



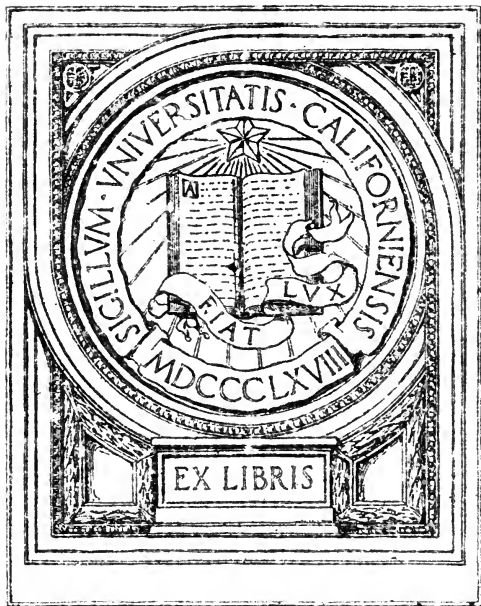
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Clairvoyance

As Exemplified in
"The Fifth Force"

A new philosophy for the
guidance of Humanity
during the com-
ing cycle

DR. A. W. LAIR, Ph. D., D. O., M. E.

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LOS ANGELES, CALIF.

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INTRODUCTION

This book is published for the purpose of giving instructions and advice for the training of individuals who are desirous of getting first-hand knowledge of life, both on the seen and the unseen sides, whereby each one may know for himself; and, knowing, be the better prepared to travel the path of evolution to his exalted state of being, GOD.

Every individual is a part of the whole—GOD—and may be termed a Psychological Unit. This Unit, however, is not the earthy body, which is a mere vehicle for manifestation on the material plane, but it is the spiritual part, the EGO, limited by the physical body at this time, in order to gather experience and wisdom for use in its future state of being.

The Clairvoyant Vision, which means **clear vision**, is the ability to see, or to sense, what is taking place on those planes above the physical in the land of causes, and thereby form the perfect link between Cause and Effect; enabling the possessor of this faculty to be of much better service to self and others, than would be possible when depending solely upon material manifestations, or by acting from impulses.

The lessons are explanatory as well as instructive, and if followed to completion, or to the acquirement of the clairvoyant faculty, they will enable the possessor to judge correctly of all affairs coming to his attention with wonderful certainty, thereby tending to eliminate the errors of life.

It is not generally known that the real purpose of life is to develop the powers latent within, thereby enabling the Psychological Unit to better control its vehicle of manifestation, and thus to advance more rapidly than can those individuals, who are merely

drifting with the tide of humanity. Some there may be who have fear thoughts, and dare not break away from the old and conventional lines, being content to come and go with the tides; but there are others, and they are fast becoming a mighty host, who are not satisfied with platitudes or ideas promulgated ages ago; they will find these lessons of great benefit.

The Clairvoyance herein outlined must not be confused with the negative kind, that prostitutes the science for monetary gain; neither is it spiritualism, which is but a negative condition, permitting of spirit control, sometimes a very undesirable condition.

All persons who may be naturally sensitive, and feel more or less these spiritual influences by reason of their super-sensitiveness, owe it to themselves to take up this study in a scientific manner, thereby becoming "positive" clairvoyants and lords of their castles, prohibiting obsession, and gaining the power to close out at will all unwelcome sights and sounds.

Neither is it allied to hypnotism, which is the power of subjugating one's will to that of another, thereby surrendering the reins of self government into the hands of an usurper.

From Clairvoyance comes, as a natural consequence, the ability to leave one's body consciously during sleep, or at other times when desired. If this statement seems irrational, then it is only because the subject has not been given thorough investigation. By the use of certain exercises, this conscious separation of soul and body can be brought about with perfect safety, thus permitting one to travel immense distances, and to investigate whatever may be desired.

In fact the possibilities of the clairvoyant are won-

derful to contemplate and the study harmless, if the ordinary precautions are taken as outlined in the lessons.

For an all round education on the "Mysteries of Existence" one should study the completed work, "THE FIFTH FORCE." A brief summary of its contents will be found elsewhere in this book. It is the result of a lifetime of research of a scientist, medical practitioner, clairvoyant and humanitarian, who is giving to the world of his wealth of knowledge. Those students who have been favored with a reading of the manuscript are all deeply impressed with the truths contained therein, and do not hesitate to recommend it to all enquiring minds as the most scientific, simple, and truthful representation of the whole of manifestation, from the beginning of creation down to the present day, with scientific and simple outlines of a government of the people, "by the people and for the people."

This New Philosophy, "THE FIFTH FORCE," from which the parts pertaining to Clairvoyance and Psychometry are now published ahead of their proper places in the completed scheme, deals with existence in a manner never before given, at least not in modern times, nor in any literature now available, so far as the writer is aware of. This work is now in process of publication, as fast as the limited means will permit. If you are interested, send fifty cents for a copy of part one, which is now ready.

With these brief remarks the book is recommended to your careful persual; the exercises to your painstaking, persistent practice; and the precepts to your study and understanding.

L. M. PAGE,
Secretary.

Los Angeles, California.

PREFACE

This work has been expressly written for the use of those persons so numerous at the present age of psychic investigation, who are desirous of developing their latent occult faculties to such a degree that they will be of practical value in the useful arts and sciences, as well as in the everyday walks of life.

All matters more curious than useful have been purposely omitted. The chief aim has been to give a logical explanation of the facts with simple exercises for devolving the powers. Most of the materials are here presented to the public for the first time, and these in particular have been compiled from as yet unpublished manuscripts of the author.

The successful employment of occult operations in everyday life, as well as in the useful arts and sciences, depends almost exclusively on the temporary predominance of the clairvoyance or intuitive faculties of the seer; and the errors and uncertainties which commonly are the result of the exercise of these faculties, are directly due to the disability, limitations, and untrained conditions of these faculties in the great majority of mankind.

The student should not, therefore, be discouraged by several initial failures. Intuitive and clairvoyant perception exists latently in all minds, and can be aroused to some degree at least in every one.

The practice of the exercises given in this little work, if not ultimately, will to some degree develop these powers in most of mankind, and in those who have the faculty exaggerated will develop them to the fullest; and as it is a natural faculty when once unfolded, and has free play, it will perform its operations with as much or more accuracy than any other faculty within the range of the intellectual powers.

A. W. LAIR.

CLAIRVOYANCE

CHAPTER I

PREFATORY DISCOURSE

Clairvoyance is the power to discern objects not within the ordinary perception of the five senses, and is both natural and acquired. This power of discernment comes from the action of the superphysical senses, and it is developed by bringing the intellect or reasoning soul (second principle) under control of the Will to such a degree that the intellectual activity can be completely suspended.

When the mind is stilled, and the superphysical senses are free, the operator is put in connection with things on the invisible planes. He can then perceive actions taking place in the cosmic rings, and in the auras of persons and things near by, or far from him.

The auras of persons and things are the spiritual emanations extending in human beings some eight feet from the body, and the cosmic rings may be likened to the auras of the earth. The book, "The Fifth Force," gives full description of these, to which the reader is referred for a more complete understanding regarding the natures of the auras and of the cosmic rings.

Man is a Psychological Unit manifesting in a physical form, the body being a necessity in the involution and evolution of the Unit in its journey from the Motherhood of God to its return to the Fatherhood of God.

All manifestation is the result of vibration, and there are seven distinct or clearly defined rates,* which are as follows:

1. The physical body, or Carnal Soul.
2. The Reasoning Soul.
3. The Astral Body, or Astral Soul.
4. The Animal Soul.
5. The Human Soul.
6. The Spiritual Soul.
7. The Divine Spirit.

*The Fifth Force.

Now, the Psychological Unit, when segregated from the bosom of the Infinite, began its existence in the highest state of matter, which was the only vehicle obtainable at that time, vibrating as number seven, and designated as The Divine Spirit. Later on, when some of the vibrations slowed down to the rate of number six, the Divine Spirit (the Psychological Unit), took on another body appropriate to the new order of vibrations, which body is termed the Spiritual Soul; and so on down the scale of manifestation, until now it inhabits a physical body of clay, with six spiritual bodies for use on their respective spiritual planes.

It therefore is essential to understand **first**, that the human being is not the physical body, but that it inhabits that body as a means to an end, to be laid down when worn out by mistreatment or otherwise, and a new body taken up later on, and so on, and on. **Second**, that reincarnation is a logical conclusion; one life-time on earth being insufficient to learn our lessons, and bring us to our Godhood in a perfected state.

Now the Psychological Unit being of the Infinite, who can limit its possibilities within each of us? There can be no limit except that which each individual wills for himself, or is **too indifferent to his possibilities**. If we can grasp the largeness of this thought, and set to work on this basis, we can become—at least Clairvoyant.

At the very beginning we must realize that we are an individual; one with God, it is true, yet individualized, and we must to our own selves be true, not imitators or followers of others, or of creed, or dogmas. Lessons are very well in their places, whatever may be the subject; but after the lessons are learned, we must assert our individuality, and apply ourselves to just what pertains to us as Divine Spirits, and not be bound by what others may say, although they may say or teach just what is right for themselves as individuals. Cautions may be found expedient at times, and the student would do well to abide by them until he is a power for himself, and can safely feel his own way.

Clairvoyance is a God-given faculty and may not

with impunity or with safety be used for evil purposes.

Only those who intend using it for helpful purposes should undertake the task of acquiring it. It is a task of more or less hardship in self denial, retirement, and persistent practice. The musician must practice steadily; the athlete must be persistent in his exercises; and, in fact, all attainments are the result of persistent, careful, training; nothing comes from drifting, but driftwood.

Clairvoyance can be of spiritual help to others in so many ways, that they are self-evident to those who think; it is scarcely permissible to use it for one's own advantage in a material way; but, spiritually, all of the higher realms become realities by its use. A desideratum of great value for all persons spiritually minded.

Those who hope to succeed in the attainment of Clairvoyance must believe explicitly that such a thing is possible; must expect it as a result of their practices; and must look for it and grasp it when it begins to appear. The health should be carefully guarded, but excessive physical exercise is to be avoided, as clairvoyance is more easily obtained by those of weaker bodies, for abnormal strength of muscle prevents the superphysical senses from functioning perfectly. Self-control must be attained, at least to quite a degree. The will should be cultivated in the persistent practice of the exercises, as well as in the daily life. Pride, in well doing only, should be the watchword. Friendship, love, benevolence, cheerfulness, and truth, should predominate in all of life's transactions. With these qualifications, one may safely start out with a firm determination to conquer self, and bring Clairvoyance out of its hiding place; for it is a faculty in each and all of us, to be used by all at some future time, naturally and easily. Why not grasp it now, and be one of the advance guards of the new race, the Sixth Principle Race, which is coming into objectivity at this time. Besides, and not the least of all, once acquired, it is for all time, and for all future incarnation if not abused.

Superphysical Man. In treating the subject of Clairvoyance, we cannot, as is the case with purely physical phenomena, regard man as a mere organized body of inert matter manifesting intelligence and motion as a result of a nice arrangement of atoms and molecules.

Such is correct from a purely materialistic point of view, especially so with the older materialists; but going deeper into the subject of materialism we find that materialism itself would require something more than merely inert matter to produce the phenomena of sentient life.

Matter independent of force could not and would not manifest motion, much less thought and feeling; and if we have inert matter as a body, we must have force to actuate the body. Inertia implies rest, and the inability to originate or stop a motion; and, accordingly, matter once set in motion would forever be with it; and, again, matter at rest would not continue in motion unless some external thing inter-originate motion, yet we see everywhere matter in motion; such a thing as absolute rest is unknown anywhere in the manifest universe.

