and which constitute the Law. The existence of this inevitable and unchangeable law is frequently alluded to by the writer. As, for instance: "Does not holy writ say that God spoke: Am I not the God who made the dumb and the deaf, the blind and the seeing? What else does this mean, but that he is creator of all

The exercise of THAUMATURGIC POWER by the Christ and his Apostles has mistakenly been regarded as a supernatural and miraculous gift, bestowed for an exceptional purpose, instead of the working of an OCCULT law to be practically studied, mastered and applied in universal experience.

There is not the slightest warrant for the miracle view in the teaching of either Jesus or his Apostles. On the contrary, this power was specifically emphasized by them as the legitimate fruit of the regenerate or higher spiritual life to which they called the world and in the power and inspiration in which they lived, spake and wrought.

"Jesus the Master" insisted upon the exercise of this power as a necessity to the successful preaching and spread of his gospel, which taught the Immanence of God, through the world.

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things, of good and of evil?'' The writings of the Buddhists teach the same doctrine, saying that there is only One Power, Svabhavat. It cannot act otherwise than according to the law of cause and effect, and that makes a useful tree grow as well as useless stone in the bladder of man, according to the causes that have been produced by previous effects. Each act and each thought has a cause, and the cause of the cause is the Law.

The identity of the doctrines, Philosophy and Theosophy, by the writer with that of the eastern sages and Adepts will prove that he was taught these things in the East. Nevertheless this is not essential; for to the opened spiritual understanding of man God is as near in the West as He is in the East. He who is capable, developed to open his spiritual eyes, may see the sun himself and does not need to be informed about its existence by somebody having seen the sun in the Orient.

In choosing and preparing his disciples for the preaching of his gospel, we read that he first taught them the use of this power as a necessary condition of successful preaching.

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness, and all manner of disease."

The object of the writer of this book is an analytical epitome of the Theosophy and Occultism of "Jesus the Master," and to briefly show its foundation in the nature of things, and the constitution of man as a basis of an intelligent and compelling faith, *a faith which "speaks and it is done, which commands and it stands fast."*

The Oriental Occultism and Theosophy, venerable with age, having its origin in antiquity and the Far East, and which has been handed down from almost prehistoric times "through generations and generations of adepts" is now, by the author's efforts, being introduced into the Western world.

By a growing, well-organized and tolerably widespread propaganda, it is being popularized, epitomized, and vigorously promulgated in both Europe and America, for wherever "The Great Book of Magical Art, Hindu Magic and East Indian Occultism" has been studied the Hindu

methods are adopted, they being superior to all others.

Let the initiate take up the study of Hindu Magic and Occultism and give it the attention its importance demands as something to be understood and applied as a practical and demonstrable science.

The writer would urge this study and effort because of the profound conviction:—That this is the legitimate work and the rightful province of man as a spiritual being and child of "The Astral," whose duty as well as privilege is to stand in relation to his environments, in the image and likeness of those in spirit life holding dominion. It was to bring mankind to this realization that the CHRIST GOSPEL and ministry was open to the world. Now that the time seems specially auspicious, because of the present opening up of ORIENTAL OCCULTISM AND ESOTERIC PHILOSOPHY to Western thought, and the confronting of the Orthodox Christian church, which is a farce, by the Eastern world with its mystic orders and brotherhoods of "HOLY MEN," "YOGHIS," and HIEROPHANTS as possessing the miracle-working THAUMATURGIC POWER.

The Christ life and teaching have hereto been so exclusively studied from the standpoint of theology and ethics by the leaders of Christian

thought and Dogmatic Theology that the attention of the whole CHRISTIAN world has been diverted from the rational and practical study of the OCCULT POWER exercised by the Master and his Apostles, and which they emphasized in their teaching as an equally important and indeed a vitally practical factor in the new and higher life, which they call the world. Starting out with the baseless impression this "OCCULT POWER," being exceptional in human experience, was necessarily supernatural and miraculous, it has never occurred to the theologians and students of the "NEW TESTAMENT" arcanum to regard so-called miracles as possible, legitimate of an occult law and power to be practically studied, mastered and applied in universal experience.

Nevertheless, an unbiased and careful consideration of the direct and emphatic teaching of "Jesus the Master" and his Apostles will convince the most hesitating and conservative mind that they certainly regarded the possession and exercise of this power, as well as Astral or inner sight, as the orderly and legitimate result of certain specific mental and spiritual attainments possible to all, and which was the special work to urge upon all.

It will be observed that this specific definition and description of "spiritual gifts" embraces every phase of a legitimate power, knowledge,

inner sight, and mastery ever claimed or sought for by the Magi and Hierophants of the World, and that "Jesus the Master" clearly intimated that they are for and should be experienced by the Master's followers.

It will be further noticed that the source of the new and higher knowledge, wisdom and power here recognized and specifically emphasized as free to all, is applied to the direct and enduement of the spirit (not spirits or angels), but the SUPREME and UNIVERSAL SPIRIT, from which men, as well as angels, derive their life, their intelligence and their power, and to which, therefore, all alike, the humblest as well as the most exalted, have equal access.

Those who can read between the lines may have observed that far from discrediting wholesale the reported stories and wonders of Eastern Magic, the most advanced scientific reasoners of the West in their more recent utterances appear quite interested in the subject, having come to recognize that there may be such things as natural forces or substances on this planet which have as yet eluded the grasp of the Western science forces, which their chemists and their physicians can neither gauge, weigh nor measure; and that there is a possibility that among a subtle race like the HINDUS, which is immeasurably older in civiliza-

tion and experience than their own, some of these forces may have been discovered even thousands of years ago, and preserved among the wisest of its representatives (adepts), who in consequence of such knowledge can perform feats which to one of limited understanding are perfectly miraculous.

Apart from the material progress or outward development which the Hindus had already attained, which they are apt to call prehistoric, as evinced by the splendor of their buildings and the luxuries and the refinement of their civilization in general, it would seem as if this greatest and most subtle of Aryan races had developed an *inner life* even more strange and wonderful.

Let those who are imbued with the prevalent modern conceit that the Westerners have reached the highest pinnacle of intellectual culture, or that Orthodoxy is right, go to India. Let them go to the land of mystery, which was ancient when the great Alexander crossed the INDUS with his warriors, ancient when ABRAHAM THE JEW roamed the plains of CHALDEA with his cattle, ancient when the first pyramid was built; and if, after a careful study of Hindu magic, life, religion, and philosophy, the inquirer is still of the opinion that the palm of intellectual advancement belongs to the western world, or that Orthodox Christianity is not founded on a fabulous Jewish Myth, let him

lose no time in having his own cranium examined*. The HINDUS, owing to their intense love for solitary meditation, which has been one of their pronounced characteristics from time immemorial, have acquired mental faculties of which the materialists have no conception.

There are in man latent powers which are susceptible of the highest culture, and it is more than probable that a faculty once aroused and persistently exercised for a number of generations may develop into a permanent characteristic.

It would seem as if among the HINDUS speculative philosophy had been the ruling fancy from a very remote antiquity, and, moreover, that kind of philosophy which does not depend upon an interchange of idea for its advancement, but is based almost entirely upon intuition; viz., upon the cultivation of certain mysterious innate faculties, which are presumed to lie dormant even in the breast of the savage. They have accomplished

* I need not amuse the reader with the speculations of western Christians endeavoring to convert others to their belief in a tyrant of a God and a belief in the Scriptures.

Indeed I might not amuse him, for it is a pitiful recital throughout. Indeed there is no sadder spectacle in the intellectual world, than that of men and women possessed, of really great mental possibilities, frittering away their time and their self-respect in trying to make a superstition appear reasonable by explaining its absurdities in an illogical manner, and, instead of walking erect in the dignity of a rational manhood, staggering along in a blind stupor, produced by the fumes of mysticism, superstition and Dogmatic Theology.

and have certainly come nearer the truth than the Western materialist, with his endless empiricalism and experimental torture of matter.

The HINDUS in their efforts to raise the veil which hides the mysteries of time and space, discovered that which is apt to cause extreme surprise in the Western NEOPHYTE, and which is destined to play a great part in the future of this country. Their triumph in this direction was the discovery and application of that strange PSYCHIC FORCE known to the Western people as HYPNOTISM.

The American people have just begun to realize that there is such a force, and are on the threshold, as it were, of a dominion which is as boundless as it is marvelous. But the discoveries which are being made today were made ages ago by the early SASCRITIC INDIANS and IRANIANS, and while a knowledge of the subject in this country is chiefly derived from, or based upon the experiments of a few materialistic scientists and investigators during very recent years, the HINDUS have the experience of at least centuries behind them.

CHAPTER III.

The Hindu's and Dogmatic Theology.

The ancient Hindu's idea of God differed much from the modern notion that He thrusts the wicked, and very often the innocent also, whom He has predestinated to sin, and who are undoubtedly a portion of Himself, and made in His own image, into burning lakes and pitchy gulfs, where they are everlastingly tormented by revengeful and spiteful devils, with no view to their amendment, with no pretense to their operating as an example, with no possibility of their escape. And so fond is God their Father of subjecting His children to his fiery tartarus that He employs the chief of the devils to tempt them into sinfulness (He Himself having no prescience or foreknowledge as to how they will act when tempted), so that He may reward them for their resistance—which is generally unaccomplished—or torment them for their submission, which unhappily is their most usual fate. And this chief devil possesses enormous power; is omnipresent; is the Prince of Air or Space; is almost next to God in

sovereign dominion, and in contriving intellect, and wages everlasting war with the Almighty and his pure spirits; nor can the Omnipotent Maker and Master of the Universe reduce him to submission, or repress his wickedness, but is simply constrained as well as he can to counteract his horrible devices. Great scholars argue for this; great churchmen hold it; the masses are taught that it is divine truth, but somehow or other man's instinct rebels against it, and there rests at the bottom of almost every human heart an innate notion that *it is all a lie*, imagined or invented in the days of Jewish or monkish barbarism to frighten the ignorant; but wholly without any warranty in fact.

Eternal damnation orthodoxy holds to be the true end and punishment of all who in their lives deny a heaven.

The fact, however, of the Hindu's * idea of God, and their knowledge of celestial laws, being so

* The followers of Mohammed, however, put some rather puzzling questions to our Petro-Paulites. "Why," said Murrane Sing (a Hindoo who can read English), "do you not convert the Jews, who live among you, know your virtues, and the excellence of your faith, and whose forefathers knew of the prophecies, and saw the wonders mentioned in your Vedas?" (meaning the English Bible). A Protestant replied they were a stubborn race, and the denunciations against their race had been fulfilled; and instanced the occasions and times. "*That is the more in favor of my argument,*" replied Murrane, "for if, under the sufferings they have endured, and the accomplishment of the curse threatened them, they still remain obstinate and sinful, how are we to

far greater than those which form the basis of mere European creeds, furnishes a reason why all endeavors at their conversion to western views have failed, except among the lowest, poorest, and most degraded outcasts. An attempt by Christians to enlighten Orientals on the subject of God is about as wise as if an idiot sought to initiate a sage into the wonders of philosophy. In all true theological knowledge, in all profound, august or ennobling ideas of the Divine Polity, the West is hundreds of years behind the East; nor can it ever attain the splendid heights of speculation to which these men have reached, until it seeks its inspiration at other sources than those from which it has so long drawn it, and enlarges its views of God's providence, until it can understand the broad, beautiful and comprehensive basis developed in the Divine works of God; a basis that appears as universal in its nature as the very laws of light and air themselves.

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be convinced, much less converted, who know nothing of these signs and wonders of which you speak and have neither had promises or threats held out to us, except by mortals like ourselves who may or may not intend well? At least, *they have nothing to show us to the contrary* but windy words." He then referred to Paul, who, he observed, undoubtedly was a prophet, and whose mission, though it appeared very probable, had made no effect on King Agrippa, who was as civilized as the Hindoos; yet he was not to be persuaded, even though one of the principal propagators of it was present before him. "Then how," he added, "am I to be persuaded by those who are neither saints nor prophets?"

With all this blaze of knowledge before us, clear and shining as the light of the Orient, the question arises, How comes it to pass that the whole West is still in darkness; and why are Europeans and Americans now more hopelessly ignorant of their past, their present, or their future, or of the sublime and pure nature of the Supreme Being, than our forefathers are shown to have been in remote ages; when Orthodox historians tell us that all was superstition; when philosophers hold that we were monkeys or savages; and priests pretend that there was nothing but impiety? The answer seems to me to be this, that the Church, whether of Rome, or of Luther, which now sways the consciences of men, *wages an incessant war upon the acquisition of true Knowledge, and perpetually interferes to dwarf the intellect and to destroy the growth of education.* That the Popes for the first fifteen hundred years of Christendom, and from thence also until this moment did, and have done, *all they could, to keep the world in a state of barbarism, is now a truism so universally acknowledged, and so loudly proclaimed by Protestant writers, that no man would condescend to argue it; for to do so would imply that the matter might be disputed, or that our senses had deceived us as to the patent facts.* That great scholars arose in those dark ages proves nothing; for those men

were not the children of the papacy, but were the disciples and missionaries of knowledge, and they were as entirely independent of that odious superstition as if it had no existence. *The Papal church, supreme in Europe, was based on ignorance, and could only be maintained while ignorance continued.* The whole efforts of the clergy, therefore, have been and are directed to this one end, *to keep the world in their leading strings, by crushing out the mind of the world. That they did so, and succeeded, history proves; that they still labor in the awful and unholy calling is clear to all who take the trouble to investigate; and that to this one end the soldiers of that fearful fabric must necessarily adhere or be destroyed is the inevitable conclusion to which those arrive who have found her to be Falsehood, and who know that Knowledge is her deadly foe.*

The Lutheran churches *pursue the same course.* Holding to a creed devised by a narrow-minded and *illiterate monk,* whose early training had forever incapacitated him from broad, comprehensive or enlightened views; who, though a passionate thinker and a bold writer, and a man of daring courage, was *absolutely ignorant of everything* but mere monastic theology, than which it would be difficult to discover more exquisite fooling, and who in his later years of beer and bigotry was so

immersed in vulgar squabbles about maniacal dogmas, that he had no time, even if he possessed the intellect, to enlarge his stock of ideas. The Protestant sects, dissipated into a thousand despicable conventicles, every one of which calls itself "Christ's people," have clung with desperate tenacity to the smallest and most degrading notions of the power, majesty and wisdom of the Supreme Being; of the universality of His Laws, and the unchanging grandeur of His Attributes—notions that would shock a Pagan, but which receive a ready approval among the simple savages of the South Seas, or the dark-skinned lowly races of Africa. With these communities the Divine Fabricator of the Universe is a white-tied parson, with the wretched changing passions, and the still more wretched wants and necessities of a parson; now enraged, now capricious, now deceitful, now encouraging deceit; breathing pestilence and death upon the very beings whose hearts he has hardened so as to make them merit these calamities; swearing many oaths (for the Bible says God will smite and curse the children of the earth), and immediately after violating those oaths; the instigator to murder, the patron of incest, the pardoner of adultery, the seducer of a young virgin who was the affianced wife of another, so that true Christianity between Peter and

Paul is like Jesus crucified between two thieves. But why pursue the dreadful theme? or why commit to print the fearful thoughts that naturally arise in the mind, as the Atheist God of Petro-Paulite, Europe and America looms up before us, covered with the blood of millions, whom a belief in his dark mystery has borne into ruin.

Let those who desire to know more on this subject, and the Bible, which history shows is a forgery, read the author's two late books, "The Immanence of God, Know Thyself," 432 pages, and "God, The Bible, Truth, and Christian Theology," 570 pages, and he will have his eyes opened as they have never been before.

THE MAGIC AND OCCULTISM OF INDIA.

Special Features—Hindu and Egyptian Crystal Gazing — Astral and Spirit Sight — Indian Crystal Gazing, Clairvoyance and The Hindu Magic Mirror.

