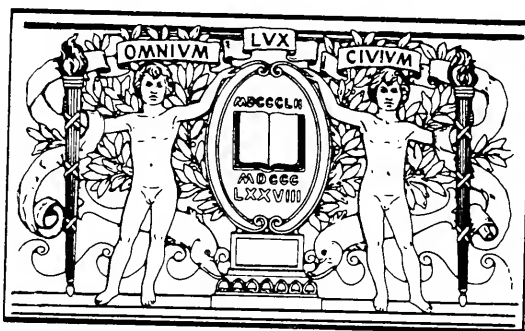


THE
HUMAN SOUL

ITS MOVEMENTS, ITS LIGHTS

DR H. BARADUC

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THE HUMAN SOUL

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THE HUMAN SOUL

ITS MOVEMENTS, ITS LIGHTS,
and the
ICONOGRAPHY OF THE FLUIDIC INVISIBLE

by
1880-1902
Dr. H. BARADUC, 1851-1902.



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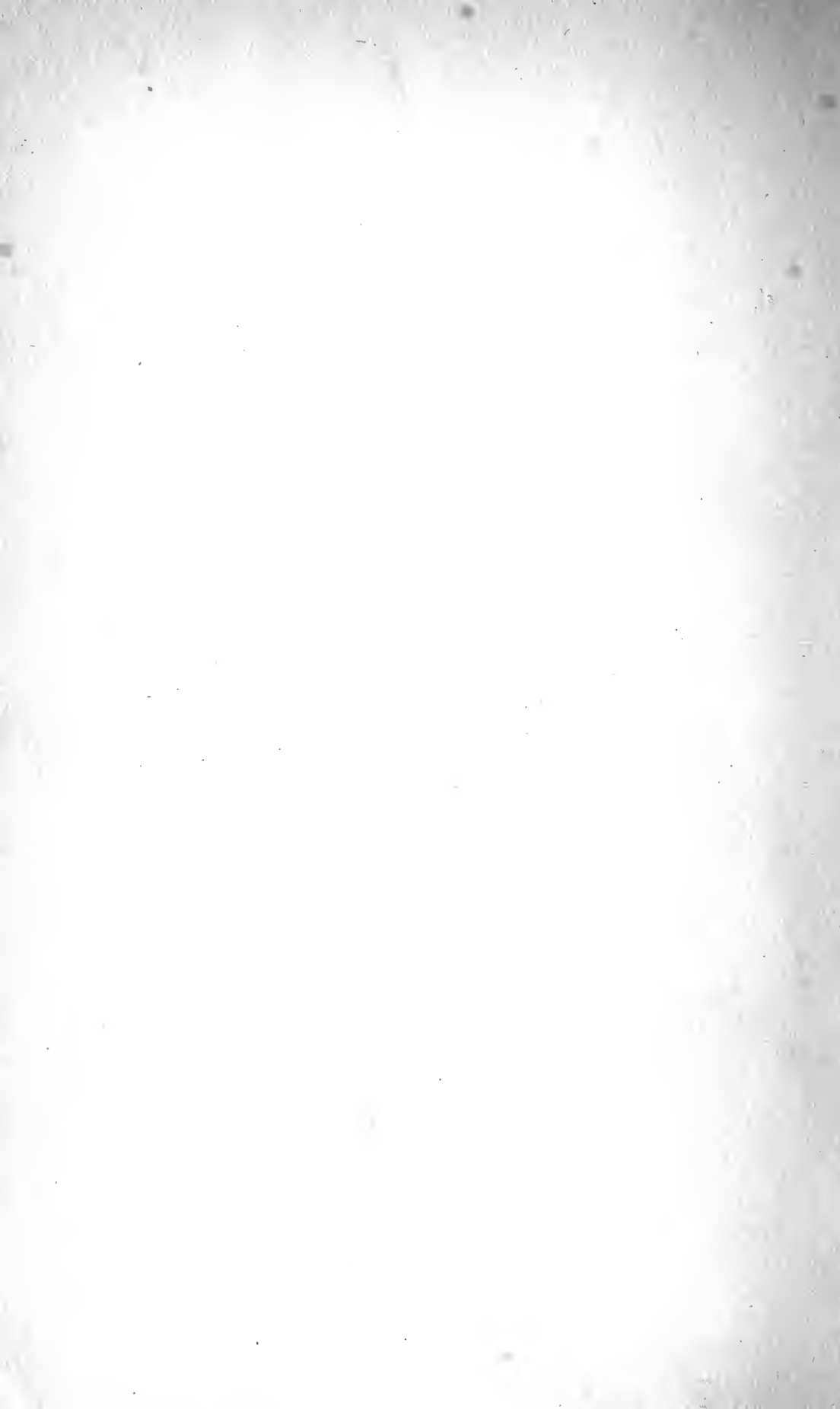
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CHAPTER I