Hence, if we have inertia and motion, we must have matter and force; and as matter is always in motion, that force must always be associated with it

Pythagoras understood this when he laid down the basic principles of his doctrine of transmigration of souls; to-wit: Positive mind and negative matter. Mind gives matter potency and form. Mind is eternally progressive. This is all true and we agree in the main, but would substitute the word **force** for **mind**.

If then we have force and matter composing the human being, we should consider both in any strictly scientific treatment of man as an intelligent being.

In the living human being we accordingly find all the forces known to physical science, and one with which physical science is not acquainted; namely, the "Emotive Force," or "The Fifth Force."

These forces, while originating within the physical body chiefly, do not confine themselves wholly to the

particular space occupied by the body, but are emanated from it and extend to the surrounding space in a manner similar to that in which the heat of a stove is radiated from the fire within; or the light of a lamp from the flame. These radiations constitute what we term the auras of radiated energy or auric rings, and constitute the superphysical man.

Auric Rings. The aura will necessarily have as many parts or limitations, counting from the body outwards, as there are different powers of radiation (rings) from the forces composing the body.

First, there is mineral magnetism, which is but feebly active, confining its energy almost wholly within the body, and radiating but a short distance outside of it.

The next is that of heat, which is not only active within the body, but also surrounds it to some considerable distance.

The next in power is electricity, which manifests in the body and to a distance beyond the heat aura.

The next in power and distance is the aura of the invisible light, which is active in the body, and to a great distance around it. This we have named the Astral Light aura.

Then there is the aura of the Emotive Force (E. M. F.), which extends to the utmost limits of the universe.

In addition to these we have the Odic Aura and the Perceptive Aura, both coming within the limits of the electric aura. Odile is formless emotive stuff susceptible to changes by the action of the will or of the imagination.

The Perceptive Aura is the sum total of all the other auras to the limit of the visible universe, and is included within the boundaries of the electric aura. The use and purpose of this aura is to retain matter of any or all tenuations that may come within its limit; any matter of any tenuation coming within its limits is perceived by the Psychological Unit; and the matter arranges itself in obedience to the laws of polarization and affinity, near a focus of its own nature and on its own plane.

The sizes of the auras vary in different individuals,

so that no fixed standard can be assigned to them; however, in most persons, the auras will approximate the following:

Aura of Mineral magnetism extends beyond body—
one-sixteenth inch.

Heat Aura—9 inches.

Electric Aura—6 to 10 feet.

Light Aura—6 to 10 feet.

E. M. F. Aura—unlimited.

Odic Aura—8 feet.

Perceptive Aura—8 feet.

The Superphysical Senses. There are lines of force within the body that extend beyond its surface into the auras. Within the compass of the visible form they ramify, ever increasing and diverging, like the branches of a tree, until ultimately, they become one with each capillary blood vessel within the physical body. From the capillaries they are thrown outwards into the auras surrounding the body, where they act as feelers, constituting a superphysical sense, analogous, in a way, to the action of the cones and pyramids of the retina of the eye with solar light.

These feelers receive impulses coming into the auras from the surrounding universe, in the same manner as the cones and the pyramids of the eye receive the rays of solar light; and they transmit them inward to the soul, just as the eye transmits impressions inward from the sense of sight to the sight centers in the brain.

The superphysical senses, which are located in the rete-mucosum of the skin, are all associated together by these lines of force; which lines take up the impressions from the superphysical senses and pass them along the foci, where they are, so to speak, sorted out and delivered over other lines of force, from focus to focus, during the process of thinking.

These feelers also act as routes, or organs of elimination for the higher tenuations of matter from the body; and when the body is overcharged with emotions or feelings, the surplus is emitted by the feelers and returned to the auras over these lines.

The Mind. Throughout the entire economy of

human nature, we find three distinct sets of emotions, passions, and desires, and we name them Active, Passive, and Latent.

The active sets represent the manifest mind and soul of man; they are the ones that come to the surface and manifest to our objective consciousness; they rule and characterize us in our daily affairs of life, in fact, it is the man as the world sees him.

The passive represent those mental qualities that lie just below the surface of objective consciousness; they do not manifest as ordinary mental qualities of the individual, but they can be and are thrown into activity, manifesting as visible attributes of mind upon certain occasions, brought about by somewhat stronger stimuli than is required to cause a manifestation of the active sets.

It is these qualities that are thrown into activity, and become manifest at times when the person is brought into grave circumstances, or where great mental effort is required to judge a circumstance or direct an individual action. These are usually called the higher intuitions, by this we mean a certain counsel or advice, by means of which we obtain a knowledge of just how to act under the circumstance, coming from within our own mental sphere. We might, for the sake of terminology, call this our mental reserve, and compare it to a bank account on which we can draw when our ready cash is no longer sufficient to meet the demands.

The latent sets represent those qualities still more remote, and deeper seated than the passive ones. They are not at all under control of the ordinary mind, and cannot be summoned under any circumstances peculiar to our everyday life; they become active only under special circumstances, and even then in but very few individuals, and they then represent that state of mind most strikingly termed "Illumination." At such times the great mysteries of creation are opened to the inner vision, and the panorama of the creation of the universe passes before the consciousness; only at such times can be realized our true relation to that which we know of as God; and at such times we become as God, and one with God.

CHAPTER II

INITIATIVE PRACTICE

The only requirement necessary to become clairvoyant, outside of its rightful use, is the ability to suspend thought at will. Many methods have been taught for bringing the mind under control of the will, all more or less successful; but the method we prefer is the one affording the most independence of action, and one of purely mental effort. The following simple exercise will develop the power of clairvoyance to its fullest extent in any one having the natural gift; if not naturally gifted, it will develop the faculty to some extent.

Exercise 1. The student should sit alone in a quiet place each day for one or two hours; preferably at the same hour, and in the same place; he should relax mentally and physically, place the tips of the fingers together, thumb touching thumb, and strive to calm the mind and suspend thought.

At first the student will have some difficulty in bringing the mind to rest, and he may experience some peculiar feelings or sensations; these should not be checked, but allowed to come; the thought suspension, however, must be continued. These peculiar feelings are caused by sixth principle elements (Spiritual Soul elements) flowing into the body from the higher cosmic rings, and if checked the development will be retarded. When the body is filled with sixth principle matter, the student will be sensitized and ready for work.

Some clairvoyants, when going into this condition, feel as though they were flying or floating in the air; others feel as though they were rapidly dropping down into darkness or out into light; some experience a tingling sensation in the extremities, the limbs, or body; no two persons will experience exactly the same sensations.

It may take only a few sittings to develop this power, or it may take weeks, months, or years; but once the power is developed, the student will be on the road to the heights of practical occultism. By

this power alone can he unfold all the hidden powers within.

Clairvoyance, in its lowest phase, is used for fortune telling, spirit seeing, etc. In its highest aspect, it can be used as an aid in the study and workings of all the arts and sciences. To use it for the higher purposes, the student must be trained, and taught its uses on the various planes: otherwise, its acquisition will never be of practical value to himself, or of helpfulness to others.

After making the sitting as previously explained, and when in the proper condition, the student should look around him with the inner sense of sight (the mind's eye), and he will eventually see strange shapes or forms. At first, probably, there will be seen nothing more than mere flashes of light, or sparks of fire, shooting about. Sparks may drop from the air and appear to strike the student; he should not become excited, but keep his mind calm and thoughts suspended. He may see fogs, clouds, or vapory substances floating around.

The next stage is that of the discernment of forms; shapes of human beings may appear; and as the powers develop, the forms will become more clearly defined, until finally the student will be able to communicate with them through his inner sense.

Exercise 2. The student will make the usual sitting, and when in condition, he should send his thoughts to some distant place, and strive to see what is occurring there; he should watch the scene closely without letting his mind become active, for if this occurs the vision will cease, and the student will come out of the condition.

These exercises should be practiced until results are obtained; then the student will be ready to take up the next lesson.

As an aid to quieting the mind, to keep it from wandering, we will say that when taking the position for the sitting, the body must be relaxed. Some teachers insist upon an erect sitting posture, with the shoulders straight, the head well balanced, and the face looking directly in front and on a level; but

we teach that the body must be perfectly relaxed; a partially reclining position will loosen up the muscles; while the head may be relaxed at the neck by allowing it to drop down towards the chest.

This position will let the blood flow down by the law of gravity, releasing the brain cells from an over-supply; the blood then flows more freely to the lungs, the sixth principle, which is the exciting principle in Clairvoyance. A pain may be felt at the back of the head when the clairvoyant faculty is beginning to work; but this is a sign that progress is being made, and should cause no alarm.

Perfect quietness, if at all possible, should be sought. If not possible, then do the best that can be done, making the concentration so perfect that all noises will be obliterated. This is possible; but it will throw an additional burden upon the power of will, that would not be required were perfect quietness obtainable.

It is well to call attention at this place to the necessity for the cultivation of Courage. Fear and reason acting together will take care of man; but fear and imagination will destroy his peace of mind and cause untold and unnecessary suffering. Absolute fearlessness is not a desirable condition of mind; but fear allied to reason makes for safety; therefore, reason should be the ruler.

In the psychic field, there are many things to cause fear to the young student; there may be impersonal forces with form and life, and perhaps a consciousness by reason of their contact with man. These forces are known as Gnomes, Sylphs, Undines, and Salamanders, and do not pertain solely to the realm of fairy stories, though they may be entirely different from what they are commonly supposed to be; there are, too, the departed beings from this world, who have not yet taken their higher degrees and gone onward to the more spiritual spheres. Yet, there is nothing to fear, for there is nothing so high or so powerful as the Psychological Unit in man, (the true man himself), when it has awakened his latent powers to consciousness and strength.

Perhaps one may say: "I do not care to become

acquainted with such things; I will let this subject alone." But, beware, there is a time coming when we will all be thrown head first (or, perhaps, feet first) right into the midst of them all, and what then? Is it not better to learn a little, or much, of these beings, inhabitants of God's invisible worlds now? for then, when we come to go there permanently, we will have known of these beings, and be able to pass on and go about our new duties unafraid and therefore unmolested.

Besides, it is well to know what kind of forms we ourselves create by our thoughts and actions. Love and hate create forms of beautiful, or of horrible, shapes, which obtain life from their originators and may be sent forth for good or ill. By seeing and knowing these elementals, we are enabled to do much good to suffering humanity, and aid in the uplift of the whole human race.

Perfect love overcometh fear. Love and reason, permitting of cautiousness, will take care of us, and when built into our mentalities in correct proportions, they will give us the courage necessary to do that good, which we may find to do. Fear, alone, can render us no service and should be put aside. Therefore, be courageous and press on in the earnest endeavor to realize the goal of Clairvoyance.

CHAPTER III

AURIC COLORS

Clairvoyant Analysis of the Auric Rings. Every thought, emotion, feeling, desire, longing, sensation, and passion, make an impression upon the auric rings of man, and these impressions are made manifest in various ways, such as colors, lines, curves, forms, etc.* We will, therefore, now devote some time to the practical study of these auric creations, from a clairvoyant point of view, and endeavor to ascertain their meanings. But it must be ever held in mind, that these auric creations are of the higher tenuations of matter (spiritual matter), and are visible only to the higher spiritual souls; they can neither be seen by human eyes, nor felt by human senses. There is no mystery, whatever, about these things, and the foregoing explanation, while very simple, is all that is needed for the student to comprehend this seemingly supernatural condition.

Exercise 3. The student should make the sitting, and when in the clairvoyant condition, let his mind dwell for a few moments upon the subject of auric rings, at the same time search with the mind's eye, in the space surrounding the subject he is analyzing, for the background of the aura; this will perhaps appear as a vapory substance or cloud surrounding the subject.