PART TWO.

CHAPTER IV.

Spirit or Astral Sight.

Most every living person possesses the natural gift of Clairvoyance or clear "Spirit Sight" to a very marked degree, and yet do not know what use to make of their gift. Many people possess this power in an undeveloped state, capable of development to any extent when they will use these gifts to their advantage and take proper means to unfold them.

Clairvoyance, or Astral Sight (state of introspection), is not a sixth *sense* as some writers

wrongly state, it is the true development of man's ordinary inner or Spiritual Sight, which has been stunted and injured by the materialism and ignorance which rules the world today.

Live a natural life, as did the old *Seers*, philosophers in the by-gone ages, when the highest and best only reigned supreme, and men and women were taught to introduce the state of *introspection* at will, and you can develop all your spiritual gifts or inner sight.

The first consideration is, of course, the rules for sitting, the necessary precautions for development, and the best time and conditions which are to be adopted by the would-be *Seer* in his attempts at unfoldment. You must also study all that has been said here about the interior focalization of the mind. That you will succeed if you follow any one of the methods I am teaching you is certain, and you will have phenomenal success if you will only preserve and cleanse your mind from all sordid material and unworthy things.

In a word, unless you will attempt to live the Life, you cannot attain more than the ordinary gift of Crystal Gazing, but if you will go on and seek higher, and believe you will succeed, you cannot have any limit to the extent of your spirit and Astral sight in any PLACE, at any TIME and under any CONDITIONS.

You will be able to introduce Spirit Sight at will, and read in the Astral Light the mysteries of the past, present and future, both in your own life and in that of others; all will be as an open book to you and the amount of this knowledge you choose to reveal to others will be entirely dependent on your own good judgment.

The conditions of *health* to be sought are:—

1st. The better your health, the clearer your vision, although many people in indifferent health *do see*, yet they have not the greater powers. You should live as far as possible in the fresh air, take a reasonable amount of exercise, and try to hold the thought of *health* and *purity* ever before you.

2nd. Cleanliness is essential, this includes body and clothes, you should bathe all over once a week and change your linen at least once or twice a week or oftener, if possible.

3rd. Diet is also a necessity and I can assure you that you will not develop satisfactorily if you eat too much meat, as it causes heat and inharmony in the blood, disturbs the system, generating an irritating condition and causes the people who eat it to give off a coarse red AURA, OR ASTRAL FORCE, which I will explain later, entirely opposed to all conditions *essential* to spirit sight. At any rate, eat as little as possible, but the amount of progress you make almost entirely depends upon your

absolute belief and *faith* that you will succeed, for without *true faith* you will accomplish nothing.

All doubt and disbelief that you will be able to develop your inner sight must be discarded.

The next question is that of breathing, this has a great deal to do with the development of your Astral Sight.

Draw in a deep, slow breath, and exhale very slowly, try this during the sitting for the first week and then change to the following:—

Inhale with closed mouth while you count four, hold the breath while you count sixteen and exhale slowly while you count eight (*mentally, of course*).

Have the room in which you sit clean and free from impurities, with plenty of fresh air. Some fresh-cut flowers to place near your crystal or whatever you use for a medium are very desirable but not absolutely necessary. The question arises what class of persons are most likely to develop and succeed in obtaining the state of introspection? I can frankly inform you that all people can develop, provided they are faithful and believe, for "*according to your faith be it unto you.*"

Positive, magnetic people make the best *Seers* as a rule, although the fair and languid type often develop into excellent *Seers*, but their visions are seldom quite as reliable as the positive type quoted. The necessary qualifications are self con-

trol, the power of concentration and the desire to attain these gifts of the *spirit,* together with genuine faith.

Now, having attained the necessary qualifications, decide to have confidence in yourself and make up your mind to mean business, then set the time of sitting, which should be kept religiously.

I will now assume that you are ready to commence, *but before you start make up your mind that, what others have done you can and will do, and that if you fail the fault is your own. You must help yourself. Nobody can do for you what you must do for yourself.*

The Black Mirror or Crystal.

Take a comfortable chair and sit facing the *North,* sit at least three feet from the Crystal; if using the Black Mirror hold it at arm's length before you (full instructions for the making of this Mirror will be given you in a later lesson), but whatever you do, do not permit another to handle or touch your ball or glass, and do not set it upon a stand during your setting. Set it upon a cushion of black velvet—let this rest on the table.

When not using the Crystal learn to "Think without watching," that is to say, learn to withdraw your attention from things around you and

center it inwardly. It is then you will be thinking, but not watching things around you in the material world.

Try to take your exercise the same hour daily and sit for at least fifteen minutes, increasing it to half an hour, as you feel able, but as soon as your eyes grow tired stop and rest them.

Fix your eyes upon the glass, but without effort, just watch it naturally, and without taking them away at all *fix your mind upon the glass.*

"Watch quietly without thinking."

Can you understand what I mean by that—I want you to make your mind quite blank, ready to receive the pictures and impression that will come to you from the mirror, simply *watch* and *breathe—breathe* and *watch*—have belief and faith and get as quiet as possible.

Now, after a time, I do not say at the first sitting, you will see scenes or faces form in the glass, sometimes a cloud forms all over it and soft milky clouds float around it, and after these clear off faces, symbols and scenes appear clearly in the glass. But more often you will see by your astral or spirit sight a face or some scene, now dim, now bright, then this will fade away and other faces appear, or perhaps symbols, figures or even letters. So as far as this goes, of course, the *Seer* can work by himself, but when it comes to further

development and the interpretation of symbols, the question of seeing without any means of concentration, such as the Crystal, then you have need of further instruction.

Spirit Sight.

The phase of Astral or Spirit Sight just cited above, is easily produced and should be arrived at after a week or so of practice, if the conditions are fulfilled and you have had absolute confidence and faith in yourself. You must not forget the necessity of mental purity, for a soul which is impregnated with love of humanity, and free from jealousy, hatred and evil of any kind is necessary if you want good results in any business.

It is well to make notes of the symbols, faces and scenes which appear in the Crystal and to keep them for further reference, for you must learn to interpretate them.

Mr. C. W. Leadbeater, in his volume, "The Other Side of Death," says:

Clairvoyance in Spiritualism.

"Many of the phenomena commonly displayed at a spiritualistic gathering are simply the manifestation of the ordinary powers and faculties

natural to the astral plane, such as are possessed by every dead man." "I have already explained in my little work on *Clairvoyance* what these powers are, and any one who will take the trouble to read that will see how clearly the possession of such sense accounts for the faculty so often exhibited by the dead of reading a closed book or a sealed letter, or describing the contents of a locked box." "I have had repeated evidence through many different mediums of the possession of this power; sometimes the knowledge obtained by its means was given out through the medium's body in trance-speaking, and at other times it was expressed directly by the dead man, either in his own voice or by slate-writing."

"These astral faculties sometimes include a certain amount of provision, though this is possessed in very varying degrees; and they also frequently give the power of psychometry and of looking back to some extent into the events of the past." "The way in which this is sometimes done is shown in the following story, given us by Dr. Lee, in his *Glimpses of the Supernatural*, vol. ii, p. 146."

THE MISSING PAPERS.

"A commercial firm at Bolton, in Lancashire, had found that a considerable sum of money which

had been sent to their bank by a confidential clerk had not been placed to their credit." "The clerk remembered the fact of taking the money, though not the particulars, but at the bank nothing was known of it. The clerk, feeling that he was liable to suspicion in the matter, and anxious to elucidate it, sought the help of a spirit-medium. The medium promised to do her best. Having heard the story, she presently passed into a kind of trance. Shortly after, she said: 'I see you go to the bank—I see you go to such and such a part of the bank—I see you hand some papers to a clerk—I see him put them in such and such a place under some other papers—and I see them there now.' "

"The clerk went to the bank, directed the cashier where to look for the money, and it was found; the cashier afterwards remembering that in the hurry of business he had there deposited it. A relation of mine saw this story in a newspaper at the time, and wrote to the firm in question, the name of which was given, asking whether the facts were as stated. He was told in reply that they were. The gentleman who was applied to, having corrected one or two unimportant details in the above narration, wrote on November 9, 1874: 'Your account is a correct one. I have the answer of the firm to my enquiry at home now.' "

"The description given does not make it absolutely clear whether this was a case of clairvoyance on the part of the medium, or of the use of ordinary faculty by a dead man; but since the medium passed into a trance-condition the latter supposition seems the more probable. The dead man could easily gather from the clerk's mind the earlier part of his story, and thus put himself *en rapport* with the scene; and then by following it to its close he was able to supply the information required. Here is the authenticated record of another good example of such a case, in which the power of thought-reading is much more prominently exhibited, since all the questions were mental. It is extracted from the *Report on Spiritualism*, published by Longman, London, in 1871, and is to be found in the *Examination of the Master of Lindsay*, p 215.

A Lost Will.

"A friend of mine was very anxious to find the will of his grandmother, who had been dead forty years, but could not even find the certificate of her death. I went with him to the Marshalls, and we had a séance; we sat at a table, and soon the raps came; my friend then asked his questions mentally; he went over the alphabet himself, or

sometimes I did so, not knowing the question. We were told (that) the will had been drawn by a man named William Walter, who lived at Whitechapel; the name of the street and the number of the house were given. We went to Whitechapel, found the man, and subsequently, through his aid, obtained a copy of the draft; he was quite unknown to us, and had not always lived in that locality, for he had once seen better days. The medium could not possibly have known anything about the matter, and even if she had, her knowledge would have been of no avail, as all the questions were mental ones."

Clairvoyant "Readings."

This power of clairvoyance is also frequently displayed in a minor way at the weekly meetings of which I have spoken. After the trance address is over, the medium usually expresses her readiness to give descriptions, or "readings," as they are often called, of the surroundings of various members of the audience. Where the circle is a small one, something will be said to each of its members in turn; if there be a large number gathered together, individuals will be selected and called up for special attention.

I have heard striking fragments of private

family history brought out in this way—cases which bore every mark of genuineness; but in the majority of such meetings as I have attended the descriptions were exceedingly vague, and had a rather suspicious adaptability about them. The conversation would usually run somewhat along these lines:

Medium (supposed to be entranced, but speaking with exactly her normal contempt for aspirates and grammatical rules). "There's an old gent with white 'air a-standin' be'ind that lady in the corner."

Enthusiastic and Credulous Sitter. "Lor! that must be my father!"

Medium. "Yes; he smiles, he nods his 'ed, he's so pleased that you know him. I can see his white beard regularly shaking, he's so glad."

Sitter. "Ain't it wonderful! But father didn't have no beard before he passed over; p'raps he's grown one since, or p'raps it's my uncle Jim; *he* used to have a beard."

Medium. "Ah! yes, that's who it is; he nods his 'ed again, and smiles; he wants to tell you 'ow 'appy he is."

Sitter. "Well, now! just to think of poor uncle Jim coming like this! Why, it's more than thirty years ago he was drowned at sea, when I was quite

a girl; 'an' some young chap he was, too! not more than five-and-twenty, and to be drownded like that!"

Medium. "Um! yes—yes—ah! I see him more clearly now—yes, you're right. It's not a white beard—it's the white undershirt what sailors wears—that's what it is!"

Chorus. "How lovely! how wonderful! Ain't it beautiful to think they can come back like this!"

I have heard just about that sort of conversation a score of times; and it is naturally not calculated to produce a very robust faith in that particular medium. Yet perhaps through the very same illiterate woman there would come on another occasion some message about a matter of which she could by no possibility have known anything—a message which she could never have evolved from her sordid consciousness by any amount of clumsy guess-work.

A Private Test.

I remember on one such occasion applying a little private test of my own to a medium in a poor London Suburb. She was a coarse-looking woman, whom I had never seen before, but she seemed earnest enough, though far from cultured. She went on from one member of the circle to an-

other, monotonously describing behind each of them spirits with flowing robes and smiling faces; she varied the story a little in my own case by giving me "a dark-looking foreign gentleman, with something white around his head," which may very possibly have been true enough, or may have been merely a coincidence.

It occurred to me to try whether she could see a thought-form, so as to change from all these reverend white-haired spirits with flowing robes, I set myself to project as strong a mental image as I could construct of two chubby boys in Etons, standing behind the chair of a member of the circle who was next in order for examination, Sure enough, when that person's turn came, the medium (or the man speaking through her, if there was one) described my imaginary boys with tolerable accuracy, and represented them as sons of the lady behind whom they stood. The latter denied this, explaining that her sons were grown men, and the medium then suggested grandchildren, which was also repudiated, so the mystery remained unsolved. But from the incident I deduced two conclusions: First, that either the medium was genuinely clairvoyant or there really was a dead person speaking through her; and secondly, that whoever was concerned had not yet sufficient discernment to distinguish a thought-

form materialized on the astral plane from a living astral body."—*The Other Side of Death, by C. W. Leadbeater.*

So far I have only been dealing with Spirit Sight for yourself, and for development only, but when the more important question arises of seeing for other people, much the same conditions are required; let the person who seeks a seance or reading sit in front of you and take off his glove, touch his hand quite lightly with one of your fingers to establish communication between you, or what is called "*rapport*," then you must look earnestly and quietly into the glass and tell exactly what you see or what is given to you; remember that on no account must you reason; to do so is fatal; simply make your mind blank and say what comes into your head; do not think that it may be improbable and so refrain from voicing it, the things which come to you in this way will be correct; you do not know why, you cannot know what reference they will have to the affairs of your client but will find them true.

Unless the Crystal Vision is very true and clear you will find that many things half formed in the glass will come to your mind as quite vivid pictures, since it is not the virtue of the glass but your own Spirit Sight which can read the AURA or see in the Astral light of those who consult you.

Rock Crystal or Hindu Beryl.

The real Rock Crystal or Beryl is very expensive, quite a small one costing $50, but you can get an excellent Crystal or imported sphere for $3 that will do equally well, or the Magic or Black Mirror, the materials for making which will cost you about $3.50.

Aura or Astral Light.

To return to the Aura or Astral Light, this is a very important consideration, since as soon as you are able to perceive this about a person you can read meanings in the play of its color as it surrounds every man, woman and child.

The Aura or Astral Light is a mist-like emanation which arises from every animate and inanimate object.

The Aura or Astral Light thrown off by people is composed of tiny atoms of so minute a character it is entirely imperceptible to the naked eye, but is clearly visible to those who have succeeded in so controlling themselves that they can obtain the state of introspection and see spiritually at will. This is referred to often in Europe and America as *Clairvoyant Sight.* The Aura is of the nature of a cloud which entirely surrounds the person sitting, and it is through reading this either know-

ingly or unconsciously that the Clairvoyant is able to deduce the events in the lives of those around him.

The ability to see this AURA or read in the Astral Light, is only acquired after long practice and psychic training, which means that you have to sit regularly, to eat temperately, to have complete control over temper, your feelings, *true faith and belief in yourself to get results;* and also it means sexual purity and continence, yet without doubt the results more than repay one for the effort required to obtain them.

It is best when the clairvoyant faculty or your Spirit Sight has been developed to the necessary degree, to sit looking quietly at the subject, without winking the eyes at all, make the mind blank and gaze very steadily for at least ten or fifteen minutes in silence; at the end of that time you will perceive by your Spirit Sight the health AURA or Astral Light, which is a kind of bluish grey mist arising from the body; when you see this you are getting on and other developments may be expected to follow.