Preface

The physical manifestations of the soul. — The vast world of the Invisible. — Solar light and visible objects. — The difference of study between the here-below and the hereafter. — How the fluidic invisible manifests itself. — The means employed to record the manifestation. — Second plane of life. — The two divisions of this work.





CHAPTER I

Preface

I here present a second work, entitled :
THE HUMAN SOUL, *its movements, its lights and the Iconography of the fluidic Invisible.*

It is always the same subtile force that I study in man, whether it makes a needle move which points out the particular *movements* of it, after having passed through substances, which conduct neither electricity nor heat, or again whether it impresses a sensitive plate by its *luminous vibrations*. The soul, therefore, moves and shines; one

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may *observe its movements* as well as *collect its living light*.

It is this invisible fire which Hippocrates called our *Enormon, internal flame*, and which Zoroaster, more correctly, termed *living light*.

Veiled from the eyes of the profane, in antiquity, it is what I wish to bring to light in this volume, and with it, to penetrate the world of the Invisible, that of second causes, which re-act on the material world, a vast empire, from whence all comes, where all enters, where all is transformed.

To wish to limit the work of creation to the domain perceptible to our visual faculty, would certainly be only to aspire to know but one very narrow stretch of the vast world of creative power, which we are permitted to explore, even though we could approach the stars by an object-glass, or magnify the infinitely small by lenses.

In the material terrestrial domain, with the means at our disposal, solar light is absolutely necessary to our eye, in order

PREFACE

to manifest the colour and the form of the visible material bodies.

In the immense region of the invisible which I hope to open up to-day to experimental science, from the little I have been able to observe, one can distinctly remark the difference, which exists between the objects and means of study of the here-after and the objects and means of study of the here-below. Instead of being material, that is to say tangible ; instead of being visible, that is to say, of revealing itself by means of an extrinsic solar or artificial light, the fluidic invisible is manifested through its *own intimate luminous and intrinsic force. A degree of more or less marked spontaneous determinism on its part is necessary to obtain it.* One is no longer, in fact, in the presence of purely mechanical forces.

As to the means, these are methods which I have discovered, in which the exterior luminous ray of the here-below is replaced by the electric breeze, projecting the emanated vibration of our soul, as well as the psychic force proceeding from our

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thought or attracting the invisible object which tends to manifest itself sympneumatically.

For this end, it allows itself to be magnetised, to be drawn by our living force : one must, in a word, know how to induct the psycho-odo-fluidic current which the plate records on its passage.

Further, darkness is necessary to collect the intimate vibration of a living being, for in daylight it is immersed in the intensity of the exterior solar light. Electricity is not always necessary.

Is it ancient magic, which comes from the dark sanctuary, where it was adored, and comes, in its time, to bow down before human science and unveil itself in its turn ? Perhaps...

I have, however, found a method to show the existence of the *fluidic Invisible*, as the microscope shows the infinitely small material particles, and beyond a doubt, I have *experimentally* opened up the path to the second plane, that of integral life and spontaneous determinism in movement.