Having acquired the habit of seeing the auras and their colors, the student should look for them around the people he meets. Having found the background of the aura, he may look idly but steadily into it, to discover any color or thing that may appear therein.

The meaning of these colors will be found in the table of colors that follows:

TABLE OF AURIC COLORS

Black. Thick, muddy black clouds in the auric rings indicate malice and hatred. During a fit of anger, thought forms of hatred may be seen floating in the background of the aura like coils of heavy vapor. Black auras indicate that at some time in the life of the subject, he has undergone some terrible emotional depression, amounting almost to insanity.

*The Fifth force.

Red. Deep red flashes on a dark background indicate anger; if tinged with brown, selfishness is indicated as working with the anger; flashes of brilliant scarlet indicate noble indignation; while lurid blood-red shows sensuality.

Brown. Dull brownish-red shows avarice, and usually arranges itself in parallel lines across the background; dull hard brownish-gray shows selfishness; greenish-brown with deep red or scarlet flashes, shows jealousy; heavy lead-gray, which color usually arranges itself in parallel lines against the background, shows deep emotional depression; a most hideous and frightful hue of livid gray shows fear.

Crimson. Crimson indicates love for the opposite sex, the color varying with the nature of the love. Dull heavy and deeply tinged with brown shows selfish love, or a desire to receive love from another, having but little love to give in return. A beautiful rose-colored crimson indicates unselfish love for another, a desire to give rather than to receive love, and self sacrifice for the one loved. Rose-colored crimson, brilliant and tinged with lilac, shows the more spiritual love for all humanity.

Orange. Orange shows domestic and social affection, pride and ambition, but sometimes indicates irritability.

Yellow. Yellow shows human intelligence; the deeper and duller shades show that the intellect is acting with the animal faculties, or the third principle, and indicates selfish reasoning. Brilliant golden yellow, or a clear and luminous lemon, or a primrose yellow, indicates that the reasoning is directed to the higher and unselfish objects.

Green. Green is very deceptive and requires some skill to interpret it; it is the color of the sixth principle, and its nature varies so much that it is read with difficulty. Most of the green tints indicate at first evil and deceitfulness; but eventually turning to good and sympathetic tendencies.

Gray green, or slimy green, shows deceit and cunning; but as the mind advances this hue passes into an emerald green, which means versatility, ingenuity,

and quickness of action; and no longer implies any evil intent in connection with these qualities. It indicates ability to be all things to all men, not for power or for trickery, or to mislead, but in order to please, or to obtain praise and favor; and later on, as the higher intelligence develops, for the purpose of helping and strengthening others. Eventually it becomes a pale luminous blue-green, which shows some of the grandest qualities of human nature, and the deepest sympathies and compassion.

A bright apple-green indicates vitality, or the wiry constitution. In this color is portrayed the development of the human race. At first the higher spiritual soul (sixth principle) is at work with the primitive races, in which condition green appears as evil; but the apparent evil is a saviour, ever leading man onward and upward to higher and higher goals of ambition, until at last the sixth principle race comes to earth, which is the race corresponding to this color. Red is the reverse of green, and is its antithesis; at first appearing as good, but eventually leading the race into evil and destruction. Red represents animal love; green, spiritual love.

Blue. Clear dark blue shows religious feeling, but this varies according to the types of the feeling in its purity or bigotry, its selfishness or nobility. Blue is liable to be tainted with any of the foregoing colors, so that we may find any shade from indigo to a deep rich violet, or their intermediates, as a muddy-green blue which shows the religious level of the African fetish worshipper. The colors of fear, love, or deceit, may be mixed with the color of religion. Light blue, such as ultramarine or cobalt, shows devotion to a noble cause or high spiritual ideals. Light blue, gradually rising to a luminous lilac, indicates the higher spirituality of the second principle, and is usually accompanied by sparkling golden stars upon the background of the auric rings, when it indicates lofty spiritual aspirations and high, noble ideals.

Note. The general brilliancy of the background and its definiteness, or indefiniteness of outline, and the relative brightness of the different tints and colors, should all be taken into consideration in the analysis of the auric rings.

The development of the psychic powers are shown by colors beyond the visible spectrum, which, perhaps, give the aura a colorless expression, and may strike the clairvoyant as a sense of nothingness. Colors below the red end of the spectrum, indicate wickedness, evil, and selfishness; they strike the clairvoyant as darkness, coldness, dampness, etc.

The following, seen in the auras, indicate the general condition of the souls:

Light indicates.....	Illumination
White	Good
Darkness	Receptivity
Shadow	Passiveness
Black	Evil

CHAPTER IV

THOUGHT FORMS

“The Will is a way a person has of being and doing, by which itself and the body in which it dwells are directed. The Will is The Soul Itself Exercising Self-direction. The Will may be regarded as both **dynamic** and **static**. It may be regarded as an energy, and, according to its degree as such, is it weak, or fairly developed, or very great.”—Haddock.

The development of the Will should be directed by adherence to wise and intelligent conduct. The Psychological Unit has freedom of will, and must decide for itself how, and for what purpose this power shall be used. Therefore, the student must ever bear in mind that a strong will is master of the body, of the mind's several faculties, and of the moral self.

The power of Will or of Concentration, may be made stronger by exercises, and a few suggestions will be made here for those students who may have trouble in quieting the mind as a necessary adjunct in the sittings.

Attention. At all times when awake, instead of going listlessly about, pay attention to what is seen; get a right impression of all things. These impressions are stored up in the auras, therefore, it is of the utmost importance that things be rightly seen. Also, that all sounds be correctly heard and stored away. The ether in the air makes photographs of all these things within us, and if we see and hear things awry, there must be an adjustment, which will take up time in our sleeping hours that might better be spent in rest. Remember, ATTENTION.

Procure some marbles of different colors, say six red, six yellow, six blue, and six white. Throw a handful on the table; glance at them, then cover them up or turn away and count them mentally from memory. This will improve the memory and the perception.

Look steadily at a small spot on the wall some eight feet distant while counting fifty, keeping the mind wholly on the thought of a quiet mind. Repeat, keeping the eye fully alive, but not strained.

When first making such sittings, listen and count how many different sounds you hear, then shut them out one by one and bring the attention to perfect stillness. Eliminate all movements of hands, fingers, feet, eyes and lips.

Use the will and drive every thought and fancy out of the mind; hold the mind blank as long as possible. Repeat often during the day, while unoccupied with labor, say while walking or while riding in a street car. The Will must be taught to be supreme. While sitting quietly, make the mind blank and hold it so for a few second, then think of some one thing, excluding every other thought, keeping the one thing before the mind. Repeat daily for strength.

Practice the picture consciousness. Read a few lines of poetry or prose; close the eyes and picture the scene in the mind's eye. Look at a picture on the wall, close the eyes and recall the picture in full detail.

These few exercises will suggest others of the student's own invention, and they will help to develop will power and attention, resulting in the ability to perfectly still the mind when making the sittings for clairvoyance.

Thought Forms. Because of the fact that the seventh principle (creative energy) is co-existent with everything in the universe, and that every manifest thing owes its existence in the first sense to the action of this mode of energy, which acts in and through the mind of man, every faculty of mind becomes endowed with creative force; and this force manifests itself through each and every faculty of mind, and by reason of its manifestation the action of each and every faculty creates forms on the astral plane, that are peculiarly related to the thoughts that bring them into existence. These creations of the mind we call Thought Forms.

Referring to the text at the end of this lesson, we find that all of the emotive force is not used up in psychological processes, and that some exists in the auric rings as formless emotive stuff, which represents available material out of which thought forms

are made. Thought forms may be permanent or evanescent, according to the nature of the will and emotion that brings them into existence.

Every faculty of mind has a corresponding form, which it brings into existence in the auric rings when excited. Complex thoughts are represented by complex forms, having all the qualities represented by the combined emotions back of the thought. The finer and higher emotions bring into existence in the auric rings forms that are pleasing and beautiful; while the lower emotions and the animal passions bring into existence those that are odious, pugnacious and vengeful.

Thought forms can be seen by the trained clairvoyant, and the condition of the mind and character can be determined by interpreting what is seen. To develop this phase of clairvoyance, make the usual sitting and search for the auric background with the mind's eye. Having found the background, look for forms in it, and interpret them as they correspond to the faculties. Simply describe what is seen and take it as a type of character.

Flowers seen in the auric rings indicate delicate thoughts and feelings. The colors of the flowers indicate the nature of the thought.

Symbols, geometric figures, mechanical objects, indicate intellectual thoughts and a reasoning mind.

Birds, forests, rivers, plains, wild flowers, scenery, and the like, indicate the higher emotions, as these things are associated mostly with the sixth principle; but under some conditions may be associated with evil thoughts, as some evil deed may have been committed in a place and that place impressed upon the aura by the memory of it; however, the clairvoyant can usually discover the associated evil.

Ferocious animals and venomous reptiles, bugs, insects, etc., show that the lower animal passions are, or have been, at work; and all such things leave their creations in the auric rings.

There is no limit to the objects that are to be seen. Anything that flies in the air above the earth, or that swims in the waters of the seas, or that

creeps or crawls, or inhabits the surface of the earth, may be seen in the auric rings as symbols of thoughts. In fact, every form, animal, reptile, or botanical thing, has a repeat in the human mind, and under certain conditions will take form in the auric rings of the microcosm.

Malice produces forms that are pugnacious, snarling, snapping, frowning, aimed at the creator thereof.

Love produces cupid forms. Licentiousness produces forms of evil proportions, vacillating and soggy of tissue.

Love of form, in an artistic mind, produces beautiful nude forms of modest proportions.

Drunkenness produces all manner of odd shapes.

Deceit, treachery, hypocrisy, produce forms that are lovely to behold as they face one, but catch a view from the back and they appear as hollow shells, festering, rotten, filthy and corrupt. Persons having these forms in their auric rings are fair to your face, but foul behind your back.

Combateness takes the form of a tiger.

Caution takes the form of a spider, or a sea-devil with eyes in the ends of its tentacles. It can be seen to cautiously put forth these tentacles and turn them in every direction in a searching attitude, then to cautiously draw them in and fold itself up, and hide from view. A person with this thought form in his aura, is very cautious.

The following is a description of a form seen in the auric rings of a doctor: It had the head of a frog, the ears of a jack rabbit, and the body of a lizard. It would open its mouth and croak like a frog; sneak along the ground with its lizard body; pick up its hugh rabbit ears in a listening attitude, then make great jumps from place to place, as if trying to escape from danger. After a jump it would turn around and croak in a tantalizing manner.

Upon studying the character of that person the following conditions were found: He was a well informed practitioner, but without good moral status.

He would do any vile thing to get a dollar. He had a mania for operating upon women who were not in need of it, and then laugh at his own littleness, telling how he had anesthetized her, and pretended to perform the operation, but did not do so. He, however, presented his bill, which was the only inspiration for the work.

He was addicted to malpractice on females, and was cunning enough to escape justice. His logos was a jest, and when caught he would meet it with a laugh, and was generally successful in getting out of the way, so that justice could not overtake him. When he got the best of an adversary he would croak and laugh. Here we find all the elements represented by the thought form. He was successful in cheating justice, was holding a prominent place in the Congregational church, and was a Sunday-school teacher; but he could not prevent his thoughts from taking form in his auric rings, where the clairvoyant saw them. This man was in principle made up of the elements of a frog, a jack rabbit, and a lizard. His soul elements were a cross between these three types.