Mr. C. W. Leadbeater in speaking of Astral Thought-forms in his work, "The Other Side of Death," says:

"Every thought of the man which is connected

with self or tainted by any desire for his own gain instantly draws round itself matter of the astral plane as well as of the mental, and remains hovering round him. If any man yields frequently to thoughts of this type, he makes for himself exceedingly strong thought-forms, which are constantly fed and rendered more and more powerful by each recurrence of the feeling. During physical life these are invisible to him, although their influence is constantly reacting upon him and tending to reproduce in him the thought which created them; but after death they become visible and haunting forms from which he cannot escape, because their attraction to him is of the very essence of their nature. In many cases it is in this way that men first come to realize how ugly and hateful some of their thoughts may be, and so they learn to exercise more rigid supervision over them.

A man may sometimes find himself surrounded by thoughts which are not his own, for if any one else is directing towards him any strong feeling, whether it be of love or hate, of joy or sorrow, he will certainly find the thought-form which expresses it hovering about him, and will feel within himself the effect of its vibrations. It is in this way that the strong thoughts of love and the friendly wish which should accompany a remembrance of the dead produce so beneficent a result

upon them. We may, if we will, surround the friend whom we have "lost" with a rosy cloud of affectionate thought, through which he will see everything *couleur de rose,* so that it may be a veritable shield for him from unpleasant influences; and its own action upon him will also tend to stir up within him sympathetic feelings of affection, and to calm all disturbances. A reference to Plate ix in *Man Visible and Invisible* will show how the thought-form of affection is shaped within the astral body of the thinker, and in the illustrations to Mrs. Besant's article upon "Thought Forms" in *Lucifer,* September, 1896, the thought-form will be seen rushing on its way towards its object.

Other thought-forms are less pleasant than this; and sometimes it is no small part of the retribution which overtakes the man who during earth-life has treated others harshly to see after death the thought-forms of those whom he has injured, and to feel the vibrations which radiate from them. On the contrary, one who has been widely loved is very much helped and uplifted by the currents of thought directed to him. A very noticeable example of this was seen in the case of Her Majesty the late Queen Victoria, whose rapid passage into the heaven-world was undoubtedly due to the millions of loving and grateful thought-

forms which were sent to her, as well as to her own inherent goodness.

Unfortunately there are sometimes men who deserve the distrust or anger of many, instead of their love. It has sometimes fared hardly after death with those whose financial operations have heartlessly ruined hundreds of people, for the forms which surround them in menacing crowds have often caused them the utmost horror and remorse. The thought-form has no intelligence of its own, and has only a temporary existence, the length of which is determined by the energy put into the thought in the first place. Nevertheless it is impossible for the man towards whom it is directed to escape from it, since the very cause of its existence, the essence of its being, is its attraction towards him. He may, if he knows how to do so, surround himself with a shell which will prevent its vibrations from affecting him; he may (again if he knows how to do it) break up and dissipate that thought-form by an effort of his will; but while it exists it will cling to him with the tenacity of a limpet. Usually thought-forms coming from different persons retain their individuality and have each of them a distinct impress of the mind from which they came; but under certain circumstances it has been found that is is possible for the thought-forms gener-

ated by many persons to coalese into one gigantic phantom, and if this be of an unpleasant nature, the result may be very terrible.—*The Other Side of Death, by Leadbeater.*

The meaning attached to Thought-Forms and HUMAN AURA *will be given in a later lesson.*

CLAIRVOYANT OR ASTRAL SIGHT.

Now so far as the different kinds of Clairvoyance or degrees of Astral or Spirit Sight are concerned, I shall place normal Spirit Sight first.

The only natural and normal Spirit Sight or vision is obtained by so controlling yourself that you can by your own faith and will bring about the interior focalization of the mind at will.

Clairvoyance in a trance condition, when the subject is at the mercy of chance spirits, is not always reliable and seldom as clear as the normal vision, which is the result of self-induction.

Clairvoyance under Hypnotism, which is practiced to a great extent by the Hindus, though capable of great development, is open to the same charge as the Neophyte, who, not having full and clear Spirit Sight himself, does not ever know that spirits may assume command of his subject's mentality, what personalities they assume or what mischief they may bring about, so that if you

really want the best be content with the methods given here, which you are receiving for only a few dollars, until such time as you may be able to receive private and personal instruction from a master.

Remember that the human AURA or Astral Thought Forms imprint themselves and their history on everything they come in contact with, and by these means you can develop the power of *Psychometry,* which is so closely allied to Clairvoyance that it is difficult to say which is which when a "sensitive" begins to work.

Given a letter or an article belonging to any person you can in this manner learn the history by simply holding the same lightly in your hand or against the right side of your head, never to the forehead, as some surface writers advise.

If you will follow the instruction I have given you will make a splendid *Seer,* and I say this to all, who will have true faith and absolute belief in themselves, since the gift of the Spirit Sight is free for all who fulfil the conditions and believe. Does not Jesus, the Greatest Master and Clairvoyant that ever lived, say: "*According to your belief be it unto you.*" To you, then, who believe, and listen for the inner voice of revelation, and the oncoming of the Spirit or Astral Sight, all nature and all the hidden doings and secrets of

mankind will be as an open book; nothing will be hidden from you when you choose to use your inner or Astral Sight.

Practice.

Sit daily for half an hour in perfect silence, and at a time most suitable to yourself, and gaze into the Crystal, glass bowl or mirror; record all that passes; you must not reject things on the plea that they may be fancy; very little is fancy that comes to you in this way, but is mostly real, even if it appears shadowy. Do not forget the breathing exercises, as these have a very great potent effect upon the inner sight and will help you greatly. *Do not forget, friend, whether you be a brother or sister in this work, to remember everything I have said to you in the forepart of this book under the heading* "IMPORTANT WORDS." *I suppose you understand that a hair-brained fool nor a lazy, brainless individual cannot get results. If you want results, get down to good hard work; keep at it all the time and don't waste your time trying to find fault or complaining about your not being able to do anything, for if you fail it is your own fault.*

Apparitions are referred to as follows by C. W. Leadbeater in his book, "The Other Side of Death":

"There was a time not many years ago when it was fashionable to ridicule anyone who had had the good fortune to meet face to face an inhabitant of the world usually unseen, and thought such experiences were presumably no less common then than now, those who encountered them naturally kept them to themselves if they valued their reputation as sane members of a materialistic society." Within the last few years, however, a salutary change has come over public opinion in this respect. To sneer at psychic phenomena is now recognized as showing not intellectual vigor but ignorance and assumption. When there exists a Society for Psychical Research which numbers among its members well-known scientists like Sir William Crookes and Sir Oliver Lodge, and public men like Mr. Arthur Balfour, and when that society issues huge volumes of learned reports upon such phenomena and considers them worthy of careful and prolonged investigation, it is no longer safe for anyone who wishes to be in the fashion to raise the silly and antiquated parrot-cry of 'superstition.'

"Impartial enquiry into the subject of apparitions shows us that from all countries of the world there come well-attested accounts of the occasional return of the dead. Such visitors have rarely given much information with regard to the world

from which they came, though a good deal may be inferred from collation and comparison of the various stories. But at any rate the mere fact that man does survive the process called death is proved for any fair-minded investigator by these accounts alone."

As Mr. W. T. Stead remarks in the introduction to his "Real Ghost Stories":

"Of all the vulgar superstitions of the half-educated, none dies harder than the absurd delusion that there are no such things as ghosts. All the experts, whether spiritual, poetical, or scientific, and all the others, non-experts, who have bestowed any serious attention upon the subject know that they do exist. There is endless variety of opinion as to what a ghost may be. But as to the fact of its existence, whatever it may be, there is no longer any serious dispute among honest investigators. If anyone questions this, let him investigate for himself. In six months, possibly in six weeks, or even in six days, he will find it impossible to deny the reality of the existence of the phenomena popularly entitled ghostly. He may have a hundred ingenious explanations of the origin and nature of the ghost, but as to the existence of the entity itself there will no longer be any doubt."

Spiritualism.

"Another way in which many travelers have returned is through the use of the means provided by modern spiritualism. I am well aware that there has been much fraud and deception in this connection, but I also know from personal investigation that there is truth to be found along these lines by the patient and indefatigable seeker. Unless specially trained in the higher clairvoyance, however, the enquirer is very much at the mercy of various masquerading entities, and this line of research is surrounded by pitfalls into which the unwary may very readily stumble. I hope later to devote some pages to a careful analysis of some of the phenomena of spiritualism, but for the present my point is that here is another source from which information as to the life after death is to be obtained by those who are willing to take some trouble in looking for it."

"It may be said that any value which spiritualistic testimony may possess is largely discounted by the fact that it is not always consistent—that the accounts given by spirits at various times and places have differed considerably. This is quite true, and I am by no means suggesting that all spirit evidence is equally worthy of acceptance. But I do say that in very many cases the com-

municating entity is telling the truth as far as he knows it, and that the difference between the statements made by two such entities is often due to the fact that both of their views are partial, and not to any wilful deception practised by either of them."

"For example, most of those who speak through mediums in England and America describe the after-death state as a progressive life in a 'summerland,' which is in fact only a glorified reproduction of the earth, and so far as they give any religious teaching it is always a kind of Christianity-and-water—certainly wider and less rigid than the orthodox idea, though usually very much vaguer, but still distinctly Christian in tone. One gets so used to this that I remember it was quite a surprise to me when I attended my first real séance in Ceylon to find that all the communicating entities were Buddhists, and that beyond the grave they also had found their religious preconceptions confirmed, exactly as had the members of various Christian sects over here. But differences such as these become easily comprehensible when we understand that after death, as before, like attracts like, and that people of the same race, religion or caste will keep together and remain apart from the rest of humanity in that world as in this."—*The Other Side of Death, Leadbeater.*

CHAPTER V.

Astral Clouds of Human Aura.

The meaning of Astral Light and the color of the tints of the Aura which surround all humans as well as animals is a subject that has long engaged the attention of intelligent investigators, outside of India, the world over, but when my Chela (disciple) in this work observes through the use of his or her Spirit Sight the Aura around any person you must always first be quite sure that it is clear.

The attempt to see the Astral cloud or Aura, which envelopes every person, is one that a great many proselytes find hard to grasp; there is a royal road to it, however, that wil give results; it is the road of true FAITH.

To Give a Reading.

When about to give a reading take the hand of your client and hold it gently, place no pressure except upon the *ball* of the *thumb,* then close the eyes and draw a long abdominal deep breath (inflating the lungs to their utmost capacity), hold it

and wait; this repeat five or six times, keeping the eyes still closed, and great waves of color will pass before you in sweeping, rolling lengths, which will pass from one side to the other. This method is followed by the Hindus, sitting or lying, when they want certain information about you.

When the Astral Auras become clear and vivid you will place the full meaning given upon them; when cloudy then will the reading be averse.

The same can be done with the Crystal, but the Aura will not always be so vivid, and for the ability to see the Aura I much prefer the method given here, as names and faces will float in the clouds of Astral Light.

Astral Auras and Their Colors.

The different Auras shown in the Astral Light are ten in number and they have a fixed meaning, but they are seldom seen pure as in the prism. The meanings which follow are of great use to the *Seer,* no matter whether the colors appear in the Crystal or with the high phases of Spirit Sight.

Astral Color. and Their Meaning.

Orange, material success, very good.
Green, joy, pleasure, light hearted.
Yellow, a surprise—if cloudy, unpleasant news.
Blue, intellectual, a good brain.

Violet, spirituality, Spirit Sight possible.
White, is of good omen.
Black, trouble, danger, a bad omen.
Crimson, love, sympathy, and good will.
Red, passion, very sensual.

So much for the general readings; now for the enlarged.

If the Astral colors should happen to come within the mental vision with any planet, zodiacal sign, letters, numbers, etc.; attached it will alter the meaning, but at first be content to write down the nature of any vision carefully and interpret at leisure.

Astral Auras in the Crystal.

Always get at this before you attempt further development of your Spirit or Astral Sight. Bear in mind also that many of these conditions change and alter from day to day even—unless the Astral Aura is very dense and dark, or all very light and pure, when the uniform condition will indicate a certain "set condition" in the mental and spiritual conditions.

You will always find that the fine and pure Auras rise; they will be highest in the Crystal, above the head in the Aura. The denser colors always sink, the purer rise.

You will see from this how to read the colors,

but you should always balance one against the other; never jump to a conclusion, and never *tell people too much.* They are not intended to lift the veil altogether.

When the Astral Light or AURAS appear in the Crystal you can give them the same meanings as when they appear around the head of an individual, but remember that often faces, figures, symbols, etc., come into the Crystal surrounded by waves or clouds of AURA, when the colors will indicate the condition the person whose face appears is in, and you must give your reading accordingly.

THE MEANING OF THE AURAS.

PALE VIOLET signifies love, passion, suffering and great endurance.

GREEN shows the person will attain *victory* and *success,* a bright and cheerful character, full of life, of good purpose, and ever ready to see the hopeful side of things.

A dark sickly green signifies a deceitful, evasive nature, a double-tongued person whom you should place no confidence or import in; SHUN THEM *whatever you do,* for if you don't you will regret it.

BROWN signifies greed, avarice, disappointment and dishonor.

These colors will appear clearly to you, if your inner sight is developed in the Aura or Astral Cloud which envelops mankind and all living bodies; they will also be observed in your Crystal or Magic Mirror.

You will seldom see them alone; they will nearly always appear with symbols, letters or some indication of form which will give you the real key to their meaning.

These different colors of the Auras indicate clearly the mental and spiritual condition, as well as the traits and characteristics of the people who consult or whom you are diagnosing.

You can tell at once what condition your client is in, as your Spirit Sight grows and you learn to interpret the Astral Colors.

The gross, material and mentally unorganized people will be surrounded with darker shades of red, of black, of brown, of blue, of green; mean and treacherous people will have the clouds of *brown* around them; those who are deceitful and jealous will have clouds of mustardy yellow or dirty green, whilst the hypocrite will be surrounded with a browny blue mixture. The bad tempered, irritable person will have much scarlet; the sensual persons clouds of red. It is thus the hypocrite and the deceitful will be made known to you alone.

Now in this way you strike the very key-note of

the person you are dealing with and find at once the true reason for their actions, their troubles, and often the symbols and visions which relate to futurity appearing in the Aura or Crystal.

WHITE is a token or emblem of innocence, faith and purity. This is but seldom seen in the Aura of ordinary people, but comes to those of special spiritual training who have learned the great lessons, *"Control Thyself," "Know* THYSELF."

RED, of a pale shade or tint signifies love, creative power, a character full of warmth, inventive genius, vitality and true worth.

SCARLET signifies lust, passion and a low, degenerated, sensual nature.

BLOOD RED means war, hatred, punishment.

SCARLET AND BLACK combined in the Astral AURA indicates a diabolical outburst of passion, possibly bloodshed and poor control over the will or reasoning powers.

BLACK prominent in the AURA will show materiality, affliction, gross earthly thoughts and a mercenary nature.

GREY means frequent mourning, trouble and continued sorrow and disappointment.

PALE BLUE shows an intellectual nature, one

who is in an advanced state of development and understanding of self-hood.

Deeper Shade of Blue shows religious fervour, but if there is a mixture of brown or grey with it there will be a good deal of selfishness and pious deceit with the religion, and a good deal of narrow bigotry in the nature of those who show this Astral Color.

Yellow of a muddy, mustardy color will belong to a person envious, jealous, whose disposition is unsatisfactory in his dealings, inconstant, often deceitful and a liar.

Clear Pure Yellow indicates the highest order of intellectuality, intuitional and generally spiritually disposed.

Orange indicates a somewhat lower order of intellectuality and a good deal of success in commercial life.

A Deep Violet Blue a very high state of spirituality—it is seldom seen, however, I regret to state.

A Clear Bright Blue will indicate a condition of religious fervour, and where there is much of this it might quite possibly be unbearable to those surrounding the person, who will wait neither time

nor opportunity to thrust his pious opinions upon them.

Where considerable pale blue Astral Aura is in evidence you get the man who is coldly intellectual, often scientific, generally piety and free from lust of passion. These people have a refining influence on others and frequent places of *art* and *culture,* and refined music.