PREFACE

Whatever may be the consequences of my discovery, this step forward towards truth, taken opportunely and with ponderation can only enlighten humanity, make it regret the colossal error of the negation of life in the hereafter, and assure it of its transformation in the super-terrestrial planes.

This work consists of two parts. In the first, the *Biometer* shows the movements of the soul acting on the needle, which records them and thus gives the formula of the vital temperament.

In the second, *Iconography* shows the luminous vibration of the soul, which is graphed on a sensitive plate, and the creation of fluidico-vital images by the spirit modulating the vital animistic force (psychicones).

Each of these chapters might compose a book in itself : others will write them ; to-day I am simply opening up a new route towards truth.

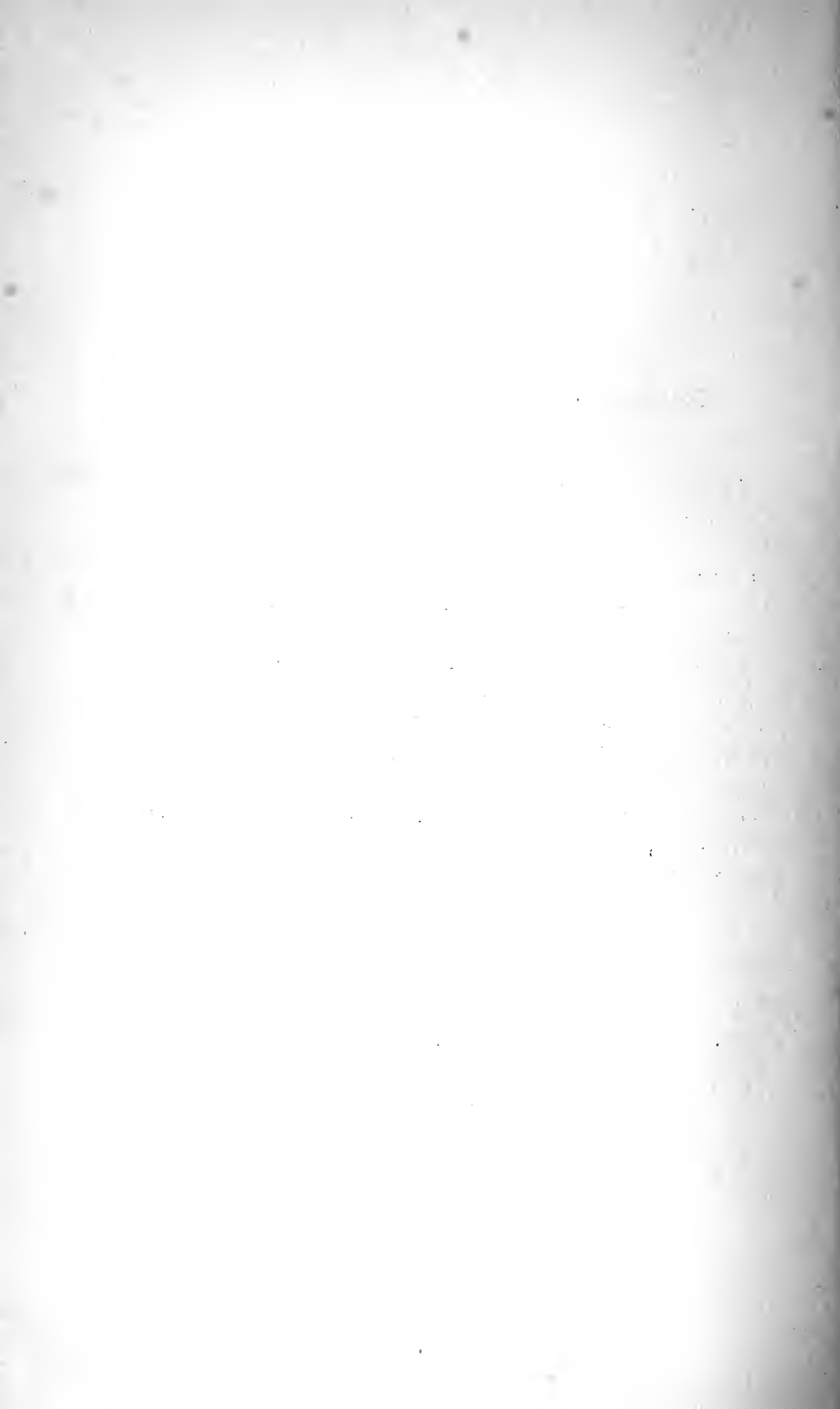


CHAPTER II

Movements of the human vital Soul

The author's triple point of view. — The registration of a movement of the soul. — How these were verified and classified. — The element of life. — The biometer and how it records the state of soul. — The realisation of Professor Lodge's desideratum. — First law of the vital fluidic body.— What constitutes our fluidic body. — The interpretation of the obtained formulæ. — The behaviour of the needle of the biometer. — The formula of the normal state. — How neurasthenia is betrayed. — The oscillatory movement of the hysterical. — The double rôle of the soul. — Nature of the phenomenon. — Definition of vital force. — Its test of action across a vacuum. — Further experiments. — The proof that this force is not electricity. — What the biometrical formula expresses.





CHAPTER II

Movements of the human vital soul, interpreted by the biometer. — Nature of the movements of the soul.

In this chapter where it is a question of the interpretation of the different movements of the vital soul by the biometer, the author takes up the triple point of view of the *fact*, of the *interpretation* of the phenomenon, and of its *nature*. (1)

1° *THE FACT* is represented by a needle hanging from the end of a cocoon thread not twisted, which, from a distance, without contact with the hand, presents, at the approach of this latter, movements

(1) Biometer, stem Greek : Bios, life : metron, measure.

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of attraction or of repulsion, which record the direction and the behaviour of an intimate movement in us, a movement of the soul.