Thought forms may be sent to a distance, either consciously or unconsciously, by the one who creates them. During sleep or in the waking state, no matter what the distance may be, they can be seen by the clairvoyant and interpreted. The scientific clairvoyant can even trace them back to the party who created them.

Dreams are sometimes caused by the thought forms of another entering the auric rings, where they are seen during sleep. Such dreams can be interpreted from the nature of the forms; thus, mice would indicate malicious thoughts of the person from whom they came. We cannot go into detail on the subject of thought forms, for such would fill volumes and then not be exhausted. The clairvoyant must refer to his own knowledge of the visible world for most of his interpretations.

CHAPTER V

NATURE SPIRITS

Food should be eaten in accordance with the needs of each individual; but meat should be avoided as much as possible, if not entirely eliminated from the diet. Uncooked foods, fresh and dried fruits, nuts and salads, furnish plenty of material upon which to build for health and strength. There are plenty of books on this subject, and if the student is not familiar with the matter of diet, he should obtain some reliable book and study the question for himself. It is impossible to give general directions for all persons, except in the matter of meat. Fish may be eaten sparingly.

Water, which is pure, should be freely drunk, but not a large amount at a time. The cultivation of regular habits is recommended.

Rest is necessary from the ordinary duties of life, but the clairvoyant sittings must be made daily, and at the same time each day, if at all possible; but if not, make a sitting each day whenever convenient. This may call for early rising on Sunday mornings, if the exercises are ordinarily taken in the mornings.

By the power of Will one should eliminate all irritation, worry, depression, and all evil thoughts and communications. These not only disturb the mind, but poison the body by the generation of acids, bases, and salts.

Make sure of plenty of pure air day and night. Sleep with the head away from a draft. Keep the bedroom clean and attractive. Make your decorations of a light green, which is the color of the sixth principle. A light green shade over the lamp in the room where the sittings are made, will be of benefit.

Music is also beneficial and should be listened to once or twice a week if convenient. A mechanical music box, if it can be had, is better than nothing; but it is not nearly so good as the regular thing.

It is also quite necessary that all injurious habits be eliminated for the bettering of the health. Always cultivate simple-mindedness, asserting for one's

self every good influence against every evil thing. Bring the mind to believe in health, and success in all undertakings. Remember always to think and to say only those things that one may **want to come true**, for the world was created from ideas and thoughts, and the student can create his own world by the thoughts he thinks, if he but sticks to them long enough to give them the right amount of vitality.

Cultivate the habit of saying little, especially about the clairvoyant work. The experiences arising from the sittings should never be communicated to others for many reasons, not the least of which is delay in progress. Never say or think that no progress is made, because there will be progress whether it can be seen or not, as one may work for some time and apparently be making no development, when all at once a clearness will come, and then progress becomes rapid. A busy tongue is but chasing butterflies.

Make all of your reading deliberate. Avoid the daily papers as much as possible, as they contain trash that is harmful to the soul. Even magazine literature contains but chaff, with fanciful and imaginary illustrations. Bacon once said: "Read not to contradict nor to believe, but to weigh and consider." Select well-written books on subjects worth knowing. Examine the title, learn who is the author, and what are his general characteristics; find out if he is recognized as an authority on the subject in question. Read, and digest what has been read; this means that one will not do a great deal of reading, but rather will gain in knowledge that which will be worth retaining. The careless and hasty readings of newspapers and magazines merely wastes the time and breeds forgetfulness.

Hybrid Spirits. A hybrid spirit is one which is brought into existence by the associated action of the forces of two or more planes, or from the associated action of the forces of the auras of two or more bodies. They differ from thought forms, inasmuch as thought forms are wholly the product of the creative powers of the mind, and exist wholly within the auric rings of the creator.

Hybrid spirits are a production of the creative

powers of the mind, and the creative powers of the macrocosm combined.

We once listened to the music of a piano, while in the clairvoyant state, and saw the spirits of music playing and dancing around the instrument at some distance from it. They appeared to grow lively and dance around in a brisk manner when a cheerful tune was played; but when the strains became melancholic, the spirits grew sad and sedate, appearing to be mourning or lamenting, and weeping; the dance ceased, and they fell to the floor face downward, only to be revived when the strains of music again became lively.

Whatever is the character of the music these spirits take that character upon themselves, and act out the part, just as actors play a part on the stage. Deep bass, in a moderately lively tune, brings forth onto the stage characters that are corpulent and chunky; they are jolly and represent the comedian or clown. The tones just below middle C, played in a sweet or mournful manner, will bring to the stage forms that are thin, tall, and sad looking, or else angelic. They are the tragedians and romancers, and play the part of fate and altruism.

A quick, sudden touch of the keys in high treble, will instantly cause all forms present to disappear; they appear to be disrupted by some terrible power, and instantly assume the appearance of fog or vapor, which falls to the floor and becomes invisible.

These spirits are produced by the action of sound on the formless emotive stuff in the cosmic rings of the macrocosm, and the auric rings of the microcosm combined.

The formless emotive stuff in the cosmic rings is thrown into form by tone combinations of the instrument, and the forms receive additional detachments from every person hearing the music, which gives them additional life and substance on the plane wherein they exist.

A thought form pure and simple is brought into existence by a voluntary or involuntary act of the emotions, longings, passions, and desires of an indi-

vidual; whereas, these hybrid spirits cannot come into existence by act of the microcosm (individual) alone, but require the creative powers of the macrocosm (universe) as well, to give them form and being.

A hybrid spirit does not exist wholly within the auric rings of any person, and does not depend wholly on any person or mental effort for existence. They exist in the cosmic rings of the macrocosm, and depend wholly on the creative powers of the macrocosm for existence with form and life, and when the power that created and sustains them, as in the case of the tone combinations, are withdrawn, they cease to exist, and the emotive stuff out of which they were made returns again to the formless state.

Hybrid spirits are seen everywhere. Every living thing, animal, plant, or mineral, has creative powers; and when acted upon by the creative powers of the macrocosm, they give birth to these hybrid spirits.

The waters of the brook, the sighing of the wind among the tree tops, beams of sunshine, odors of the rose, and the blush of a maiden's cheek, all, everything, everywhere, is surrounded with hybrid spirits; some are beautiful, others are terrible to behold, but all are to be seen by clairvoyant vision.

Hybrid spirits may assume any form, from a mere vapory cloud or fog to that of an angel, a demon, an animal, or a mixed form. The clairvoyant will see many strange things that natural eyes cannot behold, and which the ordinary brain cannot comprehend. There are unlimited numbers and kinds of hybrid spirits that do not depend at all upon the human mind for form or existence; they are a product wholly of the creative powers, acting on the formless emotive stuff, in the auras of animals, plants and minerals. Such are the true spirits of the brook, river, forest, plain, mountain, meadows, music, etc.

CHAPTER VI

THE EYE TEST

This exercise is of great value in learning to control the muscles of the eye, and its practice will eventually bring the orbital muscles under control of the will, thereby giving one the power to induce the required muscle tension at the important moment; and it is owing to this muscle tension that the eye generates its own peculiar mode of psychic force, which permits the invisible astral light to manifest on this organ in such a way that the otherwise invisible objects of the astral plane become visible to the sense of sight.

Exercise. Center the gaze at the corner of a picture, or of a door; strive to follow the edge of the picture or door with the eye to the next corner. It will be found that the eye will not obey the will, but will move along the line with a jerky movement, which must be prevented. Bring the gaze back to the starting point, and strive by force of will to make the vision run along the edge smoothly, without jerks or jumps. After a while it will be found that the muscles of the eye will obey the will, and the vision can be directed as one chooses; it will also be found that the muscles will easily become tensed when desired; it is in this tensed condition that the eye becomes ready for psychic vision.

Center the gaze on a spot on the wall or on the floor, or elsewhere, where the body, muscles, or eyes, are not in a strained condition to see it; it being required that the entire body be perfectly relaxed during the exercise. Having assumed the position, endeavor to keep the gaze on the identical spot (the smaller the spot the better), but no attention need be paid to the color or brightness of the spot, though it should not be one to excite the eye or mind during the exercise. It will be found that the gaze cannot long be held on the spot; the vision will jump or waver, owing to a spasmodic or erratic action of the ciliary muscles, and it is these muscles that you must learn to control. After a while this control will be accomplished, when it will be observed that the muscles of the eye will become tensed—not con-

tracted—and then a vibratory sensation in the eye will be experienced, or the muscles around the eye will twitch spasmodically; this should cause no fear as it is the muscles orbicularis palpebrarum becoming psychic.

Practice the foregoing exercises until perfect control of the ciliary muscles has been obtained, and then observe the following:

When it is desired to see clairvoyantly, with the visual sense, tense the eye, lower the upper lid partly over the pupil of the eye; that is, partly close the eye; then at intervals of a minute or so, wink slowly, still holding the tense condition. This will produce a drowsy feeling, which is the result of the force generated at the orbicular muscles of the eye flowing back and flooding the brain, thus relaxing the mind and bringing one into the psychic condition.

When it is desired to look into the auras of a person, the tensed condition should first be induced, then search in the space of the auras with the eye the same as though one were searching a globe or sphere, or glass of water, on the physical plane. Learn to focus the eyes in the space of the auras, or in empty space, and eventually one will see dimly outlined within the aura the otherwise invisible forms, whatsoever they may be. One can, also, while in this condition, see astral objects in the auras of the earth; hence, the nature spirits, hybrids, spirits of music, and the forms that reside in the four elements will all become open to the vision. One can see astral forms around the flowers, the river, brook, caves, at the foot of trees, and so on, and learn from their actions much of the nature of the invisible world.

Beyond this there is another form of clairvoyance that becomes manifest from the foregoing exercises, which is clairvoyant perception and thought transmission. It comes while in the drowsy condition caused by the eye flooding the brain with Emotive Force. It will be found that while in the tensed condition the mind is at rest—quiescent—and at the same time one will have a mental picture or perception that will hold the mind dormant.

Now as long as this dormant condition remains one will not be able to receive new impressions; therefore, it will be necessary to momentarily unhitch, so to speak, from this dormant state; and the next mental state that follows will, if all is well, be a clairvoyant perception, or a knowledge external to one's own mental sphere. It may be a thought from some person near by, or from some one far away, that will enter one's auras through the telepathic strata, or it may be an idea born directly from the astral light into the auras; or, it may come from the souls of departed persons, who are residing in the cosmic rings; or, it may come from nature spirits, elementals, etc.

However, it all depends upon one's own prowess and knowledge of the invisible worlds to determine from just what source the impression comes. Hence, the young student should be cautious about taking things too seriously, and not to believe everything he sees, hears, or gets from any source, until he knows more of the planes upon which he is operating.

CHAPTER VII

THE LAW OF EUPHONY

Deviation by Euphony. Owing to the inherent mystic relation between euphonic sounds, the answer to any question is contained in the letters composing the written question.

By resolution we find the English language to be composed of forty-two elementary sounds, and each of these sounds is, from all eternity, specifically related to some particular department of nature, and to some particular emotion, longing, passion, or desire; and when sounded by the human vocal organs, will arouse the specific idea to which it bears relation. Moreover, it will do the same if merely the idea of the sound enters the subconscious department of the mind.

In obedience to the foregoing law, we can expect and do find a specific relation between the name of a thing and the thing itself; for instance, if it is the name of a human being, the sounds composing the name, being so often repeated during the life of the individual, will cause, in a measure at least, his life and destiny to take on the form indicated by these sounds; and would do so completely if isolated from all other influences also tending to shape the character and destiny.