Dark Yellow Auras are always best avoided, people with these are always very jealous, envious, unscrupulous and deceitful. Bad for business dealings, and bad associates.

The Clear Shades of Yellow indicate a very high order of intellectuality, and these people will be out of the common run, not at all frequent amongst your clients.

So with the Violet Blue Aura, the man or woman who carries this has intense aspiration for spiritual things, will never mix up with anything degrading, gross or mean. Will be trustworthy, truthful and genuine. Good people to associate and do business with.

The Influence of the Astral Colors on Others.

The influence upon others of the varying shades of the Red Astral Aura thrown off by certain people is widely different.

From the pure affection and tender love of the Rose (pale) Aura, a condition which creates happiness wherever it falls, to the gross sensual love of the Scarlet Aura is a wide difference and the effect upon others may be easily gauged.

The person with much Scarlet will bring an element of discontent and dissension wherever he goes. His lot will fall amongst sensual, envious and material people, he will frequent places where similar conditions exist in Music Halls, Public Houses, Brothels, etc., according to his station in life; so will these places be of high or low aspect, but all bear the taint of vice and can be judged accordingly. Blood Red Auras envelops and attends soldiers in active conflict, murderers, butchers, all those whose thoughts run red with war, but with certain symbols which I will explain to you in a later lesson, it means swift and terrible punishment.

People with much grey, ash-grey or blue-grey Aura, will bring a depressing influence to bear upon their relatives, friends, neighbors and all their affairs. They are always afraid, morbid, and worrying over something, always in grief or sorrow. When the ash-grey Aura swiftly descends, or sweeps out all other colors, it indicates mourning or bereavement. You have, for instance, a client whose Astral Aura gives you shades of Red,

Blue and Paler Violet, with perhaps some muddy yellow or green combined in it—here you have a passion, a certain degree of intellectuality, a desire for spiritual things, but an underlying strata of deceit, selfishness and jealousy which will keep the subject from any great advancement—a weak character clearly.

Warn him of this if you feel it wise.

Now there comes into your vision another face and surrounding it you get clouds of red and black, of brown even and flashes of scarlet.

You will see at once that it is necessary to warn your client of this man, who can be no friend to him and only a bad influence.

The Black Aura.

The influence of the Black Aura is lowering and brings a depressing influence upon other people, and affects all those who may come in contact with it.

Its influence upon the person who creates it is very bad, it brings his life into chaos, it keeps him on a low level, it creates gross imperfect conditions which are difficult to overcome. Such people are always in trouble, too, and seem to attract evil and disaster.

CHAPTER VI.

Symbols and Planets.

In your last lesson I stated that in addition to the actual vision of color perceived by your Spirit Sight, there are times when the planets would be seen in connection with these colors.

It must be borne in mind that to be a successful *Seer* and Medium the world of symbols must be fully grasped, and that for one person who can see things as they actually occur in the Astral Light there are twenty who see the same thing in symbols. The exact vision is rare, and even when it is frequent, as in the instance I shall give you later, when the help of what are called elementals are called forth—a practice I do not for one instant advocate, and one which is seldom relied upon—there are times when the revelation is not of a nature to help or elevate.

White and Black Magic.

In the symbolic world, on the contrary, there is very little of this, but the earnest student *must*

learn to distinguish between *white* and *black* magic, and to remember that the subject of Spirit and Astral Sight and Occult Powers covers a very wide area, and can be put to all sorts of uses, good, bad and indifferent.

As in all else the planets must play an important part in our being, and when the symbols appear in the vision, they carry with them a distinct and very important meaning.

Signs of the Zodiac.

The signs of the Zodiac are divided into four groups, and these groups are known as triplicities, earth, air, fire and water.

And the atmospheric spirits, those nameless beings which throng the very air we breathe, called "elementals," are also divided into four groups governing the same elements.

Clairvoyants, Mediums and sensatives are in particular open to the inroads of these mischievous influences, and must be warned against them.

The Earthy Triplicity is Taurus, Virgo and Capricorn.

The Airy Triplicity is Aries, Leo and Saggittarius.

The Water Triplicity is Cancer, Scorpio and Pisces.

When people come to you clad in certain colors,

The form of the

EGYPTIAN ZODIAC

constructed



by the Second HERMES *according to*

D.L.W. D.Laurence

or you find these colors predominating in their home, dress, etc., then you can place them under the Triplicities to which they belong, and you can tell them what elementals they must avoid.

Those people who belong mostly to the airy triplicity will have a love for blue, red and black. The fiery triplicity gives off white, red, yellow and green. The watery gives brown, green, white; and the earthy gives black, brown, white and yellow.

I do not say that these colors will be found to be by themselves, but they will surely predominate.

It is taught by Hindu Seers that where the four elementals, earth, air, fire and water, prevail there will be found certain corresponding spheres governed by spirits of the planets and these elementals bear names according to the substance over which they rule, and the elementals which they obey their dictates.

In the Sanscrit they are known as follows:

Thus Akasha is inspired by the good Indra and signifies the mother ether. Fire by *Agni*—air by *Pavano*—water by *Varuna*—earth by *Kshiti.*

It is taught that under each of these exalted intelligences there are seven orders, and under them yet again seven orders and so on ad infinitum through the cosmos into chaos.

The ancient Initiated or Cabbalists divide the elementals thus:

Fire, Salamanders.
Air, Sylphs.
Water, Undines.
Earth, Gnomes.

They simply swarm in the elemental they represent, and they attend each individual according to their office and strength in that individual's psychic, other than material, composition.

A man or woman is spiritual or material, not so much according to their fleshy standard, as the standard of their soul. When these elementals are in a peaceable frame of mind they do very little harm, or indeed none, and often good. But when they are disturbed or in a malevolent frame of mind, they are like swiftly moving flames or atoms swishing through their elemental under immense dynamic pressure.

These infuriated elementals when they come in contact with human beings work havoc with their victims, causing disease, disaster and all sorts of trouble, so that when I ask my pupils not to sit late at night gazing at their Crystals or a Black Mirror, I am really warning them against the undue influences likely to attack them in the form of malevolent elementals.

These spirits of the sub-human kingdom are governed by natural law and also by human will, they can be controlled by those who are their

superiors, yet under certain conditions they can work mischief and harm even amongst their superiors.

These elementals have their corresponding forms in human passions, and these forms are called elementaries, they are the servants of the elementals often with or for them.

Elementals,
Earth,
Air,
Fire,
Water,
Elementaries.
Desire,
Power,
Will.
Passion or Love.

Man at the outset is an ordinary elementary, a creature of will, power, passion and desire in varying degrees, and as an elementary is quite at the mercy of an elemental, and can be obsessed by such, so it behoves all who know and who would rise above the temptations of these pests to rise above the elementary plane, and seek the realm of the Adept or Master, who learns the lessons, "Know Thyself"—"Control Thyself."

Now it frequently occurs that those who seek to lift the veil of the past or future, are anxious

to communicate with some dear ones who have passed out of the body. To do this they either try crystal gazing or go to a spiritualistic medium, yet half the time the results are but the pranks and games on the part of the elementals which swarm in the atmosphere. Hence the Clairvoyant or Medium must not sit for development at a time when these spirits have most power, viz., at late hours in the evening and in the very early hours of the morning. The best time to sit for development is certainly from eight to nine o'clock in the evening. Sit in a dark room and concentrate all your thought upon the person you want to see, at first you will obtain little result beyond clouds of color, and perhaps many varying forms, not the one you seek, all the room will seem to be full of light and people, then take full deep breaths as directed in the last chapter and at last the desired form will appear.

The great thing is to avoid promiscuous influences, and another thing is to sit alone if possible, and certainly not with more than one person in the room—remember that *law and will power* are expressions of the *universal spirit,* and that *will law,* and the perfect self-balance taught by the lesson "Control Thyself" all tend to establish a *positive* mental attitude which is quite able to avoid the troubles threatened by elementals. When the

Seer is in a weak and negative state of mind, they lay themselves open to be obsessed by elementals, and for this reason a trance Clairvoyant is often the victim of promiscuous control and misleading results—*and this also very often leads to insanity and death.*

I do not advocate trance Clairvoyance, it is dangerous and seldom reliable, but as these chapters would not be complete without a few words on the subject of self-hypnotism I will proceed to describe what I have found to be the best method.

Hindu Masters and *Seers* are able to induce the state of introspection with a slight effort of their will, but the neophyte will find this an impossibility until he learns to have faith.

Let the pupil sit facing the East, in a chair of wood, with a comfortable footstool. Then fix the gaze steadily upon a Magic Mirror and draw thirty long deep breaths. After a short time the eyes will grow weary, close, and the *Seer* falls into a state of coma, or self-induced trance, and is then able to exercise the inner or Spiritual Sight. There must always be somebody in the room to take down all that is said, of course the person for whom you are in a trance will do very well, it is not necessary to have a third person. Give strict orders that no one is to arouse you, but make a suggestion to yourself as you enter the trance, that you will

awake after a certain length of time. The process I have described above is a *genuine* trance, but three-parts of the so-called trance mediums are not in a trance at all but merely induce a state of great excitement by deep breathing, etc., and in that state they are often less reliable than when in complete hypnosis.

I can only repeat do not attempt trance mediumship unless you are an adept and absolute master of yourself, otherwise you will only lay yourself open to trouble.

* * * * * * *

To revert again to the planetry symbols when they appear in the crystal, no matter what the colors attending them:

Mars always means action, war, quarrels, a martial spirit.

Venus means love, marriage.

Jupiter, success, often social position.

Saturn, at times trouble, more often melancholy and great troubles.

The Sun means victory, joy, triumph.

Mercury, financial matters, writing, literature, science, etc.

Now the next thing is to fit in the colors given in Chapter V. to the planet, thus VENUS with black or grey means trouble in love affairs; VENUS with light red, happiness in love — marriage. VENUS with very dark red means passion, lust, improper love affairs, and so on through the whole gaunt of color reading. These signs appear more frequently than anything else in the crystal, hence the importance attached to them. The Zodiacal signs have also their meanings, and these are of equal importance. Aries means always fighting, either against people or circumstances as the color clouds indicate.

Taurus, an earthly sign, gives love of material pleasures, feasting, and is also indicative of struggles.

Gemini indicates duality, often deception, nearly always science and discoveries, inventions.

Cancer, tenacity; so far as events are concerned, it is an immoral sign when coming with very much red, and also covers events happening in South Africa and the Cape.

Leo is martial, but curiously enough indicates mother love, often birth, and nearly always a struggle for supremacy.

Virgo indicates business matters, and also all Stock Exchange work.

Libra, music, the fine arts, love, uncertainty.

Scorpio means passions, lust, red hot anger.

Sagittarius, all things connected with horses, racing, animals, etc.

Capricorn, business matters, but of a heavier nature than those indicated by Virgo, and also of material pleasures.

Aquarius, matters of any nature to do with electrical engineering, the Occult and all things dealing with the hidden laws of the Universe, one of the most difficult signs to master and full of all sorts of contradictions.

Pisces indicates sea journeys, travel, water, fatalities and kindred matters according to the nature of the color clouds. And to each of these signs according to the triplicity to which they belong may be attached the warning necesary against the elemental familiar to the sign. When attended by favorable colors the elementals will be friendly, thus Aries, Leo or Sagittarius attended with victorious colors means that the elementals are friendly and that fire will help not hinder. And so with the others. The subject matter of this chapter must be committed to memory.

CHAPTER VII.

How to Make, Prepare and Use a Magic or Hindu Black Mirror.

The disciple who prefers to use a Magic Mirror to the Crystal can, of course, do so, and many get fine results, since the Mirror will be made with his own hands, magnetised with his own magnetism, and to most people will prove a much more valuable medium for clear seeing than the ordinary Crystal, and moreover it is not so tiring to the eyes. However, using the Crystal occasionally is good for continuous development of Spirit Sight.

The first requisites are the necessary materials for the Mirror, these can be obtained from places I will name, but are not obtainable from the ordinary run of artists, colormen or chemists.

Write Messrs. de Laurence, Scott & Co., Chicago, Ill., U. S. A., for the glass which you must have to make the Magic Mirror.

These glasses are imported by de Laurence, Scott & Co., and are full concave. They are called by de Laurence, Scott & Co. The Hindu Black

Magics, as they know full well what they are used for. Price of one glass, prepaid, packed against breakage, $2.50.

Next you must have a tube of bismuth and one camel hair brush, which they will also supply for 50 cents. Just send them $3.50 and they will send the glass for Hindu Black Magic Mirror, the bismuth and brush prepaid. Now procure a pint of ordinary turpentine, a yard of clean white linen, muslin or nainsook, for cleaning the glasses, etc., two saucers, which must be new, and a sheet of stiff cardboard or paper to rest your glass on during the coating process.

In addition to this you need a box which is dustproof to hold the Magic Mirror while it is drying and another box to contain it when finished. This last may be obtained from any good confectioner.

The Magic or Hindu Black Mirror, after it is finished, must be kept well wrapped in a black velvet cloth when not in use.

Everything you use in the work must be clean and new.

You must not tell anyone of your project, but keep it a secret.

You must do the work in a clean room, if possible the room you have prepared and made ready, as described in Chapter III.

You must also prepare yourself—anger, jealousy, meanness, all these things must be eliminated from your life completely—*a pure mind,* faith, and absolute control of yourself for at least a fortnight previous to the commencement of the work, which should be taken up with an earnest desire to benefit mankind.

After you have received the glass, arrange your materials on a table before you and pour a little turpentine into one saucer and some bismuth should be squeezed into the other—not too much for you must only go over the Mirror once.

Place the glass on a piece of stiff cardboard, concave side down (i. e., the hollow side downwards) and carefully coat its convex side with the bismuth, if it is too stiff moisten it with a little turpentine—a glass should have been carefully cleaned with the turpentine before commencing operations at all. Lay the coating on smoothly, going over the glass *only once* and do not stop until it is finished.

When it is done you will proceed to magnetise it by making passes over the glass with your hand—make whatever motion you feel inclined to and keep the hands about two inches above the glass, then hold them quite still over the Mirror for a time, so that the bismuth can absorb all the magnetism from your hand, which will grow quite

cold during the process. The magnetising should take about twenty minutes and your thoughts should be lifted in pure aspiration the whole time. You must not fail to mark the poles of the Mirror so that you can always keep them right and left and this is a most important matter as they must not be mistaken. The right pole will be the end of the glass nearest the right hand. When you have magnetised the Mirror you will place it in the drying box and leave it for seven days, when the process must be again repeated as on the first occasion, in fact, it is repeated three times, an interval of one week lapsing between each operation, thus it takes three weeks to complete.

On each occasion you must carefully wash the brushes and the saucers, and place the Mirror where there will be no prying eyes to see it and no unholy hands to touch it.

This Mirror is the same as those used by the ancient magicians and the Hindu *Seers* and is a much more powerful instrument than you can buy ready made. There is only your own magnetism in the work and this is a most important point, moreover you should never allow any person to touch your Mirror, nor enter the room you use, unless you receive clients, when you should certainly have a different chamber to that of the ceremony, for the eyes of the curious are not for your

secrets, nor their comments for the things you hold sacred.

When you have finished the Mirror you may use it as you would a Crystal with the exception that you hold it in your lap and place your thumbs, one on each of the poles, the right thumb on the right pole and the left thumb on the left pole. If you prefer, however, you may sit in the dark, then you must gaze earnestly into the depths of the Mirror and wait with all patience for what may appear.

"Without Haste, Without Rest,"

you cannot force these gifts of the spirit.

CHAPTER VIII.

The Astral Flame.

Before the disciple can obtain Spirit or Astral Sight he must be absolute master of himself. You cannot master the forces of nature until you can master those of your own body, and before the true initiation can take place, it will be necessary to overcome the forces of the sense nature and have absolute belief and faith in yourself.