Repeated observation has allowed the direction of this movement of life to be interpreted, so well that, with due regard to its constancy, it has been able to be expressed in exact formulæ. As verification, the doctor reproduced, at will, these formulæ, by suggesting to hypnotised people the state of soul corresponding to the formula, which he had previously interpreted.

When we show, presently, that the movements of the needle are due neither to heat nor electricity, it will be proved by that, that life is not the chemical function of an organ, *but the resultant of an intelligent element, and possessor of its own movement.* And by biometrically recording the movements of life, the state of soul and the vital force, it is remarked in a person of well-poised mind as well in a neurasthenic,

MOVEMENTS OF THE HUMAN VITAL SOUL

nervous or hysteric subject, in such a manner, that the biometer, which seems only to be one with the biometrified person, gives a different formula for each of them.

This registration by the needle, from henceforth, makes the vital force enter the domains of physics. Thus the desideratum of Professor Lodge is realised, when he said : “ *Life is not energy. It is a directing element, which has not yet found its place in the domain of physics.* ” No, cosmic life is not energy, it is neither heat, nor electricity, nor light, but it can give birth to them.

Soul or fluidic vital body. — From the whole of more than a thousand observations, arises a first law : — *Half of the right fluidic body attracts the cosmic life, whilst half of the left body repels.* The proportion is 3 to 1. There thus remains two unities of vital force in us, since three enter and one is exteriorised. These two unities constitute *our fluidic double*, that is to say,

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an ethereal fluidic body, an exact double the socius of the material body.

The vital cosmic force, also called odic fluid — Od, a particular natural force, which extends over the whole Universe, and differs from all the known forces, — saturates the organism of living beings and constitutes our fluidic body, which may be divided into four vital centres or animistic powers, namely : cerebral centre, cardio-pulmonary centre, gastric centre and genital centre. Our organism is therefore divided into a cerebral segment, a pulmonary segment, a gastric segment, a genital segment, which have a radio-activity, a zone of vibration which is particular to each of them.

The fluidic body, or astral body is the intermediary of the material body and the spiritual soul. One might say, with the Pythagoreans, that the body is the chariot, the fluidic or astral body, the horse, and the soul the driver.