For example, suppose a baby is born to parents who love and cherish it, and have an idea that it will be just a little finer and better than any other baby; their emotions towards it are delicate, and they wish it to grow up to be something superior in nature to common babies. Now, in obedience to the law of euphony, the parents would naturally select a name for the little one whose sounds would contain the attributes they imagined the youngster to have. Thus the baby is named euphoretically. And then, in after years, the law of euphony would tend to shape the mind of the progeny until it represented the qualities corresponding to the sounds; hence, destiny by euphony.

For instance, suppose the name to be Claudius; this represents the hard C and the soft sound of S,

both the hard and the soft nature; the boy would grow up a pet, and perhaps be spoiled; he would be of a pettish and irritable nature during childhood; but in after years, the hard sound of C would cause him to assume some position in life wherein he would domineer or rule over weaker natures; or perhaps he would grow up a worthless degenerate from the soft sound of the S.

In the same way such names as Sally, Jane, Sue, Elizabeth, Abraham, John, Jack, etc., would indicate practical minded persons, those who would have to do the harder and more practical works of life. While Marjorie, Harriet, Bernice, etc., would indicate natures more of the toyish type, and be practically worthless. However, they are desirable beings, owing to a certain beauty of thought and goodness of nature; but, like the roses and lilies, they require a great deal of husbanding to bring out the best from within them.

As Clairvoyance has nothing in common with objective intellectual thought, we will not tabulate the correspondence between sounds of letters and emotions, ideas, etc., but proceed to lay down some rules by which these relations can be worked out automatically within the dominion of the subconscious mind, by which means we may get an answer to any question whatsoever that may be asked.

Owing to the fact that Clairvoyance is the result of the action of the Sixth principle, or the higher emotions, whose anatomical location is in the region of the breast and the lungs, and as the parabolic curve is that which bears a specific relation to this principle, tending to arouse it into action when presented to the souls through the sense of sight, we proceed to write the desired questions along a parabolic curve, as indicated in the following drawing.

WHAT IS THE NATURE OF THE DISEASE

“The letters of the question contain the answer to the question,” but one must prepare the psychic con-

dition before the letters will reveal the answer. This is done by reciting one of the following mantrums:

MANTRUMS

Wednesday and Saturday.

Oh! Spirits of Earth,
Oh! Spirits of Air,
Who knoweth Mortal Man's destiny;
Who guideth this augury,
Invisible, immortal wisdom,
Pray reveal to me
What the answer to this question
Will be.

Tuesday and Friday.

Guide me, Oh! Spirits of the Stars,
And this day let me see,
What the answer to the question
Will be.

Sunday, Monday, and Thursday.

Oh! Spirits of Earth,
Oh! Spirits of Air,
Oh! Spirits of the Stars;
Guide and direct my eye,
And reveal to me that which I wish to know;
And by this augury lift the veil
That screens our world from yours,
And this day let me hereby see
The answer to my question.

Select the one corresponding to the day of the week on which the question is being asked, as indicated at the heading of each mantrum; having selected the right mantrum, repeat it earnestly in good faith. It need not be repeated aloud, but at the end the given name is to be repeated, dwelling upon its most prominent sound. This sound, and the mantrum, induces the required psychic condition, and puts one in touch with the invisible world through the instrumentality of the subconscious mind.

Strive to diminish the activity of the selective faculty of the mind as much as possible; that is, suspend intellectual thought; see rather than cal-

culate the answer. Let the eyes roam at leisure over the words composing the question; eventually they will suggest new ideas relating to the question, and in turn these will shape themselves into the answer within the subconscious mind, and it will later come to the threshold of the objective mind. In looking over the words of the question, think of the sound of each letter or combination of letters; or, in other words, let the letters impress their sounds upon the mind.

CHAPTER VIII

CLAIRVOYANT HEALING

A wise man has said: "It is the privilege of every individual to draw on the Universe for all forces necessary to personal and financial success, under the limitations of endowment. The Universe is a system of law. To invoke its aid, you must come into harmony with law. Many people permit themselves to become discouraged, and to complain that things, circumstances, God, or the worlds, are 'down on' them. This is an imbecile cry. Nothing is down on them save themselves and a few other imbeciles. It is altogether a question of multiplying self, by conformity to law, into one's environment. With every intelligent and persistent effort to do this, the nature of things co-operates. This is the most certain fact in our lives."—Haddock.

The above is given as a reminder that if the student has not yet realized results, he should not give up, but throw himself into the effort with a strong determination to win that which rightfully belongs to him, and which he can acquire by **persistently going after it.**

Introspection. Introspection is the act of looking within the body by the power of clairvoyant vision.

DIAGNOSIS AND TREATMENT

Diagnosis is the judgment rendered concerning what is seen relative to health or to ill health.

Practice. Put yourself into the clairvoyant condition by suspension of thought; now look steadily and search with the mind's eye within the body of the patient. At first you may see nothing; but you will, probably, in a very short time begin to see dark places in the body, or they may be lighter than the surrounding space. Such dark or light places are diseased auras, and the darkness is merely the aura of the diseased organ or part, which has taken within itself matter of some tenuation not normal to it. The flooding of the part with such foreign matter makes it more dense than the general aura of the

body, and it presents itself to the clairvoyant vision as a dark, or a light, place.

Darkness is the most general appearance; but to some clairvoyants the diseased parts may appear as light or colored places. If so, the color seen is the color of the foreign matter of some tenuation higher in vibration than the matter of the physical body, which has become incorporated with a part of its aura.

Having thus diagnosed the trouble, and located the site of the disease, it then remains to displace the trouble and cure the disease.

Proceed as follows: Having found the diseased area, make yourself conscious of the cause of the trouble. Hold this consciousness and keep your vision on the place, **willing** that the foreign matter be dispersed. After a few moments the treatment may be suspended. If the disease is curable, the foreign matter will gradually leave the place and health will return.

The clairvoyant, if he chooses, can watch the process taking place during the healing. He will then see the foreign matter begin to move like a cloud or vapor; it will be gradually dispersed and the diseased part will assume the same degree of light, or darkness, as will be seen in the other parts of the body.

Prescribing. If the clairvoyant has a knowledge of medicine and pathology, he can extend his vision while introspecting and, by looking deeper into the diseased area, see the pathological changes that have taken place, thereby being enabled to describe the disease and its symptoms. The former method, however, being for those not acquainted with medicine or pathology, will not enable one to tell the nature of the trouble; but this does not detract from the healing power, as such persons may have more power than the physician.

Persons not acquainted with medicine, while introspecting and diagnosing, can select the proper remedy by clairvoyant power, by merely letting the clairvoyant vision drift to the kingdom of healing agents with which he may be acquainted, whether

they be the products of the chemical laboratory, the crude herb as it grows in the field or forest, or whether it be some mechanical therapy, or some drugless method. Whatsoever it may be that the clairvoyant vision may select as a remedy, it will more likely correspond to the disease, and have a greater curative power, than what may be selected by the most powerful intellectual effort.

It must be remembered, however, that the clairvoyant vision has no resources in selecting remedies beyond those things with which the operator may be familiar; and if his knowledge of remedies be wrong, the clairvoyant vision will be hampered, as it will have but an erratic storehouse of knowledge to draw from. The more acute the knowledge of the operator in therapeutics or otherwise, the clearer will be the application by the aid of the clairvoyant vision.

Exceptions: In case the clairvoyant is mediumistic, he will sometimes have remedies suggested to him by the masters, or spirits of some order, with which he is not acquainted.

When such remedies are suggested by influences outside of the clairvoyant's storehouse of knowledge, he should not apply it blindly, just because some spirit purports to have given it; but he should withhold its application until he can learn of the unknown properties of the remedy; otherwise, he may do some serious damage or perhaps injure the patient, for mistakes in transmission from the invisible world to the medium are common.

If the operator can learn nothing about the suggested remedy, it will be profitable for him to do some original work by experimenting cautiously with the remedy on himself or others, until its properties are learned. By this method he will, in time, surely come into possession of a wealth of therapeutic knowledge, not to be attained in any other way, which will be secrets of his own, for the good of humanity.

Sympathetic Diagnosis. Some clairvoyants, whether they be the learned physician, or one unacquainted with diseases and remedies, will, during diagnosis, experience all the symptoms of the patient, whether of pain, fever, coldness, cough, or what not, and these

symptoms, taken on by the clairvoyant, may help him to make a correct diagnosis. However, such a diagnosis can never be as accurate as the one made from introspection. The former is but a sympathetic diagnosis, while the latter is a pathological one. The former may be erratic, as in the case of hysteria or nervous dyspepsia, when the patient will have all the symptoms in the catalogue and of every known disease and some that are not known; symptoms may cause one to err, but pathology will not. The taking on of the symptoms is caused by the detachments thrown off by the disordered body entering the auras of the clairvoyant, and in this way affect his feelings and produce the symptoms.

Astrology is a great help in the diagnosis of disease as well as of human nature. The planets are God in manifestation, working through natural laws, and when one knows of these laws, the nature of the subject or patient is more readily understood. The student would do exceedingly well in taking up this science. It is not difficult, requiring growth more than hard labor or intricate study.

Each planet has an affinity for one of the seven principles that govern the human body; each principle governs one of the functions of the body, and the aspects of the planets to each other, at the time of birth, tell of the inborn qualifications of the mind as well as the body.

According to the law of cycles each principle rules the Astral Light for thirty-six years, and this constitutes a cycle for that principle; while within the cycle itself, each principle repeats its influence, and rules one year out of every seven; so that within any given cycle, each principle rules every seventh year in succession.

The principle ruling the cycle would, at its commencement, rule during the first year, then again every seventh year; thus, the principle ruling the first year of birth would rule again in the eighth, fifteenth, twenty-second, twenty-ninth, and thirty-sixth years of life; the remaining six principles would preside over the remaining thirty years in sequence. The principles succeed each other within each cycle

as follows: Seventh, first, fourth, fifth, third, second, and sixth.

The following table will illustrate the rulings of the principles during the cycle of thirty-six years commencing with the year 1873:

CYCLE OF SECOND PRINCIPLE—1873 TO 1908

Keynote	Principle	Years of Birth					
G	2	1873	1880	1887	1894	1901	1908
D	6	1874	1881	1888	1895	1902
E	7	1875	1882	1889	1896	1903
F	1	1876	1883	1890	1897	1904
B	4	1877	1884	1891	1898	1905
C	5	1878	1885	1892	1899	1906
A	3	1879	1886	1893	1900	1907

The cycle for the period commencing with the year 1909 is ruled by the Fourth Principle, this principle ruling the first year, then the other principles as follows: 5, 3, 2, 6, 7 and 1. The years are distributed in a manner similar to the table above.

These seven principles work harmoniously through the twelve signs of the Zodiac, and the planets of our Solar System, as shown in the next table:

Principles	Zodiacal Signs	Planets
1	Pisces	Moon, Jupiter
2	Aries and Taurus	Mercury, Neptune
3	Virgo and Libra	Venus
4	Scorpio, Sagittarius and Capricorn	Mars, Venus
5	Leo	Sun
6	Gemini and Cancer	Moon, Uranus
7	Aquarius	Saturn

The keynotes will enable the student to study the patient through the law of harmony. Each human being has two keynotes: one from the cycle proper, which indicates his individuality, and one from the birth year, which indicates his personality; but both may be the same, according to the year of birth, in which case the principle will have increased strength.

CHAPTER IX

CLAIRVOYANT DIVINATION

Fatidic Vision. Fatidic vision is the power by which clairvoyants expose events in the life of a person, or in the history of the world.

Clairvoyance is the basic power of all divinations, no matter by what name they may go; hence, before exposing any other method, we will dwell for a moment upon the power of the clairvoyant to look into the future, or into the past.

Several factors enter into the process of such action, which will be taken up in order.