To the true initiate the physical senses and pleasures have no attraction, they are in the world but not of the world.

Then again, the fact that the ancient adepts were celibate meant that they had complete control of their sensual and physical nature or excesses.

When the passions are not controlled, the result is terrible, and the birth of countless monstrosities, which literally throng the atmosphere and continually impede the spiritual and earthly progress of the offenders, is one of the sad trials of

misguided humanity. These fluidic phantoms, as they are called, fasten hold upon the person, and not all the praying and religious beliefs in the world can make up for this violation—they create abortions of the Astral Flame, things which are neither of the spirit nor human, monstrosities of vampire-like origin with no marked individuality of their own, who simply prey upon the weak and diseased, bringing them almost invariably to a terrible end. To avoid these vampires, keep clear of the terrible practice which creates them, keep your thoughts pure and your body pure—so shall you be free.

There are also in the world many people who are involuntarily vampires in themselves. They are seldom aware of the fact, but they gain all their vitality from other people with whom they come in daily contact, literally absorbing their life forces and leaving them limp and unable to explain the feeling of languor which has overcome them. When this occurs the cure is simple, make yourself positive to them, hold the thought of good firmly in your *mind,* and then deny the power of master of yourself you will know what is meant by *evil.* If you have arrived at the state of being this and also by studying my other chapters.

Concentration, absolute faith and belief in yourself to remain steadfast against those who would

harm you, an even temper, untiring perseverance, pure living, freedom from animal desires—these must be yours if you would lift the veil which hides the Past and the Future.

If you desire to develop your Spirit or Soul Sight so you can look into the future, and also unfold the past for others, you must fix your Mind upon one single point at a time and believe that you will succeed. Gaze into your Crystal and concentrate upon the knowledge you need—avoid speculation and make your Mind receptive. At the same time you must Will with all your might to know the correct solution of that which is to be unravelled. Remember that the normal Clairvoyant is a power in himself and is not of this world only, but has connection with the unseen.

The doors of Spirit Sight can only be opened to the man who has patience, and these words, Will and Power, Belief and Faith, are the keys to their unfoldment.

The Magic of Magnetism.

It has been held for many ages, more in the East than in prosaic England and half-cultivated America, that Hoodooism or Voodooism, The Black Art and Diabolical Magic, as it is called—the Magic of Magnetism—is all humbug.

This is not true as the sad records of Witchcraft and Black Magic show, and if the person who is thus cursed, *by having an evil spell thrown over them,* has a weak and receptive mind and is willing by means of auto-suggestion and that craven of all cravens, Fear, to aid and carry out the will of the sorcerer, or the evil eye the results, are sometimes terrible indeed.

By means of various proceedings the person thus to be cursed is impregnated with the thought of the operator whether he be in or out of the body, and where this is very concentrated, it will bear seeds in weak and unorganized soil.

Sometimes the ancient Black magicians would mould a wax image of the victim and stick pins into it and curse it daily, the object of this amiable performance really being to concentrate the mind to the fullest extent upon the victim—it is simply a case of concentrated venom. The man or woman who holds a positive mind, who has learnt to recognize the principle of eternal good, cannot be hurt or harmed in any way by these proceedings—no matter how powerful the operator.

* * * * * * *

The magnetism in the crystal, which is focussed there by the flow of astral light from the eye of the Medium or Seer, enables you to see, and it is the

magnetism in your person which causes you to attract or repel those you come in contact with in daily life.

The rules to acquire this magnetism to such purpose that it can be utilized by the disciple, so forming that perfect mastery which will enable you to penetrate the secrets of nature, are as follows:—

The first Law is persistence, fixity of purpose.

The second Law is attention, concentrated attention about the person or thing enquired about.

The third Law is calmness. You can learn nothing by hurry or excitement, these things destroy the flow of magnetic currents.

The fourth Law is will, the "I will have what I want" power of the Soul. This is the pivot upon which the others rotate and without it nothing can be done.

The fifth Law is that of intensity.

The sixth is that of polarity. The positive and negative principle of nature, it represents the light and darkness, male and female, the positive and negative side of things—I have explained this positive and negative in my other chapters, so I will not repeat them.

The seventh Law is attraction, magnetism or desire.

Man and woman are the negative and positive of each other, a woman is not man's equal, nor his superior, She is Man.

Above I have given you the seven Laws of Magnetic Attraction which constitute the true method of self mastery.

The Magic Seven.

Elliaphas Levi and others taught that the world was governed by seven secondary causes, afterwards designated by Moses the Elohim. That is to say the Gods, not—be it remarked—God.

These are the seven names I have given you in the list of Spirits for the hourly ceremony. So we have seven planets, seven days of the week, seven virtues, seven sins, seven colors of the prism, seven magical works, seven beasts, seven birds, seven fishes, seven metals.

The stars and planets we already know, as also the days of the week and the musical octave. The planets are said to correspond to the seven vices and virtues, the positive and negative of each other.

The Sun represents Faith, that self confidence which in a negative nature develops into crime, the negative quality of so-called vice. Hope by the Moon, negative quality Avarice.

Charity opposed to Luxury by Venus, that is to say love of mankind to love of self.

Strength and Anger by Mars.

Prudence and Industry in opposition to Idleness by Mercury.

Temperance opposed to Gluttony by Saturn.

Justice opposed to Envy by Jupiter.

The seven attributes to the seven planets, more often known as the seven magical works—works of light and wealth under the Sun.

Of mystery and the occult under the Moon. Of skill and science, and of speech under Mercury. Of wrath, chastisement, and of war under Mars. Of love, music and art under Venus. Of death and malediction under Saturn. Of ambition and policy under Jupiter.

These must be considered when invoking the spirits, for unless the work suits the planet or genii of the hour, the invocation will not be much use.

The metals are Gold, Silver, Iron, Copper, Fixed Mercury, Brass and Lead.

The precious stones, Diamonds, Crystals, Emeralds, Agates, Sapphires, Carbuncles and Onyx.

Pentagrams or talismans are dedicated to some special planet and as such must have the mark of the planet upon them.

A circle for the Sun, a scythe for Saturn, a

crown for Jupiter, a sword for Mars, a capital G for Venus, caduceus for Mercury and a crescent for the Moon.

A medallion of purest marble, white, the size of a half crown piece may have the pentagram engraved in gold.

If the student cares to go to the expense and trouble, the seven metals may be employed in the making of this pentagram and also the seven jewels, but virgin marble and gold will suffice. This pentagram is a powerful talisman for good apart from its uses in ceremonies, or ordinary talismans upon parchment are equally as powerful, and these can be prepared to order at the cost of 5 cents each.

CHAPTER IX.

Oriental Magic.

The method of influence used to large extent by Oriental women is, if not quite so potent as a magnetised charm, very much easier to carry into execution.

If any apology is needed for giving such instructions, I may say that all my sympathies are with true love all the world over, and that to those who love legitimately and who fail, by reason of the interference of some other person or for some reason to get on with the subject of their love, I consider that any means are right to bring about such an end as may be desired, and to this purpose the teachings of the Rosicrucians, the Old Magicians of Germany, and others, are applied. What is the cause of half the misery between husband and wife in this twentieth century? Why just what it has been since the world began—misunderstanding—and two temperaments unsuited to one another. But supposing these two temperaments can be adjusted so as to supply that which is

wanting? Then will harmony reign when before there was nothing but discord.

A blonde nature needs warmth—it is too cold—and a woman who would seek the love of a dark man or would regain it should learn to caress and thus supply his wants, let her sit before a Mirror or Crystal and then call up his image before her. She must now put into practice the seven laws of magnetism given in the last chapter and call upon the images thus invoked to come back to her. *A woman who wants to influence some special man, even if she is not married and he is not her husband, can do so by thus calling up the man's image, and then acting upon it as already stated.*

No man can resist this practice when it is kept up steadily, and it is even said that these Oriental women can bring to themselves an unknown man from out of the world at large, by concentrating upon their soul partner until the image comes forth she feels she can love, then by the same laws of magnetism she will bring this unknown man into her life. Now all this is simply magnetic or Spirit Clairvoyance from first to last, and there is not a shade of mystery in the whole matter. These things are done in our everyday life but little because very few Europeans and Americans know what a power they possess. Indeed it may be that

they may not have so much power as the Orientals, for the former are brought up in an atmosphere of mystery and occultism, and the latter are mostly prosaic and material. But the true Clairvoyant is very seldom Saxon, there is generally a strain of either Celtic or Latin blood to account for the Seer's power, albeit it is said that a pure virgin or a spotless boy can always see clearly when they are tested, but of this I have my doubts, for this is a power that must be cultivated and developed.

But one thing is very sure, and that is that the magnetic Clairvoyance can be more easily and as surely utilized as the more expensive and costly processes in use amongst Orientalists. To ascend to more ethereal and spiritual uses for clear vision we come to the all important question of the esoteric meanings of color and numbers, and here be it understood that I am not in any way referring to the meanings, etc., already given, but to a very much higher sense, which is possible to the adept's comprehension, and far above that of the neophyte. There is ever thus an inner and outer meaning, the one for the ignorant and the other for those who know.

The consideration of the inner sense of color as supplied to the Divine man, and of numbers as

applied to the same, will answer to the following scale of colors, etc., etc.

We will begin at the fountain head, Divinity, that which *is*, and which governs all.

Divinity or the Divine Being.

Number 1 Color—White.

First, the Hindu Sign—Aja.

The Spirit, the Entity, the Individuality.

God the Father, the Creator.

Number 2 Color—Deep Violet.

Second Hindu Sign—Beth.

The Positive or Sense Consciousness.

The male and female expression Will Personality. The active generative principle. The division of the Soul into male and female forms.

Mind Sensory Organisms.

The Mystic Interpretation of man and woman.

Number 3 Color—Pale Yellow. (The dividing line between the gross and the ethereal.)

Third Hindu Sign—Gimel.

The Universal Life, Generation, etc.

Positive or Electrical.

Man.

Will.

Intelligence.

Power.

Action.

Negative or Magnetic.

Woman.
Love.
Wisdom.
Understanding.
Intuition.

The Human Hand and Woman.
Number 4 Color—Rose.
Fourth Hindu Sign—Daleth.

Man or Woman on the Earth Plane. The creative principle in the material form. God's work made manifest. Human Love.

The Divine Man and Woman.
Number 5 Color—Purple.
Fifth Hindu Sign—He.

Man.	Intelligence.
Woman.	Understanding.
Love.	Power.
Will.	Intuition.
Wisdom.	Action.
Divinity.	

Here we see the qualities reversed and merged, bearing out the statement made in a previous chapter, that man and woman were one, parts of a perfect whole.

The Universe.
Number 6 Color—Green.
Sixth Hindu Sign—Vau.

The perfect blending of God and Nature, the universal love principle and life in all its varied phases.

Materiality, Evil, Ignorance.

Number 7 Color—Black.

Seventh Hindu Sign—Zain.

The earth principles, the desire for conquest, for gain and for earthly honor and glory. The material plane, from whence the spirit at a momentary standstill, is ready to work its way back to paradise.

Remember that Black is absorbent, and White the reflection of light.

The soul is both male and female, is really sexless, and it is an absolute necessity that it should materialize in the forms of both man and woman here on earth, so that the perfection of experience may be gained.

CHAPTER X.

Occult Symbols and Their True Meaning.

In this chapter it is necessary to bear in mind that a great many people see clairvoyantly not in actual vision, but by means of symbols, and that these symbols again are often shrouded in color which adds a new meaning to them, I am giving these meanings also.

Trees. When bright and green signify growth, development—when dark and dreary looking they often signify deception.

A ship in full sail means a water journey, when it is sailing away, but when it is sailing to the subject it means coming news, if the ship is enveloped in grey, the news is sad or worrying, but if bright colors enshroud it, the news is good. If black clouds or a skull and cross bones appear on the sails, then is the person you are gazing for about to cross the border.

A woman naked, standing under a bright light, signifies maternity, but an empty cradle would signify that hopes in this line are doomed to be disappointed.

The rising sun indicates marriage for a woman

and for a man success, but if it is clouded, it means money troubles, and if eclipsed, it means often bankruptcy or ruin.

The symbol of pigs means always human beings who will work mischief, if they are white then it means they are white people, if black then it means that they are colored people.

The moon when full signifies success, but when half a moon appears with clouds it indicates that all plans will be very unsettled and much worry will befall the person sitting.

A long white road full of pebbles and stones means trials and difficulties overcome.

A long dark passage or entrance with a bright light at the end means that the person will have sudden knowledge and enlightment into hidden and secret things.

A key also means knowledge and a serpent with light blue clouds or color rings means sensation and sometimes lust, with yellow clouds or color rings, love of hidden sciences, with light red it means reproduction of species, with bright green it means cautiousness, sometimes secrecy, and without any color rings it means wisdom.

A crown means victory and a crown and sword means the same thing. However, a bird sitting on the crown means power of growth and obstinacy.

To see a large drinking cup with light red colors around it means love and often sudden news. With light blue it signifies a desire for knowledge, with grey it signifies helplessness, with dark red it signifies sensuality, often the drink or the drug habit and with great flashes of red and black it signifies vices, bad thoughts, sometimes insanity and even death. The play of dark red round this symbol is never good.

A padlock and key with bright light (clear) around and behind it signifies *Truth*, and often spiritual illumination, with dark blue it means egotism, selfishness, with black or dark red or reddish brown, particularly the last, it means miserliness, greed and often hate, but if the symbol appears in the left corner of the crystal attended by clouds and flashes of black and scarlet it means murder, imprisonment, and very intense, execution, if the flashes are followed by pure pale colors the meaning is acquittal.

To see bottles with light red color, hospitality and feasting, often an invitation, if attended by dark red it means sensuality, often drunken feasting and always unfaithfulness. With a bright scarlet red it means adultery and attended by scarlet and dark green it may sometimes mean divorce.

A picture of a man or woman holding a bottle in

the left hand and with scarlet clouds or dark red colors around them will indicate an adventurer or adventuress, according to sex.

To see a vision of Christ means redemption.

A dove means peace, reconciliation, with much light red it means a love of home life, and domestic happiness.

A lot of luggage means a journey abroad if it has dark green clouds of color in it, but if it has much yellow in it it means mechanical invention, and if with violet the invention will be a big success—the best of symbols.

A skull means authority, but with much blue surrounding it it means blasted hopes, grievous disappointment, when there is a play of bright pure light around it it means psychic perception, mystic power.

To see a violin or stringed instrument means intuition, and with much violet light, ideality.

To see a cross with light red surrounding it means much love and marriage. Much happiness, with black it means sacrifice and with much violet it means a love child.

The vision of a heart means conquest, sometimes love and emotion, particularly when light red is around, but in the event of much scarlet being seen it means sensuality, with much grey it means grief, but when it appears on the left side

with large and prominent clouds of light blue it means a valuable document, possibly a bank note or money order, but with brown coloring, still on the left side, it means an overdraft, with black, deep disappointment.

A sleeping child means motherhood, but if there is much yellow round it it means discovery, appearing in the centre of the crystal with violet shades it means pregnancy.

The symbol of a pen means authorship, but with a pen much grey and black means trouble through the signing of a name.

To see a bird means aspiration—if the bird is flying, hasty news. The symbol of a railway train means the same thing.

A large bird to the left of the crystal with black and red clouds means vampirism.

A large human eye means protection, intuition, the gift of prophecy and an anchor means rest.

A viper means treachery and a spider means entanglement.

A triangle means psychic power. A bat flying means great treachery. Hands without arms means a warning from across the border. A peacock flitting through glass also means a warning, often of coming danger.

Horses are always good, but the gallows will

mean disgrace, not necessarily death upon the same.

Much money means riches, but when it is followed by a cloud of black which sweeps down over the money and covers it, then you can predict a loss of money, instead of gain.