2° *THE INTERPRETATION OF THE FORMULÆ.* — *When the vital body is*

MOVEMENTS OF THE HUMAN VITAL SOUL

in a state or in movement it determines in the apparatus a similar state or movement by means of the needle.

I recall to mind, that it was by multiplied observations ; by statistics and suggestive reproduction of states of soul exactly repeating my formulæ that I came to interpret them. The right side of the vital attractive body is in communication with cosmic life, and expresses the physical vitality, whilst the left side is in communication with the spirit and expresses the psychical vitality.

The behaviour of the needle of the biometer interprets that of our intimate movements, of which it reproduces the amplitude, the slowness, the rapidity, the oscillation, etc. This behaviour is remarkable in the states of neurasthenic double attraction, of expansive double repulsion.

In a normal state, the vital soul reveals its equality and its good vitality, by the equilibrium between the right attraction and the left repulsion. The

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type of formula: Attraction⁵ — Repulsion⁵, is that of the well poised body in its material and moral manifestations.

The formula Attraction (Attraction indicating the weakness of the material vitality, that is to say, of blood, of nutrition, of the digestive tube, as well as the weakness of the psychical vitality) betrays the cerebral spinal neurasthenia with predominance in one or the other of its forms.

From the moral point of view, Att./att. means sadness, fear, contrition.

Repulsion/Repulsion indicates the animistic exterioration in the great movements of soul, just as joy, anger or exuberance of life.

The formula 0/0 gives the equilibrium between the tension of vital force in us and of universal force. From the moral point of view, it signifies calmness, coldness, indifference.

If Attr. 5/0 is a formula of vital refection, Attr. 30/0 is a formula of real nervous affection and of hypocondriasis,

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fluidic diseases by default of ponderation.

Such is the interpretation of some formulæ and their import: but it is further necessary to consider the behaviour of the needle, which moves gently, ponderably in ponderated natures or rapidly by jerks with the hysterical. The extremely nervous attract very rapidly from 40° to 50° by the right hand, the left giving nothing.

The hysterical type shows great oscillations, attracting and repelling in the same unity of time and on the same side.

The more the material body is lacking in force, the more the vital body makes attractive appeals to the cosmic life which surrounds it and with which it establishes an intimate and harmonious exchange.

The double rôle of the soul, its mediation between our body and our spirit, reveals a foresight and a wisdom, which

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formerly made the vital force to be considered as a mother. It was also on the curative action of good Mother Nature that the expectant school of Hippocrates relied ; it was through her, that Hippocrates awaited the return to health.

All these considerations bring into prominence the final aim of the Genius of life, which is in us, the Genius charged with the refection of the body and with the manifestation of the spirit. There exists therefore in us a real physical and super-material soul, fluidic double of the human body, the intimate movement of which may be recorded by the displacement of a needle at a distance.

3° *NATURE OF THE PHENOMENON.*

— What is the nature of the needle ?

A series of experiments has allowed me to reject the action of heat and of electricity, and to bring to light a special

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force, *vital force*, which I should define thus.

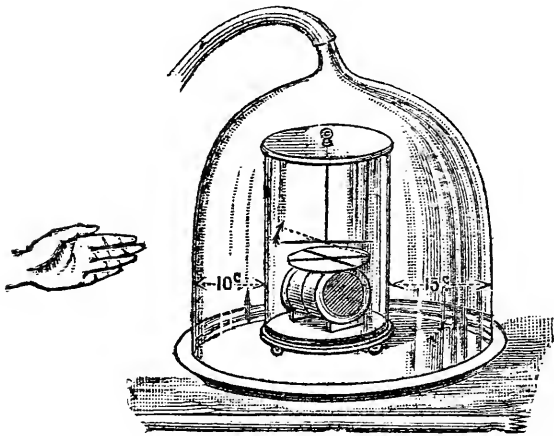
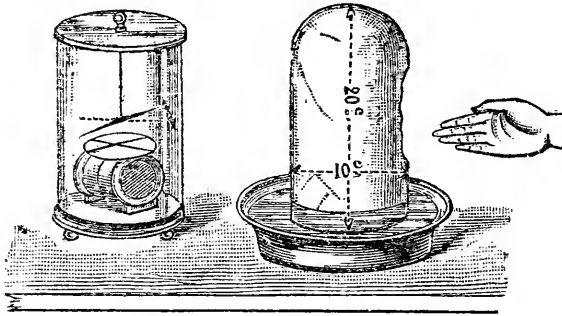
Vital force is intelligence in movement, concreting matter, that is to say, that it is the creator of form. It is that which models the body.