First: In obedience to the law of polarity, the clairvoyant either consciously or unconsciously, establishes a polar affinity between his own sixth principle and the auric rings of his client. This polar affinity causes the emotive force to flow from client to operator, and with it comes detachments or memories that were stored in the client's auric rings.

These detachments enter the auric rings of the operator and float in the currents therein, and as they pass into the perceptive aura of the operator, he perceives them in clairvoyant vision as though they were in his own mind, the operator then interprets or tells what he sees, and in this manner all past events are told.

Future events are calculated from the past, either by a conscious or an unconscious process. If consciously, the operator simply reasons logically from cause to effect, using his vision as a premise, drawing his conclusions as a natural consequence of the relation of a minor to a major premise. He uses simply a logical process to determine what will happen from what has happened. The truthfulness of such predictions depends upon the operator's power of reason, and on the logical processes he uses.

If the reason takes place unconsciously, the process is the same, except that it is with greater rapidity; and instead of taking place in the objective intellect it occurs in the subjective department of the

intellectual function; in this case the operator will simply tell what he sees without knowing why he sees it. The truthfulness of this mode of prediction depends upon his clairvoyant development, and upon the depth of the condition or power of the polarity established between the operator and his client.

Second: The Psychological Unit carries with it detachments or memories that it has acquired in past incarnations.

The Psychological Unit, however, is closely related to the sixth principle; and the clairvoyant, in obedience to the law of polarity, establishes a polar affinity between his own Psychological Unit and the sixth principle of his client, therefore, through this polar affinity his Psychological Unit comes in touch with that of the client by means of the currents of emotive force, which flows from the auric rings from one to the other.

All Psychological Units, owing to their intimate relations to the Great First Cause, contain within themselves from all eternity, properties and powers similar to those of the Great First Cause itself, which, when awakened, can reveal to the lower principles, especially to the sixth, any knowledge relating to the visible or the invisible universe.

The Psychological Units of the operator and client simply communicate to each other, that of the client reveals to the operator its future as a human being; the operator interprets it in human language and gives it back to the client.

Third: Elementals, spirits, thought forms, hybrid spirits, and the like, that have been associated with the client or the operator, communicate knowledge to the operator in various ways, such as feelings, longings, words, or by symbols, and serve as a premise by which the clairvoyant deduces his conclusions, either by the conscious or unconscious reasoning process.

Fourth: If the clairvoyant be scientific, he may read the auric rings and draw conclusions from their colors, lines, angles, curves and other criteria that he may see in the auric rings of his client, or from the associated elementals.

Fifth: The operator may associate with his clairvoyant vision, either consciously or unconsciously, the general habits of his client as to dress, manner of conducting himself, etc., or he may read the facial expression, or use physiology, phrenology, palmistry, to aid his power in finding premises from which to draw conclusions.

Sixth: One of the greatest aids to clairvoyants, in finding these premises, is Astrology; and, while of itself, it is the most accurate and far reaching means at our command for looking into the future or past history of man, or of nations, or the world, or even of the universe, with it alone, we can never accomplish what can be done when it is united with the all-penetrating powers of the trained clairvoyant.

Astrology will give us the cues or tips, if they may be so termed; but the clairvoyant vision and the power of reasoning will take these cues and unerringly follow them to the very limits of infinity.

In reading the future or the past history of man, nation, the world, or of the universe, first get the cues from Astrology, then unfold them by the power of clairvoyant vision and reason.

Palmistry, physiology, phrenology, and all of the semi-exact, as well as of the exact sciences,—physics, chemistry, geology, botany, history, in fact anything and everything that is capable of giving a cue, will serve the purpose of starting the clairvoyant vision and reasoning process, by which every fact in science may be unfolded to the utmost minuteness and to all infinity. Thus, by the power of clairvoyant vision and reason, all departments of science can be enhanced and advanced to a degree that can never be attained by the crude methods of reasoning, so far as the second principle is developed in the present fifth principle race.

Beyond the aforesaid somewhat exact aids to clairvoyants, many other empirical means have been practiced more or less in all ages of the world, by all classes of people, from the savage to the enlightened European and American; some of which are given as follows:

Card reading, which is merely an aid to the suspension of thought. The cards act as cues from which the clairvoyant starts his vision and the reasoning process. The cards within themselves are nothing and are worthless; they merely aid in inducing the clairvoyant condition.

Reading Tea and Coffee Grounds, is the same as with the cards; they aid merely in suspending thought, and in offering suggestions to the clairvoyant sense in the following manner:

Thought being suspended, and the clairvoyant vision being partly but not wholly opened, the clairvoyant faculty is ready to transmit the impressions, but does not do so owing to the inertia of the matter composing the brain. There is required just a little stronger impulse to overcome this inertia than the clairvoyant can summon from within himself; so, by having a system of interpretations or meanings, for the various lines and figures as seen or conjured up in the grounds, these interpretations will act as stimula to overcome the brain inertia, and start the action of the clairvoyant faculty.

Be it understood that clairvoyant vision, although independent of the brain, requires brain action; for without the brain the sixth principle could not communicate to the physical world. The brain is the medium through which it acts, and if the brain refuses to act, there can be no transmission of results to the physical plane.

Thus, the card reader, or reader of tea leaves or coffee grounds, may have the clairvoyant vision within himself; but, without their aid, he may be unable to give expression to what is taking place in his subjective mind. This vision, while in the subjective mind and beyond the power of expression, may be a correct impulse relative to the subject under examination, and yet not be able to raise to the threshold of objective consciousness and receive expression through words; but as the clairvoyant looks at the cards, tea leaves or coffee grounds, the meanings ascribed to certain cards, lines, or figures, arouse ideas in the mind (objective); and if one of the ascribed meanings should happen to be like or nearly

so, to the clairvoyant idea in the subjective mind, it will stimulate the subjective brain cells in such a manner as to bring to the objective consciousness the latent idea or clairvoyant vision, and the operator can then give expression to the same.

Thus, cards, tea leaves, and coffee grounds, are nothing in themselves, and any meaning could be ascribed to the spots, lines, and figures, and would act just as well for clairvoyant stimula; however, the best code of meanings would be the ones covering the things most likely to occur.

Many methods have been adopted by clairvoyants to arouse this faculty, or to overcome brain inertia and suspend thought; but all act in the same way; the superiority of one over another being only that some may have greater stimulating powers, or more power to suspend thought; the stimulating power coming from the peculiar meanings ascribed to certain things, which things are more likely to be similar to the subjective ideas.

Among some of the many methods practiced may be mentioned crystal gazing, magic mirrors, and divination with needles. Alactromancy or divination by means of a cock, which, when placed in a circle made of sand, will pick at certain letters of the alphabet, and from these letters the interpretations are made up. Divinations with onions. Also gastro-mance, lecanomancy, margoritomance, raphsodomancy, comance, spodanomancy, geomance, etc.

CHAPTER X

CONTROLLING THE AKASA

If any object, such as a stone, a bit of ore from a mine, as gold, silver, or iron; or in fact anything at all, be brought within the auric ring of light, or the ring of mineral magnetism of the clairvoyant when he is in a deep trance state, he will proceed to describe it, and unravel its past history; tell where it came from, in what kind of strata it was found, and its associated geological conditions.

This is accomplished as follows: Everything contains within itself a history of itself, for everything contains detachments from everything with which it has ever been associated; so, when a portion is broken off from a body of mineral, the portion, no matter how small, becomes the center of auric rings peculiar to itself; it becomes a separate individual, and like its parent it receives auras of its own; while, as a part of the parent rock, it had no individual auras, yet, as a part of the whole, it shared the auras of the whole.

A detached portion of mineral will carry through all time the detachments received from the parent rock; but it will, as an individual, acquire more detachments after leaving the parent, and these detachments will differ from that which the parent thereafter acquires. The particle will contain all that the parent had acquired up to the time of being broken from it; but after separation, the parent and the particle become separate individuals, and acquire detachments from different associations; and in time will become dissimilar in structure and seemingly lose all relations to each other, so far as physical science can ascertain relationship.

Any given particle of matter then contains within itself the history of all other states in which it may ever have been associated; and when brought within the auric rings of a highly sensitized clairvoyant, it will give off detachments from its auras, which will enter the auras of the operator, and act as stimuli to start clairvoyant vision. Thus he may see a complete history of the mineral, or he may be able only to catch glimpses of its history, in the different ages, in a fragmentary way; but if its powers are

sufficient and the clairvoyant reason, as well as the clairvoyant vision, are developed, he can take these stimuli as cues, and, reasoning backwards, unravel the complete history of the mineral, even taking it back to the time when it was in the state of *Prima Materia*.

(Note). This power is as yet not fully developed in the fifth principle race, but will be completely unfolded in the sixth principle race as a common asset to the human mind.

Shaping Events. Clairvoyance is a power of the sixth principle, and this principle is related to the auras of *Emotive Force*, which are unlimited as relates to extension; so that the clairvoyant, when in the psychic condition, is in touch with anything he may have under his vision, without reference to distance or to time.

If his will is free and united with the sixth principle, it will become active at the place where his vision is concentrated; and by the power of will he can control what he sees, and in a measure shape events accordingly.

Thus, should he have a clairvoyant vision of the life of a person, and see therein something unpleasant for that person, he can dispel it by willing it **not to be**; this process is analogous to dispelling disease producing matter from a diseased aura in the body.

While a clairvoyant is not all powerful, nor un-failing, yet, in a measure, he can operate for good or evil, and at any distance.

Owing to the intimate relation of the will to the various tenuations of matter, through the *Emotive Force*, all matter of whatsoever tenuation or plane, tends to assume the form that the clairvoyant gives it in his vision.

If the clairvoyant does so operate on matter of any tenuation, he puts himself in direct opposition to the forces of such matter, and if he is powerful enough and his will be free, he will accomplish his end; but should he not be powerful enough, then all the energy he puts forth against the body of matter will, by its resistance, return to him and reverse his will. If his intentions were good and beneficent, when his will meets with a reversal, all the good, that he has sent forth, will return to him as a beneficent gift.

But if his intentions were evil, the returning energy will do to him as he would have done to the body of another, but with some modifications; and, at all events, the returning evil will not be a desirable acquisition.

Dangers of Clairvoyance. Clairvoyance is a great power, and like all great powers, it is capable of great good when properly used, but it is also capable of great evil when improperly used.

Clairvoyance, as a means of fortune telling, while seemingly innocuous, is the cause of much misfortune when used by unscientific persons who do not realize its wide scope and range of application, and when also used for the purpose of making the almighty dollar roll into their coffers.

Perhaps it will be well to state, that it is not only to the clairvoyant that it is dangerous, but also to those who are not clairvoyant but make pretensions to be able to tell the fortunes of others; for, suppose a believing sensitive goes to a fortune teller, and is told of some calamity about to befall him; the idea is planted in the subjective mind from where it actuates the individual, who blindly follows out what the fortune teller has told him, believing it to be a fatality fixed upon him by nature; when, in reality, such destiny never existed until the fortune teller put it into the client's subjective mind by suggestion, or shaped it by clairvoyant power.

Thus the advice given by such persons do much harm as well as some good; these influences are accepted as true clairvoyance, when, in fact, in many cases there is no clairvoyance in the prognostications at all.

To avoid such evils, the true and conscientious clairvoyant should never describe events, in the lives of persons, that may in any way, through the power of suggestion, lead them into trouble; but he should strive to dispel any evil seen hovering over the client.

If the clairvoyant knowingly and willingly, or for a sum of money, voluntarily suggests or brings such evils on any person, he will be taking into his own auras, karma that at death will draw him into the lower cosmic rings of purgatory and hell in devican.