The numbers also have an occult significance and do not always, indeed very seldom, mean dates. 1 means with a pure white light Unity, God, the Universe, with any other color it means the beginning of a new enterprise, changes. 2 with pure light means force, with pale colors it means intuitive knowledge of unseen things. 3 means a birth, creation. 4 with light colors means a new and successful enterprise, but with dark red it means the same with loss. 5 means aspiration. 6 Human love. 7 is the mystic number and also means victory, it is always good. 8 is the mother principle, it means also trouble which hanging in the balance will be decided after long waiting. 9 means warfare. 10 is the symbol of a perfect sphere, it signifies magnetic force, magic power.

When dates come into the crystal or the mental vision do not pay much attention unless you get the whole date, say May 22nd, then if a similar date appears at the left hand side it is this year, if on the right it is distant, maybe a year or two, but

anything which comes right in the centre of the crystal and appears to be clearly cut will happen very shortly. If it appears dim and way back it will be distant.

CHAPTER XI.

Clairvoyant Vision.

In the somewhat difficult art of obtaining Clairvoyant visions from articles belonging to people who are not present, the great thing is patient practice, try with everything that may come into your possession, hold it to your forehead, or in your hand, and make your mind blank, cease any speculation, and wait until you either feel what relates to the person or see it in the crystal, never doubt any results you may obtain, but go on practicing patiently until you acquire the power of reading as clearly the history conveyed through the article as if the person were before you in the flesh.

It is necessary that the article has been touched well, a ring, a handkerchief, a letter, anything will do that has been handled sufficiently to have taken on and retained the Aura and it should be borne in mind that it must not be touched by other people for fear of mixing the vibrations of the different Auras. Do not make the mistake of forming theories; never give any single fact unless you

can feel it, thinking is not any use, you must be sure, if you make your mind blank don't argue with yourself the results will flash into your mind and as convictions they will be true.

In the question of inspirational writing it is very much the same thing, do not mix inspiration with spirit control, they are quite different things, make your mind blank as in the case of above practice, and then take a pencil in your hand and sit down quietly and wait, write anything that comes to you—do not mind what drivel it is, but just persevere and in the course of a few days possibly, or weeks at any rate, you will find that you are no longer writing drivel, but things which will surprise yourself and which you may have been unaware of knowing even dimly.

In the development of clair-audience, you will find the same methods apply. Sit down alone and in silence, still your mind and thoughts and listen with all your attention and you will in time hear that which mortal ears hear not as a rule.

For Telepathy, however, I have small patience with the usual card reading methods of to-day. The first essential is a partner who is in sympathy with you and to whom you can turn for experiments. You can either arrange with him to sit at certain times in a receptive state of mind or you need make no appointment with him, but make

him catch your thought without previous notice, sit down and make a strong mental picture of your friend, hold it in your mind clearly, now picture him coming towards you, watch him, mentally, covering the journey between his house and your own, now call him aloud by name two or three times, say "John Smith," or whatever his name is, "I want you, come to me." You will find that in a very short time he will come to you.

Then you can proceed to send him more distinctive messages, make him bring you some article you want, some book or paper, after a time he will do this easily too, then you can try sending him short sentences and arrange with him that he will take them down, it is astonishing in how short a time you can communicate and that over any distance, with those who are away from you. I do not know of any authenticated instance of this being done where there was a lack of sympathy between the experimenters.

I have made some wonderful experiments along these lines myself, and had most interesting results, not with any one person but many. I do best with my *true Chela's* (Disciples), possibly because the sympathy between us is always perfect.

* * * * * * *

The Astral Lights hold the images of the elementals as I have explained in other lessons, when

you see these visions clairvoyantly you can make them of use to you, but as a rule those which will be of most use to you are those in your own particular sphere, for instance if you are born under a fire sign, then you can use the elementals of that realm and so on. When you see the elemental, you have then but to tell them the work you want carried out and it will be performed. You can send them forth upon your errand, certain that it will be done. The good commands relate to adeptship, the evil to sorcery and Black Magic pure and simple. The spirit thus invoked, by either black or white magic, although only visible to the clairvoyant eye, is distinctly felt by those who are not in any way clairvoyant, and very often to their discomfort and fear. Black Magic should be left alone, but it is necessary for the would-be adept to know all about it, not for use at all but for avoidance.

When you command an elemental you can send them as I have said upon any errand you desire, but you can only make them do it in their own sphere.

In the more difficult matter of making other people not gifted clairvoyantly to see the vision clear to you, I do not at all advise my pupils to try this frequently, since it is very trying to their nerves. When you have the image clearly upon you, place

your hand upon that of the person you wish to see, then fix all your *will power* upon the desire that they too shall see, also keeping the vision very clearly cut before your eyes.

It is in fact a pure effort of will, possibly even it may be more truthfully described as an hypnotic effort, for the subject in the hypnotic sleep will see what you desire him to, and so here always demand absolute passivity and make his mind an absolute blank, not to think of anything but to wait and expect to see the vision. When you have him in this condition, when your own will is strong and properly under control, you will make him see what you see perfectly clearly, the only drawback is that it is fearfully exhausting to you.

You need a good deal of practice to perform this successfully and indeed I think that most persons who wish to gain strength of *will*, will find much help from the study and practice of hypnotism.

CHAPTER XII.

The Occult Meaning of Spirit Lights, Visions, Dreams, Signs and Warnings.

Occult Lights.—I will now explain to you the correct meaning of the different colored occult lights, which will appear to you from time to time during and after your development in Clairvoyance or Spirit Sight.

Should you be sitting at the table, or in the presence of anyone, or should you be holding a private or public entertainment, better known to all Mediums as a spiritual seance, and the different lights appear, the meaning is as follows:

Red Occult Light.

Should the Red Light Appear, it denotes that the spirit is an Indian who is trying to reveal something to you. If the light changes from a deep red to a light red it denotes that this Indian is your guide. If it appears over a person to whom you are addressing, tell them there is money buried or hidden near where they reside, and the

spirit is trying to reveal it to them, or tell them, if you are impressed to do so, there is a secret surrounding them, or some one they are interested in, and this secret will soon be discovered. If the light raises toward the ceiling and falls quickly to the floor, we then advise you to follow the light with the mind's eye, as it will lead you to the place of location, matters not if it is money, or something else of importance. The spirit Indian always makes his first appearance, by showing you a red light.

Green Light.—If a green light appears to you while you are alone it denotes that some person is using you with deceit, this will be given to you by your guide for your own individual self. But if the light appears over a person to whom you are addressing tell them that some one is using them with deceit and for them to be careful of false friends, and new acquaintances.

Blue Light.—The blue light means the presence of a high and fully developed spirit, and only appears when there are great blessings and agreeable surprises coming. The moment you see this light you will feel most happy, and you should always act upon your first impressions after this vision appears.

YELLOW LIGHT.—Should you be sitting with a person and a yellow light appears at their feet, tell them to be careful of a near future illness (Fever). If it appears over their head, tell them there is some one in their family who is suffering and there are grave hopes for their recovery.

LAMP LIGHT.—In case you are sitting talking to a person, and you see a lamp appear before you, burning, and it suddenly goes out, it denotes that a member of the family will pass away within a year. If the lamp remains burning and the second lamp appears also burning it denotes a marriage in the immediate family. This vision is also used when persons ask you a question pertaining to marriage; for instance, if some one asks you if a marriage will take place, wait for a minute, and if the vision appears according to the explanation of the two lamps you can tell them positively yes.

PURPLE LIGHT.—Signifies the presence of the ethereal forces which is the highest and most powerful spirits, who only appear at certain times, but whenever it appears it denotes brightness, elevation, happiness and prosperity, especially for yourself and the one to whom you are addressing. It matters not what you see, every object has a great significance, and your spirit guides will explain much more to you as you grow stronger.

You will find that the purple light will seldom appear when you first start to develop your power, not that the higher spirits do not want to come, but for the reason, you are not, as a rule, strong enough at the beginning to attract spirits of this sphere, as it requires wonderful spiritual magnets; a person when developing is a spiritual magnet for either good or evil forces. A pure mind and a clean body make a good magnet, and will attract good influences.

Black Cloud.—In case you are sitting, giving a person a reading, or if you are at a church, theatre, or matters not where, or upon what occasion, and you should see a Black Cloud appear over a person, it denotes a death is close at hand for the person to whom the cloud appears. If the cloud should chance to be a light blue it denotes slight trouble surrounding the person to whom it appears, but that person will soon recover from it, and gain victory in the end. If the cloud appears to be dark grey, it denotes accident. If a light grey it denotes illness of a close member in the family. They will fall sick, but will recover.

Again, I will say, allow yourself to have perfect confidence in these visions, and try to develop along in this line as forms, lights, birds, beasts and flowers will appear to you from time to time,

and lead you in the light of many wonderful things. I want you to continue in this manner until you can master these instructions I have so far given you. Always allow yourself to firmly believe every thought or impression passing through your mind whilst sitting (for either yourself or some one who has employed you), is the spirit talking to you. Never forget your duty toward those souls out of the body, called spirits, as they assist you many times.

Vision of Flowers.

The Vision of Flowers.—When reading for a person, or if for yourself, and the vision of flowers appear, their meaning is as follows: Fennel Flower, worthy of all praise; White Rose, elegance; Balm, sympathy; Bendal Rose, happy love; Buttercup, ingratitude; Deep Red Carnation, true love; Chrysanthemum, cheerfulness; China Aster, sentiment; Red Clover, industry; Citron, weakness, easily led, also lack of will power; Holly, patience; Ragged Robin, wit; Pineapple, perfect; Pinks, boldness; Narcissus, egotism; Oak Leaves, bravery; Oak Tree, power and hospitality; Lilac, confidence; Violet, faithfulness; Tree of Life, old age; Apple Blossoms (white), deceitful (pink), affection; Lettuce, cold heartedness; Willow, for-

saken; Tree Foil, revengeful; Yellow Lily, deceit and falsehood; Heliotrope, faithful, honest, frankness, determination and generosity.

If strict attention is paid to this lesson it will enable the Disciple to read the full and true disposition of persons by the vision of flowers.

In this lesson I have given you the true spirit omen of flowers.

When Reading Clairvoyantly, do not say to a person, "I see a flower, and it is a rose;" or do not say, "I see a bird," or an object of any kind, as it would sound entirely out of place to those not familiar with the laws of Clairvoyance. Always speak of the meaning. For instance, you are reading the life of a lady or a gentleman, and you should see the Fennal Flower appear; or, you should see also the Yellow Lily, the Willow and the Lilac, speak thusly: "You are worthy of all praise, but at times you feel forsaken; you place too much confidence in those who are only using you with deceit, and also telling falsehoods about you, etc.

No doubt you will think these visions very simple, but I will say even so, they are direct from the spirit guides, and they are showing you these wonderful visions, and are attempting to have you understand their meaning.

You will have from time to time many visions, and I could speak of many more; but for the want of space I am obliged to omit many of them; but I have given you what I think is most needed for your future development. The spirits will show you many things as you grow stronger, and at the same time they will impress you as to the meaning of what they do show you.

The Vision of Birds, Beasts and Objects

Spiritual Meaning of Birds, Beasts, Forms, Etc.—Should you be sitting, and see a white dove appear at a table, or otherwise, it denotes a good message from afar off. Should the dove seemingly go away, and then appear with one wing black, it denotes a message of illness from a near friend. If the wing is tipped with a white edge, it denotes illness of a near relative. In case the dove dematerializes, and then quick returns with both wings black, it denotes a death of a near connection.

The Bird of Wisdom.—The Owl is known as the spirit bird of wisdom, and when it appears before you holding in its mouth a letter, the message is as follows: The one to whom you are addressing is involved in business matters, and is seriously contemplating a change. Then tell them they will make a change in business which will prove for

the better. If the Owl seemingly opens the letter, then tell the person you are reading for that they are terribly worried, but worry is unnecessary, for they will soon discover new ideas that will relieve them of all trouble. Should the Owl fly around and around the person, that denotes the person in question will soon gain secret wisdom from friends, who will help him out of all troubles and perplexities.

Black Raven.—When a black raven appears it denotes great suffering and distress. Should it hold in its bill an object, it denotes that provisions are being made for the one who is distressed. The raven is also protection, and when it is seen flying over a person's head it denotes that trouble and worry surrounds the person, and some one will come in due time to protect them from harm.

Bald Eagle.—Should you see a bald eagle fly towards a person it denotes losses, financially especially, and you should at once tell the person whom you are addressing to be careful of all financial investments. Remember, when you see these visions, do not say to the person, "I see an eagle," or "I see a raven." Say to them, "I see that you are about to invest in something financially, but I see you should be careful, for there are losses ahead of you," etc.

Peacock.—Should you be sitting, or otherwise, and chance to see a peacock appear behind a person, it denotes that person is full of vanity, and if you will only try you can flatter them to such an extent that they will worship you. This is a vision I seldom care to see, for when it appears it generally leads to you discovering many unpleasant things pertaining to the person to whom it appears. They are not only full of vanity, but they are generally deceitful and dishonest; but you can read for them as you are impressed.

The Vision of a Rainbow.—Should you be sitting with a person, and you see the vision of a rainbow appear over them, read as follows: "My dear friend, I see that you are terribly worried over domestic toubles, but you can cheer up; all troubles will soon vanish, and your heart will be changed from sadness to perfect happiness, and opportunities will soon present themselves favorably for you to gain that which you are now grasping for; go on—all will be well."

A Vision of a Sea Gull.—When you see a sea gull appear, seemingly in the far distance, it denotes that the person to whom you are addressing has a dear friend across the ocean, and that there is a message of brightness coming to them. This is a most beautiful vision, and to watch the gull

you will see that it performs all kinds of movements as it comes nearer to the person.

Prison Bars.—When appearing directly in back of a person it denotes legal confinement. When appearing directly in front of a person it denotes anticipated crime. When appearing to the left of a person it denotes a male relative will be confined in prison; if to the right, it will be that of a female.

Vision of Fire.—This has two distinct meanings. First, anger; second, destruction; but we advise the Medium to speak of this according to impressions, as you will find, as you grow stronger, that when fire appears many other visions are bound to follow.

While writing the last paragraph we are advised by our guide to inform you that the vision of fire also denotes buried money, valuable papers, etc., but only in such cases where it appears before you out in the open air (wood, fields or plain).

Many times an Occult ball of fire will appear before you, and continue to follow you like a shadow. Whenever this occurs I would advise you to pay strict attention to this, as many times it will lead you to the very spot where the spirit wishes you to go. I have seen a ball of fire appear about the size of an ordinary apple, and lower itself down to the earth, and remain for several minutes. When

such occurs it is then positive evidence of valuables being at the exact spot or that a crime has been committed there.

Vision of Snakes.—The vision of snakes in all cases and upon all occasions positively denotes evil and meanness of every description. When appearing around yourself beware of all persons for some time to come; that is to say, of those whom you think are not your friends and also watch those who pretend to be your friends. When appearing in the lap, around the neck or waist of those you are addressing, do not trust them out of your sight, for they are of evil and will do evil to their best friend. Should the snake appear upon the floor, or seemingly creeping toward the person, tell them to be aware of all enemies and evil-doers, *but remember the persons to whom a snake appears are generally of evil character.*

But when you are reading, and see a snake appear near the person, do not tell them they are evil, as I do not approve of telling people of their evil; always tell them of the good that they possess, if any, and I advise you to read as follows: "I see there are evil influences around you, and it is advisable for you to change from such as soon as you possibly can, or it will prove greatly to your disadvantage." By reading in this manner

it will appeal to them more forcibly, and at the same time be correct.

THE VISION OF AN EYE.—In case a large, black eye appears, it denotes that someone is shadowing you, or planning evil against you, and by watching the eye steadily it will enable you to recognize the person, should you chance to meet them at any time. If the eye is a large, blue one it is always a friend.