In a vacuum. — Every one knows that heat is spread with difficulty in rarified space, to witness the low temperature of intersideral space; well, I have been able to note that the influence of vital force, made itself felt on the apparatus, previously placed under a bell jar, in which there was a relative vacuum.

New Experiments. — The experiment of our vital force acting through a block of ice 10 centimetres thick, seemed to me conclusive; but since, I have learnt that a concentrated solution of alum was employed as the adia-thermic agent. I therefore made the following experiment: the glass covering of the biometer was wrapt in a sheet of alum, formed in such a manner, that by desiccation, a

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thickness of $1/2$ millimetre of alum was produced. Now in spite of this isolating carapace, and as if it did not exist, the



needle had the same movements of attraction and of repulsion.

One can then eliminate heat as a moving agent of the needle.

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Electricity remained. To make a conclusive experiment, in order to eliminate electricity, I enveloped the apparatus with a covering of mica, *an adia-electric body*, and the needle did not ceased to be influenced by the two hands.

It was then, definitely fixed, that the doctor constituted his biometer with a double adiathermic shield of alum, steeped in collodion, which did not let the heat pass, and with a adiaelectric covering of mica, which did not let the electricity pass, the whole covered with silk.

To confirm the character of the vital force with certainty, as a force independent of heat and electricity, the doctor took his own biometrical formula with the double-coated apparatus and that during ninety days. Then, he noted how his biometrical formula varied with his state of soul and bodily condition.

This justified him in saying that the movement of the needle is not produced by the climateric conditions but the observed formula was the expression of

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the degree and of the nature of his personal vitality. As conclusion, it clearly follows from these experiments, that it is neither the climateric conditions, nor the calorific and electric phenomena of our material body which disturb the needle, but our own animistic movements, those of the soul in its physical and psychical manifestations.

These fair experiments carried on for three months on his own vital soul, by a living observer by the side of his apparatus, is a real page of the psychophysionomy of the soul ; it reveals his states corresponding to the formulæ taken. The biometrical formula by its sign and its interpretation, therefore, expresses the behaviour, the movement, the polarisation, even the direction of the human soul.