CHAPTER XI

PSYCHOMETRY

Psychometry is so closely related to Clairvoyance that it is included in these lessons in order that the subject may be complete.

Psychometry is an art that has for its object the reading of all universal phenomena; and, when mastered in a practical way, all nature becomes as an open book, and the various phenomena of the universe unfolds before the psychometrist.

A psychometrist is one who has, from the study of the human body, become acquainted with the laws governing it, and learned its true relation to every other thing in the universe, the six remaining souls included. He is one who knows the relations between the Microcosm and the Macrocosm, and having gained a superior and accurate knowledge of the former, he can, in obedience to the law of correspondence, trace the relation of any part of it to some corresponding part of the Macrocosm. Thus, by comparing the known (Microcosm) to the unknown (Macrocosm) the unknown may also become known.

The science of Psychometry rests upon a few fundamental principles relative to the seven-fold constitution of man and of the universe. As the human body has been the criterion from which we have deduced the text of "THE FIFTH FORCE," it is again the criterion by which we will read the phenomena of the universe.

The human body is a book of life, having seven chapters, and many pages. Each principle represents a chapter, and in each chapter is written a seventh part of the history and plan of the universe.

Psychometry is truly the algebra of science.

We will first unfold the fundamental principles underlying the art, from which we will evolve the practical application thereof.

Psychometry is divisible into two branches; to-wit, Occult psychometry, or that branch of the science which requires special occult powers and training, and which cannot be attained by all persons at this time.

Occult psychometry rests upon five fundamental principles: change in the astral body; influence of the superphysical senses; changes of polarity of the body; influence of detachments; influence of lines of force and of currents.

The second branch, which is not in the realm of the occult, becomes an exact science as illustrated in the New Philosophy, "THE FIFTH FORCE," and can be attained by any person having the necessary intelligence and memory.

The astral body, or the third principle, being composed of matter of the third tenuation, is an elastic, amorphous, highly tenuated substance concentrated within the physical body, and also highly tenuated around the body. It is acted upon by all external things through the five senses, and has a tendency to take on the form of the body acting upon it.

The various external influences, such as sound, music, color, odors, flavors, etc., arouse within the living human being some emotion, desire, longing, feeling, idea, etc., which are isochronous with a change of form of the astral body.

It is by reason of this change of form of the astral body that we are able to distinguish one thing from another. Without the astral body we would be in a state of emotional paralysis, and while we could reason about a thing, and in this way know of it, we could never have a feeling that it exists. We could reason about love, justice, mercy, truth, or we could reason that certain lines or colors in a landscape made up a beautiful scenery, or that sugar was sweet, vinegar sour, salt salty, or that a mother should have love for her child; but if there was no astral body, nor any change possible in it, we could never know anything about these things as they really are. There would be no feeling associated with the idea that they are. We might be in heaven and unable to enjoy it as it would be impotent to excite feeling, and heaven would produce no different sensations or feelings, than the sight of a block of wood or of stone.

In fact, we know nothing of external things at all; all we really know is the feeling associated with the peculiar or specific forms assumed by the astral

body; and these forms are induced from external things acting upon it through the five senses.

Feeling or emotion changes by reason of a change of contour or form of the astral body, excited by external things through the senses.

Again, emotions arising within the souls from impressions taken into the aura at some previous time through the senses, and having been stored up in the auric rings, will cause a change in the contour of the astral body.

Plato, speaking of the perfect beauty, says if we would come into possession of perfect beauty, we should from our earliest youth be in love with a beautiful form, and then everything in nature will appear to partake of this beauty; and, thus, love of form and beauty is raised from the individual to the universal and is rendered ideal. The law is, that whatever we love and desire we are **becoming**.

Thus, if we behold a beautiful form and desire to possess it, the astral body assumes that form; and within the living organism this form awakens the emotion, desire, or feeling that the form represents.

For example, if a man beholds a beautiful female form, his astral body instantly bounds into the exact form that he beholds, or, to be accurate, that he thinks he beholds; for one man might see beauty in that particular woman, while another would not. Again, when seen on the street beautifully robed, the sum total of what is seen, the robes, and the visible portion of the body, would suggest a beautiful form beneath the robes, and the astral body would take up the form of what is imagined; but, if seen at the bath, the form beneath the robes might excite disgust. Why? Because the form imagined gave the astral body a form that excited agreeable sensations, while the form at the bath created disagreeable feelings. Thus there are true and false impressions acting upon the astral body.

This false impression is caused by two false stimuli, one from the object itself, and the other from emotions aroused within the souls, from stored up impressions.

Brutes and uncultured persons are not so strongly affected by what is seen, or by what is taken in

through the senses, because their astral bodies are of a more crude nature, and have not the same elasticity as have those of the more cultured and refined persons.

This elasticity can be cultivated, and when this is done, the person, being also sensitive, becomes an apt psychometrist, provided he is learned deeply in its study.

The Astral body is further susceptible to changes from internal causes, such as voluntary emotional activity, imagination, will, etc. The adept of psychometry can thus change the form of his astral body at will, making it conform to the form he beholds, and by merely noticing the sensations, feelings, desires, etc., that the new form arouses, he can deduce therefrom the nature of the form.

Again, if the will and reason are weak, and the astral body too sensitive, or too highly stimulated, delusions will result. The operator may have an idea of a post in the ground, when instantly his astral body assumes the form of the post, and he will feel as though he was in the ground; he will feel the earth around the lower part of the post (his body) and the upper part of the post will be his upper extremities; and if the delusion is powerful enough, and his reason weak, he will be insane with the idea that he is a post in the ground.

The astral body being closely associated with the physical body is subject to the law of inertia; hence, the greater the mass and density, the slower the beginning of an action or a change; and the smaller the mass, and the more attenuated it is, the quicker it is to assume a change of form.

Hence, a large person, having a great volume of material in the astral body, would be slower to feel the impulses coming in through the senses; he would therefore be slower to anger, or to love, or slower to express himself, than would a smaller person with a smaller astral body; hence, small persons of irritable temperaments, have small sensitive astral bodies. However, while this is the general rule, there are exceptions to it; for a small person may condense so much astral body into his physical body, that from the inertia thereof he becomes slow to respond to external stimuli; and the reverse with large persons.

CHAPTER XII

THE SUPERPHYSICAL MAN

Influence of the Superphysical Senses. Focal points are centers for the excitement of various feelings, emotions, desires, longings, ideas, and passions. They are excited from external influences by detachments given off from the body being examined.

Again, they can be excited by internal influences, such as the above mentioned emotions that come up within the microcosm as memories, by the momentary or temporary reaction of detachments that have been taken into the auric rings at some former time, or by reason of physical changes, such as may be occasioned by sickness or injuries, when new chemical products are formed in the body that excite the foci.

Suppose a certain bit of stone is given to the psychometrist to examine. In a few moments it imparts to his auras some detachments; these become localized in the region of a focal point corresponding to the nature of the detachments. The focal point will alarm the astral body of the presence of the intruding detachments, by throwing out waves of the Emotive Force along the lines of force emanating from the excited focus; and all foci, that are related to the excited one by connecting lines of force, become aroused and also throw out waves of Emotive Force. This commotion causes the astral body to assume the form represented by the invading detachments.

The Psychological Unit becomes conscious of the change, and interprets the feeling, longing, desire, or thought associated with the new form that the astral body has assumed, and intuitive judgment is rendered concerning the body under examination.

If the foci are excited within the body, the same changes take place as though they were excited from external things, except that the detachments are released within the body near the foci, instead of coming in through the auric rings of the body.

Thus, any food, drug, or other substance, taken into the system, gives off detachments that work such changes; this is the reason that certain drugs pro-

duce certain delusions, fancies, longings, desires, and passions, as they, by such action, change the form of the astral body to a form that conforms to the nature of the drug.

For example, *canabis indica* is a bi-sexually polarized drug, and when taken into the system of male or female, it throws the astral body into the form of the opposite sex; that is, if the male takes the drug in a proper amount, his astral body will assume a female form, and he will desire the female, for then she is a part of his life and consciousness; he is conscious in her for she is a living part of himself, and he is not complete without her. Thus admiration of the opposite sex is aroused.

Changes of Polarity. The various modes of energy emanating from the body set up currents in the auric rings. Detachments coming into the auric rings from the surrounding cosmos are sometimes made to float in these currents. Certain polarity of the body attracts or repels certain detachments and tenuous of matter in such a way as to cause them to circulate around and through the body in these currents. The polarity of the human body is not stable, but is susceptible to changes from influences either within the body or from outside of it.

Now, let us for a moment refer to the laws of magnetism, and take up a magnetized bar of steel; place it beside another bar of steel not yet magnetized, and what happens? Taking up the second bar, it will be found to have also become a magnet, having similar polarity to the one from which it was magnetized. This process of magnetizing one bar from another is called induction; that is, the magnetized bar had power to induce a similar condition in the second one; and if the latter be a tempered bar of steel, it will become a permanent magnet, similar to the first one; but if it be only a bar of soft iron, it will lose its magnetism and polar arrangement the moment the permanent magnet is removed.

Now, while all substance does not contain the same form of magnetism as does iron, yet, all substance is subject to the same laws of polarity and induction.

The human body being a plastic magnet, it can,

and does, have its polar equilibrium disturbed by bodies with which it comes in proximity, or in contact.

So in psychometry, when an object to be examined is brought within the auric rings of the operator, to such proximity that its lines of force can act on the body of the operator, his body undergoes a change of polar arrangement, and adjusts itself to the polar arrangement of the object under examination.

The polar arrangement of the operator's astral body now being similar to that of the object of examination, induces in the microcosm, isochronously with the change of form in the astral body, ideas, thoughts, feelings, desires, longings and passions, corresponding to the nature of the object.

All parts of an object, whether they be lines of force, detachments, or currents, always bear a fixed relation to each other, and if one is changed the whole are changed; so that if the polar arrangement is changed within a body, it changes all the functions accordingly. From these changes come similar feelings, longings, etc. Several causes are capable of producing the same effects, although no two causes are exactly alike. It is the combined action of all of these causes, tending towards one common effect, that makes psychometry possible; for any single cause, although it might tend to produce the effect, could not do so by reason of insufficient stimulation; but when all the causes combine to one end, the stimulus becomes powerful enough to produce the effect, and psychometrical illumination results.

Detachments. Detachments are minute particles of matter that become detached from the parent body, and are thrown off from it like the odor of a rose; and, so to speak, floating in the etheric strata surrounding the object are attracted to other objects in obedience to the law of polarization, or attraction and repulsion. Thus one object standing in the proper polar relation to another object will receive detachments from it, which, coming within the radius of the auras, are taken captive and held there, and are utilized in the economy of the recipient.

In illustration and demonstration of which we

have the phenomena manifest from radium, which is recognized by all scientists. Thus radium is perpetually throwing off minute particles of matter, which, coming within the auras of other bodies, cause them to become also radio-active. These detachments play a most important part in producing the phenomena of psychometry; hence, are here brought to the notice of the inquiring student.

Everything within the manifest universe is in a measure radio-active; that is, they are throwing off detachments; the stars of the heavens thus communicate with each other, and are slowly but surely transmitting their properties to one another; and if the law continues, they will eventually cause a complete equalization of forces, and every particle of physical matter will become alike; thus we see the process of equality at work everywhere throughout the entire universe. Thus it is that the astrologer is able to calculate the influence of the stars upon human destiny, for naturally man would receive detachments as messengers from the starry hosts.

Influence of Detachments. When a detachment is given off from a body, and it becomes located in the region of a focal point, the focal point itself is excited to action by its inception, and arouses all associated focal points by the action of the lines of force connecting them together, and a single union of perception is aroused.