VISION OF A CROSS.—When a cross appears to you, it denotes contention; when it appears over a person it denotes sorrow, worries, troubles and crosses in life. After you have fully developed, you will find that whenever you are to have a trouble or a quarrel with anyone, the cross will always appear before the said troubles come upon you, thus enabling you to guard against the same, although trouble is many times indicated by muddy water.

THE VISION OF AN ANCHOR.—To see an anchor appear over a person, read in this manner: "You are about to venture out into the gulf of enterprise. Gain and happiness is before you; go on, dear friend; you will surely land upon the foundation of success."

If an anchor appears before you in two parts, it

denotes that which is hoped for will be lost, and you should tell the person that they will be disappointed in whatever they have on their mind, at the time when calling to see you.

The Vision of a Sword denotes that the person is halting between two opinions; they do not know what course to pursue. Then, if you see the sword wave in the air and point north, it denotes success for the person, and they should act upon their first proposition. If the sword appears in two parts it denotes law suit and losses. To get more light upon this subject, kindly request your spirit guide to give you further impressions. Then speak accordingly.

The Vision of an Ear of Corn.—Should you be sitting with a person and you should see an ear of corn appear before them, and the ear is full of well-formed, healthy corn, tell them they will soon meet with wonderful success, and the coming events of their life will be absolutely successful. It positively signifies full and plenty. In order to ascertain if a person has money, ask your spirit guide the question, and you will see them bring you an ear of full corn. If the ear appears to be scant, tell the person they are surrounded with poverty, and those who are poverty-stricken will continue to meet with the same for some time to

come. If two ears of corn appear, it denotes poverty at present, but success will soon follow, and the person will gain greater wealth and happiness.

Again, I will say to you, pay strict attention to all visions that appear before you and all dreams and all impressions that are given to you, even though you may think this very simple; but allow me to state that spirits do show these things and give secret information and warnings in dreams and visions, which you will do well to study and try and understand. You might think to yourself, or ask, "Why do the spirits not show or tell us just what all these things mean, without showing so many strange visions?" Well, it is their ways, and we must abide by their laws. If you remember reading when "Jesus, the Master," appeared to His disciples, He spoke to them in parables. We might say, "Why did Jesus speak parabolically to His followers?" But we know such was the case with Jesus, and such is the case with spirits. You have no right to question these things, and it is utterly impossible to be misled if you will study and attempt to properly interpret and understand those signs that are given from spirit life.

TELEPATHY.

CHAPTER XIII.

The Projection of Astral Messages.

In dealing with the question of Telepathic communication, I am not only giving you the best I know and *practical* development, but I am also giving you knowledge concerning my greatest hobby—a hobby I have not taught others before, and in which I have conducted some very remarkable experiments.

Telepathy is the central factor in every phase of Psychical Research. In common with all physic development the faculty of thought reading and thought communication requires certain conditions, and a degree of patient experiment.

It is more easily developed in its simplest forms than Clairvoyance or any other method of research, and in its more intricate and advanced stages it can be brought to such a pitch of perfection that communication can be established be-

tween people thousands of miles apart, and that continuously; the psychic body of those persons can be also projected, regardless of the ordinary means of locomotion.

The first question is that of suitability of temperament. The very gross and material will never succeed, although the necessary conditions are far less stringent than those for the Clairvoyant, but for higher development, of course, rigid laws are enforced.

The nature of the student is next to be considered. As in telegraphy there is a transmitter and receiver, and whilst some people can both receive and transmit, others can only do one or the other.

People who are very strong-willed and *positive* will make the best transmitters, and the people who are passive and *negative* the best receivers.

The *positive* people send the messages—*negative* people receive them. Where perfect *rapport* is established between two people, they can both transmit and receive regardless of such conditions, and this should be the aim of all students.

People born in April, August and December will be the most positive as a rule; those born in July, November and March, the best receivers. People born in June, October and February can both transmit and receive with ease. Those born in January, May and September, once they throw

off their material tendencies, will also be able to transmit and receive, and can develop very fine powers.

So far as mutual understanding is concerned, the people who will work best together are as follows:

Those born in April with people born in June and February.

Those born in May with people born in July and March.

Those born in June with people born in April and August.

Those born in July with people born in May and September.

Those born in August with people born in June and October.

Those born in September with people born in November and July.

Those born in October with those born in August and December.

Those born in November with people born in September and January.

Those born in December with people born in October and February.

Those born in January with people born in November and March.

Those born in February with people born in April and May.

Those born in March with people born in January and May.

Also it will frequently be found that successful experiments may be made between people born in March, August and December, those born in January, December and May, those born in February, June and October, those born in July, November and March.

These rules are arbitrary; so much depends upon the instruments used, and those who wish to develop the faculty should choose their partners according to the scale—this is, however, only for continuous experiment, for by following my instructions you can accurately read the *thoughts of any person upon whom you choose to concentrate your attention.* Of this, however, more in a later chapter.

The Law which enables a man's *thought,* the most delicate and subtle factor in operation upon our present plane (next to spirit) to be transmitted from one mind and to be received and comprehended by another.

Thought forms take the nature of pictures as a rule—you think of a rose, for instance, not as a word, but as an image of the flower. You send your thought in a method I will explain, not as the word rose, but as the mental picture. This picture impresses itself with more or less force on

the mind of the receiver. He may be conscious of the picture, for these thought (pictures) flashes come swifter than lightning, but he at once grasps the meaning and thinks of "the rose." The message has been accurately transmitted. How? The student asks naturally enough.

If my friend is in Chicago and I am in Madras, India, what makes the journey of a single thought over that vast distance possible? The same medium which enables Light and Sound to travel the Ether.

People who are not given to thinking do not trouble themselves with any conjecture as to what exists beyond the atmosphere which circles the earth. In simple words, the Ether is a substance which fills *all space*—Infinity. Science has proved to us that every conceivable object, from thought, the physical body of man, the air we breathe, the water we drink, down to the grains of sand upon the seashore, are composed of billions and billions of tiny atoms.

The Ether is not composed of atoms—it is a smooth substance, filling all space; it does not cause any friction to bodies or particles moving through it, and it is not subject to the laws of gravitation. It has been described as a "jelly-like substance," and to put the matter in plain but unscientific terms it has the property of carrying

atoms of any nature, very much as water will carry a log of wood, simply by the wave motion in the water; there is a similar wave motion in the *Ether*, and light, sound, thought, etc., are among the objects which travel through this invisible substance, differing only from the log of wood in rate of speed and the method of vibration.

Without this unversal substance, Telepathy would be impossible. The finer the atom the more swiftly it travels, for then it has what is technically known as "free path" to vibrate in; the *more concentrated the thought* the quicker it flies and there is less liability of filtration through the atmosphere—weak and vacillating thought will filter away in the atmosphere like steam and be lost long before it can reach its goal, but a concentrated thought will fly straight as an arrow and hit its mark. So the second Law of Telepathy is *concentration.*

In fact Telepathy may be defined as similar to wireless telegraphy, the instruments used being the delicate mechanism of brain and spirit or the subjective mind.

For "Mind-reading" as an amusement very little preparation is necessary. Almost everybody can emulate the tricks of the well known Thought Readers; time, patience, and a little enthusiasm are the necessary outfit. Yet even for

those trivial experiments, the purer your body and mind, the better your results. A clean body, i. e., a bath either once or twice a day, so far as externals go; spotless linen, clean inside; no spirits or alcohol, little or no meat—better not any—and give no room for impure thoughts, learn to control anger, envy and all uncharitableness. All these things cloud your mental or spiritual atmosphere, and prevent the sending or receiving of telepathic messages.

So far as ordinary Mind-reading is concerned two people are needed to carry out the experiments. The Mind Reader must belong to one of the less positive groups. The man or woman born in August, April or December, will have too strong an individuality to become receptive (without a lengthy training) to other people's thoughts, and those born in June, July (up to the 21st), November, February and March, will be the best readers. They need a second person as operator, one born in August, April, December, January, May or September, to help them carry out the proceedings.

The Mind Reader is then blindfolded, and taken out of hearing—better still out of the room; the people remaining decide upon a test—many of the tests are well known, but may be used by beginners. Place a pin in any position, in any part of the house, or even out of the house; let every per-

son who wishes to test the Mind Reader know where the pin is; the operator mentioned above must also know.

The Mind Reader or Telepathist is then brought in, and the positive person, who acts as operator, stands behind the Telepathist and curves the fingers round so that both hands are poised over the temples, but not touching the head of the Telepathist. Every person present thinks of the pin and its hiding place, and the operator concentrates his whole thought and will upon the Telepathist's brain, trying to impress the picture there, and willing steadily all the time that he shall go straight after the pin—not a word must be spoken by anybody. After a few seconds the Telepathist will sway from side to side, as if uncertain where to go, then will suddenly make a start and go straight off towards the pin—the Operator will not touch the Telepathist but simply guard against falls.

After a week or two of practice, a sensitive person will be able to find any object at any distance in this way.

Although this experiment is trivial and not new, it is excellent training for those who desire to open up these channels of silent communication, sharpens their senses and teaches their mind concentration.

In telepathic experiments with cards you can pass over the simple tests common with ordinary Mind Readers. For instance, the audience may select a single card, impress it on their mind, and thence to the mind of the Telepathist.

A much more difficult feat is one which I have conducted with great success. The Telepathist is taken out of the room, the operator remaining as before. To begin with, the entire pack of cards may be shuffled thoroughly, and then the feat of removing the Court Cards of every suit be decided upon. The Telepathist is brought blindfolded as before, led to a table, given the cards. The operator curves his hands round the brow as before, without touching, and all present fix their thought upon the Court Cards. I have seldom had a failure in this experiment, but all must give entire thought and attention, or the Telepathist may fail.

To read a name, number of a bank note, etc., fastened securely in an envelope, the same process is gone through, but in this more delicate and difficult feat the Operator may place his fingers lightly on the Telepathist's temples, to assist the flow of thought.

One of my best mediums has, with as many as sixteen or more pocket handkerchiefs taken from a roomful of people, the handkerchiefs being tied

together in a loose knot, and the Telepathist blindfolded, has, without contact, given to each person his own handkerchief. In the same way, out of a large gathering of friends, six have had coins of different value laid haphazard on the carpet, she has found each coin and returned it to its rightful owner; this without mistake. These trivial experiments in Thought Transference are the A.B.C. of the student. They are very easily carried out and the methods I have given are those I have found best.

CHAPTER XIV.

Telepathic Communications.

In the previous chapter I showed you a simple method of demonstration in the most common and conventional forms of *Thought Transference*, methods and experiments which are to me uninteresting but which go a long way to convince sceptics.

For all experiments passing those cited in the last chapter certain conditions must be fulfilled.

Remember, first of all, that the mental receiver, the brain, is a very sensitive instrument. Science boasts of the delicacy of instruments which can measure light waves, sound waves, color waves, which can investigate the nature, size and atmosphere of planets billions of miles distant. Science has yet to invent the instrument which can record *thought*, but Nature herself has provided the instrument in the brain of another. Except in unusual circumstances, this brain receiver will only record thought with accuracy when the nervous system of the person is tranquil, and so recep-

tive, when it is not engaged actively in any mental work of an opposite nature and when the surroundings are not of a character to distract the mind. Therefore, repose and quiet are essential. Of course, there are instances, startling instances, too, of a telepathic communication having been received in the midst of turmoil, but I am dealing with the question of experiment, of pre-arranged sittings, not of sudden warnings, etc.

It is best to commence at close quarters.

Two kindred souls, the one positive, the other negative, may sit in the same room, later on in the same house but different rooms, finally in different rooms in different parts of the same town, and gradually increasing the distance as time goes and easy communication is possible. To make these experiments a real success, the mode of life and diet must be of the most simple nature. As little excitement as possible, absolute cleanliness, and a clean room. Let the person who acts as receiver sit down in a comfortable chair and free his mind from thought. This is not easy, but if the student will for a few days before starting experiments sit down quietly for an hour daily, and let his mind run down, i. e., let it run down until he has thought up all his thoughts, then gradually it will be less difficult to think of nothing.

In fact, many of my students have found that *the best way to make the mind blank or to concentrate it upon any single point* is to sit down with the idea that the mind is free to think upon any subject it pleases—and this very permission seems to stop any desire for *mind wandering.*

This little rule will apply both to operator and receiver.

Both students can sit, but. whilst the receiver makes his brain blank, thinking of nothing, ready to take any impression which may be sent to him, the *operator* fixes his whole mind upon the message he wants to convey. It is best to begin with action.

Think steadily that the receiver will get up, walk to the window, and pull down the blind, or anything else that may occur to you. The secret of doing this successfully is *not to think*—"you will get up, walk to the window and pull down the blind"—in fact, you may go on thinking that for quite a while and have no result at all. Close your eyes, call up a mental vision of your friend, see him sitting in the chair opposite you, then see his limbs move, watch him put his hands on the arms of the chair, hesitate a second, get up, stand a second, then walk to the window, watch him (mentally with your eyes closed all the time) step by step—watch the movement of his legs,

see him lift his arms to the blind and pull it down. The more vividly you can impress this picture on your brain, the more accurately it will be transcribed, and that in a very short time.

The whole secret of thought transference is this ability to make the mind blank, like a clean slate, on the one hand, and to create vivid mental pictures on the other. In photography, we have the plate—blank—a short exposure and the object before the camera is indelibly pictured upon the blank plate. The successful telepathist does not think in words but in *pictures*.

When this simple experiment has been carried out successfully the operator may try his hand as the receiver, and the receiver can make the mental picture in his turn. The difficulty of the experiments may be increased day by day, and it will be well to take notes of the proceedings for reference, and also to gauge the extent of progress. Quite apart from the interest created by these experiments, they are valuable for mind building —it is impossible to carry on a course of mental exercises like this, without greatly strengthening the powers of memory, observation, concentration and intuition. The above-mentioned method of thought transference is only the beginning. The next condition is the transference of words.

You may undertake this when you can make

your receiver catch your thought as regards action from any part of the house. Sit down quietly as before, and close your eyes. Choose simple nouns to begin with—your receiver must make his mind blank as before. Think intently of a book—not a word, but the picture of it—ask your receiver to give the impression he receives. He may hesitate a moment, then he says, "It is something oblong —it is—it is a book." Go on thinking clearly of one object at a time, making the picture as sharp and vivid as possible. You will need to do this at close quarters to commence with, if you like, you may even hold the receiver's hand, though I do not recommend this. One thing I must urge—carry your hobby into everything you do, try its effect upon everything and everybody, whatever you think of, even in the small duties of life; get into the habit of making these mental pictures of all you do and of all you see or have seen. Coming to the questions of long distances and communications, slightly different methods are called for. It is best for beginners to arrange a sitting at a few streets' distance. The operator will then, as before, close his eyes and call forth a vivid mental picture of the receiver. Then, still holding the picture before him, he must call aloud the name of the receiver—"John Smith, John Smith, do you hear me?—I am going to write you a letter."

Repeat the sentence two or three times, making the voice clear and distinct. Of course you can use any simple sentences, but let there be only one idea.

Naturally as you grow proficient you can leave the A. B. C. and learn to transmit and receive whole sentences as easily as possible. But you must become perfect by degrees. Before you can play the piano you must learn your notes.

The idea of calling the names and sentences aloud is to *help concentrate the will,* and to increase the power of the vibrations by this additional concentration.

The methods given in this lesson may be the *royal road,* if there is such a thing as a royal road to any matter of psychic import; at any rate, by practicing them carefully you will gain a practical insight into the wonderful power of Thought, and realize that the old theories are dead and that Thought is very far from being confined to each individual brain-pan, like the chained bulldog, but that it can travel the world round, and over a distance of thousands of miles find the object of its search.