With the detachments comes also the lines of force emanating therefrom, for be it remembered a detachment is but a minute particle of matter of the tenuation of the plane on which it exists, and the lines of force of the detachment are so related, that they carry with them the whole history of the parent object and the nature thereof; when the detachment is fixed in the region of a focal point, its lines of force become lost within the focal point; the focal point, becoming its host, assumes momentarily the form of the guest, and a flash of waves traverse the lines of force within the microcosm, in the same direction as they traversed the lines of force in the guest.

Focal Points. Focal points are centers of focalized points of attraction, which stand either in a positive or a negative relation to the detachments that are

given off from other bodies; and any detachments having an affinity for any given focal point, will be drawn to it after entering the auric rings of the microcosm.

These detachments remain indefinitely within the attracting region of the focal point; thus the souls and mind, so called, grow by virtue of the attracting power of the focal points for specific particles of matter of high tenuation, which are detached and thrown off from material objects.

These play an important part in psychometry, for every detachment carries a complete history of itself and parent to the recipient. Thus all foci, having relation by correspondence to the nature or the history of the guest, are aroused; and this excitement will for a moment so disturb the perceptive aura of the operator that this history of the guest will flash before his mind, and perception is completed.

The accuracy of the reading depends upon the sensitiveness of the operator, and it is not to be supposed that a perfect operator is to be found. Because of the imperfection of the operator, the truthful history of the body being examined cannot be wholly determined. Interia of physical matter must be completely overcome before a perfect perception can take place. However, although the instrument may be imperfect, the nature and the history of the body under examination may be unraveled to a marvelous degree; and what cannot be determined by this flash of vision or illumination of mind, can be obtained by the use of the reasoning faculties.

Auric Currents. Auric currents are the natural paths or routes around the body, and within the auric rings of the various forces which compose the auras and the super-physical man; these, by comparison, are analogous to the trade winds of the earth's atmosphere, and the currents of the ocean, which are caused (in the case of the trade winds) by the rotation of the earth on its axis. This movement naturally causes a breeze or wind at the equatorial belt to follow the direction of the rotation, and the heated atmosphere, owing to its relative lightness, rises from the earth to the higher regions producing a vacuum,

causing the natural wind to flow from the north and south poles along the earth's surface towards the equator, where it becomes heated and rises to the higher altitudes; returning to the polar regions; thus is established the trade winds. So, also, in a similar way, the currents of forces are established around the human body.

And as the mountain tops offer obstruction to the natural winds, and set it to moving in various direction, so also in the microcosm there are influences that interfere with the currents and cause them to move in a multitude of directions.

Again, the salt in the ocean is liberated from the water at the equatorial regions by the evaporation of the water from the heat of the sun; and the free salt, being of greater specific gravity than the water, sinks to the bottom, causing an influx of the waters from the tropical and polar regions towards the equator; the obstructions met by the incoming waters, such as submarine mountains, etc., break up the natural currents and establish the trade currents in various directions.

So in the microcosm the heat radiated from the body will rise from feet to head, when in the erect position; but when lying down, the heat changes its direction and rises from the lower to the upper side. These currents can be interfered with by various causes, and thus false currents are established in the auras.

Again, detachments that enter the auras, if they are in affinity with the electric aura, will be impelled through the aura from one focal point to another, standing in opposite polar relations, until it finds its true affinity; thus establishing currents in the electric aura; and in a similar manner currents are established in all of the auras. The auras and currents are ever being acted upon, and are undergoing incessant changes; and these currents play a very important part in practical psychometry.

Not only do the earth and man have auric currents, but every particle of matter has its own specific currents and polar arrangements, and these it transfers by induction to the detachments that are lib-

erated therefrom. Again, when these detachments enter the auras of the operator, when sensitized for psychometrical work, they induce in him similar currents, also similar polar arrangements to that of the parent body of the detachment; thus the detachment, becoming the guest of the operator, induces in the host an idea of the parent; therefore, the psychometrist is able to read by psychometrical perception the nature of the parent of the detachment.

Influence of Currents. The detachments thus given off from an object under examination enter the auric rings of the operator, and, isochronously by induction, the polar arrangement is changed in the body of the operator. This change causes the currents to assume the same direction in the auric rings of the operator, as in the auric rings of the body being examined.

These currents carry the detachments around and through the body until they arrive at a focal point having affinity for them, when the focus takes them captive as a guest.

If the psychometrical condition be weak, the detachments may not arrive at the foci at all; but if sufficiently powerful, a condition is assumed, and the detachments, while yet in the auric currents, will in the course of their wanderings pass the perceptive aura of the operator, and an idea of the nature of the body will be conceived; whereas, if the detachments enter the foci, they will act more powerfully and induce a flash of illumination in which will be seen as a vision, the nature and the history of the object being examined.

Thus, psychometrical illumination is produced by the direction of the flow of currents in the auric rings of the operator. The auric currents of the microcosm assume the same direction as the currents in the auric rings of the body.

CHAPTER XIII

PRACTICE

In psychometry the essential thing to do is to learn to suspend thought, for it is the action of the intellectual or reasoning function that prevents the superphysical senses from receiving impressions from the visible or invisible universe.

In a normal state of mind, or when the reasoning brain cells are at work, impressions cannot enter the mind except the few that come in through the avenues of the five senses, or are aroused within the brain itself through the action of associated fibers connecting the brain cells. Such an impression would not in fact be a new one; it would be only an old impression stored up in the subjective mind, and awakened by the co-ordinative powers of the brain, by reason of an intricate arrangement of these associative fibers.

To check brain action and suspend thought, the student must bring his will power to bear to overcome inertia of brain matter. This is not done by the concentration of the mind on some one thing, as is generally supposed, for, in fact, such concentration will have the opposite effect. Neither should the mind become dissipated, nor the thoughts scattered, for a wandering mind can do no great thing.

The thing to be remembered is, that all thinking must be quieted, and the mind emptied absolutely of all thought. Look into the region of the heart with the mind's eye, and passively wait for incoming impressions. Having mastered this difficult thing, the student will be ready for work of a practical nature.

The student will now take some object in his hand; let it be a lock of hair recently from the head of some person with whom he is not acquainted. Suspend all thought for a moment and look with the inner vision into the region of the heart, and in that moment an impression will come in some form; it may be merely an impression as to the character of the person; or it may be a vision of the person, or a flash before the mind of the entire life of the person, or his present physical or mental conditions; at all events the impression will be correct in so far as the student has been successful in suspending his thoughts.

The experiments are not limited to the examinations of persons through a lock of hair, but the whole universe lies open for investigation; and anything whatsoever that may be touched, while in the condition, will impart some knowledge of its history.

With this faculty acquired one may turn back the dial of time and wander down the line of past ages, and roam through the green fields of a thousand or of ten thousand years ago.

Causes of Failure. In practice one will meet with many difficulties, which may tend to cause error or discouragement; but by being acquainted with the underlying principles of the science, one will generally know when oppositions are being encountered, and make allowances accordingly.

First, the student may not have his thoughts sufficiently under control; suspension may not be complete, in which case subjective ideas will be mixed with the impressions being received through the superphysical senses, and the judgment will be imperfectly rendered.

Second, the thought forces may be well under control, but not sufficiently protected from influences coming from the minds of others, near by or far away. These intruding thoughts may appear as a part of the vision, and constitute an error in judgment.

Third, astral influences may slip in during thought suspension, and become mixed with the psychometrical impressions, thereby causing an error in judgment.

There is no way that such errors can be prevented except in the study of the principles underlying the science, until, from a superior knowledge of the requirements, one will be able, at least in a measure, to distinguish the true from the false.

Dangers to be Avoided. In this art, as in all other occult arts, the danger comes from losing control of the brain powers. One may succeed in developing wonderful powers of brain suspension, and in the zeal to acquire power and become accurate, may be unaware that the will power is gradually becoming over-

powered by reason of inertia of brain matter, until finally, the will, having completely checked the action of the brain and having exhausted its power, will, from lack of power, be unable to again overcome the inertia of the brain and start it into activity. The result will be dementia, the mind becomes a blank, and the operator will be worthless to himself and to society at large.

Again, the foci may receive such powerful impetus from invading detachments, that the brain cells will be stimulated beyond the limit of tolerance. In this case, if the will be weak, the action of the brain cannot again be brought under control, the mind remains disquieted, sleep is prevented, and insanity results.

To avoid these dangers the student must not be anxious to develop too rapidly, take plenty of time; and after each and every operation, re-establish the normal condition within the self before going into the condition again.

This practice and mode of development, will drill nerve tracts or, so to speak, wear paths through the brain, by impulses darting over the associative fibers time after time in the same direction, until eventually the power becomes developed, and the brain has acquired the habit of coming out of the condition properly; then all danger will be avoided, and evil consequences averted.

Whereas, if the student neglects this warning, and stays too long in the thought-suspended condition and makes no effort to again think normally for himself with his own brain, the law of habit will fix upon him the evils named.

If one is conceited enough to imagine that he has will power and sufficient intelligence to do as he pleases, and disobey these warnings, he will surely and soon end in an asylum.

So, first of all, in any occult development, one must completely overcome conceit, and cultivate judgment and a high moral status; occult powers will not change the character, but will bring out only those latent or hidden qualities of soul, which are waiting within one for expression.

"THE FIFTH FORCE"

SUMMARY OF CONTENTS IN BRIEF:

UNIVERSAL ANALYSIS:

The Sevenfold Constitution of the Universe; Manifestation of the Law of Seven; Repeats of the Seven Principles in Each of the Seven Zones in the Human Body; Manifestation of Emotive Force Through the Human Body; Affinities Between the Different Zones of the Body; the Superphysical Senses; Lines of Force for Transmutation of Emotive Forces; Constitution of Mind; Five States of Mind; Instinct and Intelligence; Evolution of Mind; Logos, the law of, the Line of Least Resistance; Law of Tolerance; Location of Faculties; Transformation of Forces; the Four Zodiacs and their Relation to the Human Body; Properties of the Alcyone Zodiac; Evolution of the Universe; Auric Influence on the Creative Act, or the Making of a Planet; Evolution of the Cosmos; Creation of the World; the Relation of the Geographical Periods to the Seven Principles, and to the Seven Regions of the Alcyone Zodiac; Great Divisions and Subdivisions of Time; Archæozoic Era; Palæozoic Era; Mesozoic Era; Cenozoic Era; Psychozoic Era; Antiquity of Man; Evolution of Organs and Senses in the Animal Kingdom; Evolution of Organs and Senses in the Vegetable Kingdom; Future Ages; Woman as a Factor in the Evolution of the Human Race; Development of the Seven Souls Through the Five Senses; Sight—Psychology of Sound—Psychology of Odors; Psychology of Feeling—Psychology of Taste; Reason as an Aid to Soul Growth; Future Life of Man; Resolution of the Soul Elements; Desecanic Experience in the Cosmic Rings; the Conflict of Good and Evil; Reincarnation of the Psychological Unit; Man's Progress Among the Stars.

UNIVERSAL SYNTHESIS:

Harmony of the Seven Principles in Man; Microcosmic Harmony; the Keynote of the Microcosm; Tuning the Microcosm; the Laws of Harmony; Chords and Keynotes of Each of the Seven Principles; Exciting the Principles; Mechanics of Emotive Force; Macrocosmic Harmony; Social Adjustment; Elements of State Control; Law; Law to Prevent Prostitution; Administration of the Law; Secret Symbols of the Old Masters; Clairvoyance; the Astral Light; Psychometry; Judicial Psychometry.

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