CHAPTER XV.

To Control the Mental Vision.

We have been concerned in the transmission of simple words and impression so far, but now it comes to the question of transmitting whole sentences, which is more difficult, but worked on exactly the same principles. First, analyze your sentence, let it be as direct as possible in your own mind; let it have some definite point.

Sit quietly as before, close your eyes, and as a preliminary, call up the face and figure of your comrade; have it very clearly before you, and then, when fixed, speak loud to the image you have called up. Not only speak the words, but have a clear and concentrated conception of their meaning. Take a simple sentence at first with a definite object. It is just as well, too, to take a sentence that will not be anticipated by the receiver.

Try this experiment, if you like, for instance: I am holding a red or white flower in my hand.

Say this aloud, and, having arranged with your co-worker as to time, etc., be sure that he is waiting for your message to come through. Now drop

the image of your receiver, and picture clearly the flower in your hand. Hold this picture mentally, never mind the retinue—that would complicate matters—dwell on the picture, emphasize the word flower and Will that the impression is fixed on your receiver's brain. This should not take more than five minutes, but you must not let any other thought come in at all.

This is part of the business, and you can transmit a variety of sentences, all simple to commence with. You are learning a new language and cannot expect fluency without *practice,* and the more enthusiastic you are the more easily you can fix your mind on the sentence, and the sooner it will be received.

Coming to the attitude of the receiver, let him take a pencil and paper and at the appointed hour sit down, cover his eyes with his hands, and make his brain blank. Then when he gets any impression or message he must write it down.

Never mind if it seems unlikely or improbable, that can be tested afterwards; as you grow more in sympathy, the meaning will come clearly you will seem to almost hear the words uttered.

The practice must not close with the transmission of words and sentences only; you must learn to transmit feelings as well. This is not at all easy work, but can be done.

When I say this I mean it is not easy to impress simulated feelings upon the receiver; when the feelings are real, it is easy enough. All the same try to transmit feelings of joy, love, fear and anger; it will help you to concentrate your Will and increase its power. In this instance you are not trying to send a sentence to your receiver, being unprepared, may be a little startled. So, during the experiments, it is as well to warn him not to be astonished at any feeling or impression that may come to him.

These experiments come under the heading of pre-arranged messages, that is to say, both of the experimenters sitting at a pre-arranged time and devoting their thoughts to the transference of Thought.

Words, sentences, figures, etc., may be sent in this way from any distance as experiments or tests, but of course the time when perfect communication is fully established is much more interesting than mere tests or experiments. A thing I have done successfully with any number of people is to make them come to me by telepathic command if I have wanted them for anything.

This without pre-arrangement at all.

Cover your eyes, call forth the image of the person you wish for, then looking into his eyes say aloud, "John Smith (or whatever his name

may be), I want you—come to me; do you hear?" Say it over three or four times and picture your friend leaving his house or office, boarding bus or train, walking or riding to your house. Follow him out every step of the journey, and in the shortest possible time he will turn up, impelled by what force he may not know, yet be unable to resist it.

A certain amount of sympathy between the operator and the person thus conjured up is necessary, but not by any means the same sympathetic relationship which is needed for the experiments previously cited.

The difficulty of calling up the *mental image* is one that practice will render perfect. Some people can do this naturally, others find it difficult.

To help you, take a look at the face, any face, close your eyes and still try to see it; remember how the eyes, nose and mouth are formed, the contour of the face, coloring. Take another peep at the person, close your eyes and go over it again.

In the same way with scenery, houses, animals, you will be astonished how soon you gain control over this mental vision, and by closing your eyes at any time, you can see accurately any thing or person you want to. You will notice that in the

above experiment it is unnecessary to know what your receiver is doing or where he is.

You want him, you send your message; it flies straight to its destination, and drawn by the force of your thought, he comes to you. You will find with a little practice that quite 50 per cent. of the people you know will obey the mental command and a possible 75 per cent. will feel it whether they obey or not.

As a more striking experiment you may command the "receiver" to bring you some specified object, say a daily paper, a certain book, some flowers.

Call his name, call up his mental image; tell him, "I want you to bring me the *Times*," or any other paper you fix on. Repetitions of this experiment will soon prove its remarkable truth. You will find as a rule, however, that the people who will bring any specified object ordered will be more in sympathy with you than those who come but do not answer to the command to bring something.

I have had the most striking instances of the truth of these experiments. Of course they are carried out better where the people are in the same town. For naturally with a train journey between, people think twice before obeying the thought message they receive bidding them take the journey, unless it came in the form of a dis-

tinct warning, which, of course, no operator would use for experimenting.

In the case of long distance experiments, prearranged times of sitting are best, and then, of course, more complicated messages may be sent, and every possible test given as to accuracy.

This is *Telepathy* in the *natural state.*

Telepathy during sleep is very common, people call this dreaming "true," quote the old women, but it is simply a recurrence of the phenomena of *Thought Transference.*

The best way to remove any indictment of "chance" or "collusion" from these instances is for the operator to be given the vision or message he proposes sending to his "receiver" by a third party, who can so test the truth of the whole transaction.

As the operator drops off to sleep he fixes his whole mind upon the "receiver" and *wills* strongly that he shall dream of the message or thing agreed upon, in many instances the "receiver" will not only receive the message but *see* the operator as well.

I have to deal with this phase later on in another chapter.

Of course, constant practice in this form of Telepathy makes the perfect operator, just as in any other instance.

CHAPTER XVI.

Projecting the "Astral."

The question of projecting the "astral" is a subject of the greatest fascination to most people.

Many people openly stigmatize it as "rot"; others allow that there may be something in it; others, yet again, *know* that it is a possibility. No pre-arrangement is necessary at all with the persons you are going to send your "astral self" to visit, unless that person is of very nervous temperament, when a hint may be given of what is coming. A clear understanding of what constitutes "the astral self" may help my students.

I am not trying to put this description into technical language, but only to make it as simple and plain as can be.

The *physical* body of each person is composed of gross matter vibrating at a very low rate.

I have previously explained that all things in nature are in a state of constant movement, known by scientists as "vibration."

Within this physical body dwells the Soul body —"Spiritualists" call this Soul or spiritual body

"Spirit" of a departed person (irrelevant people call it a "spook"); it is really the finer vibrations of the body, the Soul itself.

These finer and purer vibrations of the human form take on the exact representation of the physical body; to all appearance it is the physical body, but greatly etherealized.

When an ordinary person goes to sleep this astral form floats lightly above his body, never leaving it for long, nor for any great distance, and in the undeveloped person this form takes but little shape. When the Mind and Spirit are developed, the senses conquered, thought and body pure, this astral form takes on a definite shape, can leave the body entirely for hours, travel in the astral or physical world, as he pleases, to any land or any distance.

This cannot be done sucessfully until man has mastered the animal side of his nature.

It is possible to send this astral form to visit people or places at Will. It is very fatiguing and an experiment not to be atempted by the undeveloped person.

To commence with, try experiments in your natural sleep—suggest strongly to yourself, as you fall off to sleep, that *you will* remember when you wake.

When you can obey this suggestion and when

you can *remember,* then, and not till then, have you arrived at a condition suitable for projecting the "astral."

Choose a very quiet place where you cannot be disturbed. Sit or lie down, close your eyelids, and roll the balls up as if you were trying to look between the eyebrows; in a very few minutes your eyes will grow tired and sleep steal upon you. Do not trouble to think of the sleep.

Remember the whole effort of your will is to be directed upon your astral self—you desire this Self to visit a certain place or person—as you fall off to sleep all *your force directs* the "astral" to its destination. I can assure you that it will do so. Your friend will look up and see you standing beside him looking perfectly natural.

The "astral self" will in advanced stages speak —touch him, remain with him for some time even.

All this sounds like a fairy story to the uninitiated, but it is often done. The only drawback is the fact that the person who projects the astral in this fashion suffers from terrible fatigue, and the student who is content to work and travel during sleep does not feel such fatigue.

The sensation of leaving the body is curious; one rises slowly in the atmosphere, feeling strangely light and free, and the sight of the heavy sleeping body, lying unconscious beneath one, is

most strange. Then, too, *matter* is not impenetrable for the astral body; it can pass through brick walls as easy as light passes through the window and that in itself is a curious sensation.

In the East they have a very powerful method of inducing sleep and of sending the astral body on its journey. The real methods of Yogi training are not for the Western mind; the trained adept simply makes samyama on his desire and his astral self will travel anywhere, or even be in two places at once. But the method I give is used with success among the lower class Yogis and is quite well adapted for modern uses. The student lies flat on his back, closes his eyes, then he imagines a small hole or chamber in the middle of his brain, about an inch above the ear. This is technically called the Pineal Gland. It is a small cone-shaped body in the cerebellum, and was said by Descartes to be the seat of the *Soul.*

The student imagines he is looking into this gland, then up into the back of his head. Slowly he draws his breath in and as he draws it imagines it ever going up to fill the chamber in the brain.

In this manner sleep falls upon him, of a deeper and more potent nature than the ordinary self hypnotic slumber.

The astral body then moves obedient to the will and command of the student. In the case of treat-

ing a patient telepathically it is best to proceed as follows: Sit down and call up the mental image of your patient. See him lying down and mentally take your seat beside him. Now commence treatment by saying aloud, if it helps you, "You are quite *well,* you are in *perfect health; life and health permeate your body.* You are getting stronger, you grow tired and weary, you are going to sleep, sound sleep; you will awake feeling perfectly well and quite refreshed."

Do not picture the person as sick and in pain, but in perfect health, able to move with ease, bright, cheery, full of vitality.

You must absolutely force yourself to ignore his real condition, for he will not take up your thought at all if there is any hesitation or doubt in your mind when you send it. The patient is susceptible to every feeling and thought you allow yourself to manifest, so be careful to avoid anything which may harm him.

We all know that health is often restored by sudden joy, caused by sudden trouble; a great many of the diseases man is liable to are of mental origin, nervous troubles, and are curable by similar treatment. The positive thought of health telepathed to the patient takes root, and his mind grasps it firmly; with the vital mental stimulant

the nerves grow calm, the functions of the body resume their normal action, and health is restored.

Headache, toothache, indigestion, stomach troubles, colds, etc., etc., and sometimes chronic diseases of long standing may be cured by the telepathist. So may melancholia and even hysteria.

CHAPTER XVII.

Telepathic Apparatus.

In concluding these chapters in Telepathy I am going to give you an apparatus which I have found singularly helpful in some cases where extreme sensitiveness was not the strong point of the "receiver" and only blurred and imperfect messages could be got through. Any worker in metals could make the apparatus and the cost is only a few shillings. A very thin band of copper, about half an inch in width, should be made to fit round the head. At the two sides of the band let two copper wires be fixed in such a position that they can join the band on either side of the temples; the band itself should reach just above the eyebrows and fit tightly.

The wires may each be of two or even three yards long or more.

Many people find the contact of pure copper very disagreeable, even producing a taste in the mouth; to neutralize this a roll of silver wire should be procured and wound, not too tightly or closely, round the copper wire but not round the band, this must always be of plain copper, unless

the receiver is very averse from the metal, when a plate of thin gold or a sheet of gold, such as painters use for gilding, may be fixed across the band from the temples to the middle of each eyebrow, but not on any account to pass between the eyebrows.

This apparatus must be used at first in transmission at close quarters. The "receiver" wears the band, the operator holds the end of the wires, one in each hand. It is not at all necessary to sit in the same room if the wires are long enough.

After messages can be transmitted and received through the instrument it will be found that the operator can dispense with it, may indeed go to any distance, and if the receiver wears the copper band the message will come through clearly. I do not care for mechanical means myself, but many people find great assistance from this band. One very curious experiment may be carried out with it, however, very successfully. Here we need two receivers and one operator, and a single apparatus. The receiver wearing the apparatus in this case may know nothing whatever of telepathy and be quite unable to read a message. He sits at an appointed time wearing a band. The operator sends him a telepathic message, which conveys no impression to him at all; in fact he cannot read it. Still wearing the band he goes to

the trained receiver, who, taking the copper ends in his hand will, after a moment or so, be able to read accurately the message sent by the operator.

The explanation is simple enough, the man who is untrained receives the messages as clearly as the trained sensitive; that is to say, they are clearly impressed upon his sub-conscious mind, but he does not comprehend them at all. A telegraphist can read the Morse message with ease, the man in the street only hears the tiresome tick—ticking of the instrument. So the message impressed upon the brain of the non-sensitive is as clear as daylight to the sensitive.

Remember that it is not our eyes that see, nor physical ears that hear; it is the delicate mechanism of the brain behind them which, illuminated by the living spirit, receives the impressions of sight and sound, and through which the receiving instrument of the *mind* transmits its messages to the organs. The dead have eyes and ears, yet they neither see nor hear; the organs are there but the living sprit of the brain, the *soul* of the man, has gone.

The consideration of telepathy under hypnosis is one which many students will be glad to investigate.

There is not any difficulty about it, but experience will convince many sceptics. Put the "re-

ceiver'' into a fairly deep condition of hypnosis by any of the methods I have explained in ''Practical Hypnotism,'' then let your sceptic approach the receiver and start his experiment.

Of course it is necessary that the person under hypnosis should be trained sensitive; some people can never do much in telepathy because they are of the earth, earthly, and incapable of receiving any other vibration at all.

The sceptic may then either give the receiver an article, such as his watch, a letter or glove to hold, or he may seal a paper containing words or numbers in an envelope, the contents known only to himself and not to the operator. The operator after placing the sceptic in touch with receiver for a moment, says, ''This gentleman has written a letter, or number, and has enclosed it in this envelope.'' Without hesitation the receiver will declare aloud the contents of the envelope or from holding the watch or glove give a very accurate description of his surroundings, mental conditions, troubles, etc., etc. The subject may, still under hypnosis, be blindfolded tightly, and any object taken up haphazard be placed between his brows, when he will be able to state the nature of the object. Playing cards, any small ornament, may be used. Of course, onlookers must all think hard of the article during the experiment.

These chapters in Thought Transference are very valuable in everyday life. When as an operator, for instance, you have learnt how to impress the mental vision upon your "receiver" you will find it very easy to impress *your will* upon ordinary people who have no idea at all of what is going on. Get first of all people in a receptive condition and do not antagonize them; talk about something they feel a deep interest in, but of which they can hold forth in a friendly and quiet spirit; then let them talk and begin to form the mental image of the thing you wish them to do; stop listening to what they are saying, but look them quietly in the face, not staring, and fix the image on their brain. After a time you can start the conversation in the direction you wish, still keeping the mind fixed on the same subject. You will have very few failures. This method of telepathic magnetism in business is invaluable, but it is not only the operator but the receiver who has the pull in his particular realm.

Very few people do their most brilliant work with Thought Transference when undergoing tests, yet they can acquire the habit of reading the mind of *all those they come in contact with.* There are few people who come to me whom I cannot read as a book, without any effort on my part. This is simply accomplished by practice,

and of course when you want to do this you make yourself quite passive and receptive to the person you are dealing with. Let them talk; be content to listen and to make your mind blank. It is astonishing how soon one picks up the faculty, how easy it is to read the mind of those who know but little how great is your power, and of course it is an invaluable aid to life's success.

Try both methods, to make other people think as you think, i. e., receptive to your thoughts, and also yourself *receiver*.

Practice everywhere, in private, in public, on those you know and those who are strangers to you. Get a friend with whom you can practice regularly and make liberal notes of every success and every failure you achieve. Once you have learnt how to transmit thought, and to receive it you can annihilate distance; those you love may be at your side or in Timbuctoo, and you can communicate, see, hear and speak to them, as easily one way as the other.

If you can achieve half the success others have obtained here and in India you will find a new world opened out to you, full of strange possibilities, and unexplored, unexpected realms of investigation.

THE END.

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