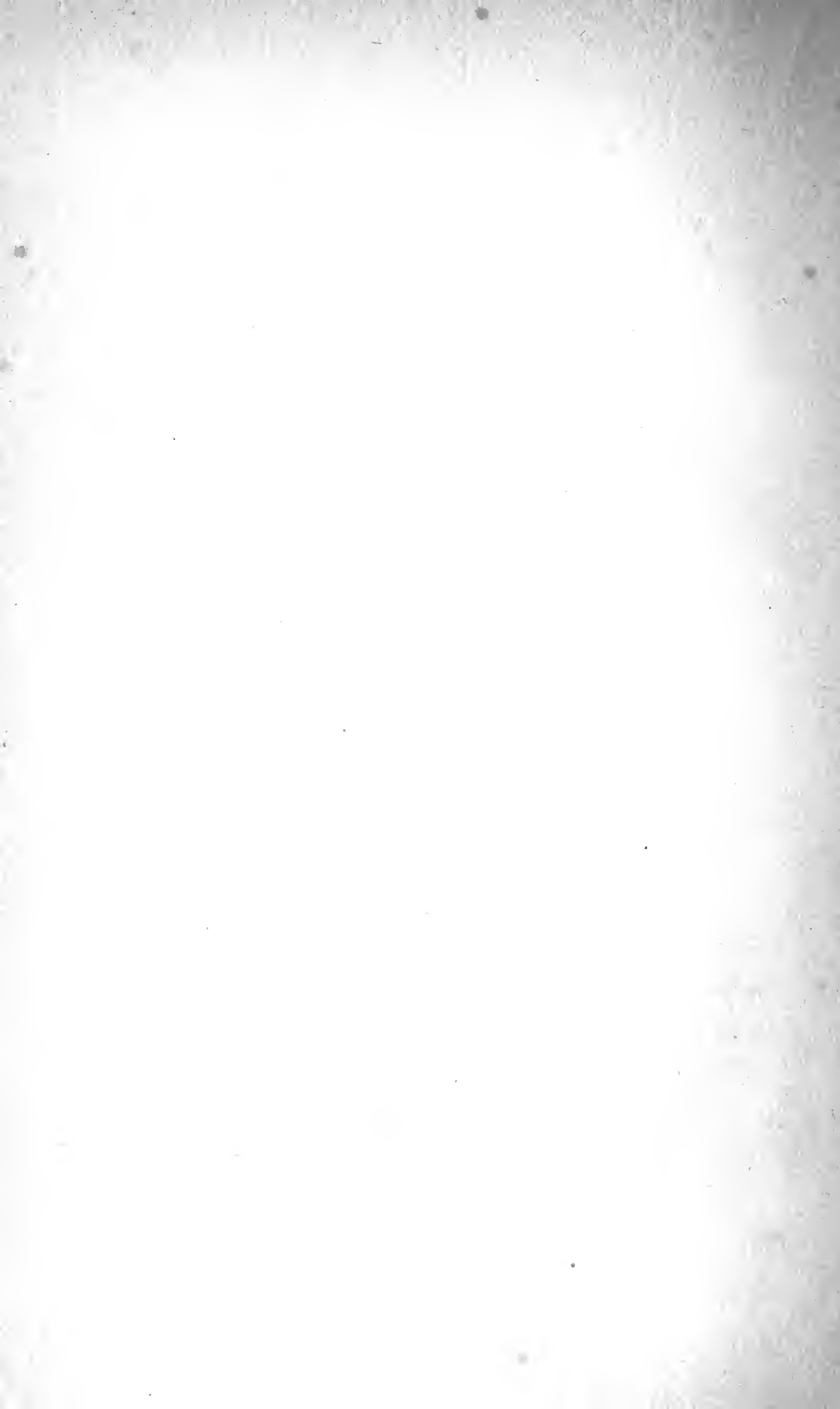


CHAPTER III

Technical and theoretical statement of Iconography

In what Iconography differs from Photography. — How the sensitive plate received the impressions. — The force wrested from the occult. — The former science of occultism. — The four factors in the production of images (icones). — The projections of the human spirit. — The attractive current of animation. — The best formula for a result.





CHAPTER III

Technical and theoretical statement of Iconography.

The capital phenomenon consists in how the sensitive plate, which is thought not to receive any impression in the dark, is impressed.

The silver salts are converted, not only by what we call exterior solar light and by electric fulguration, but also by the intimate light of the soul.

Dr. H. Baraduc.

Iconography, that is to say the fixation by the image of the invisible vibrations, has nothing in common with solar photographs, in which the light of the sun produces the forms and the reversed outlines of an object on a plate put beyond the focus of the lense.

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In Iconography, I have not studied the solar light, reflected by photographed objects, as an impressing agent of the plate; on the contrary, I have always attempted to affect this same plate by waves, by emanations, by the intimate vibrations of the invisible or visible objects in more or less obscurity.

I have especially sought to obtain the signatures of hidden forces, *vital and psychical forces*, refused up to the present.

Iconography, such as I believe to have created and exposed, is based on the direct action of the human soul acting through the hand on the plate. Since 1893 my experiments have taken place without any intermediary lense, reversing the image. Solar light is refracted in inflected foci, whilst the animistic glimmering of man, or the force of universal life, penetrates straight into the bodies, or emerges without deviation and traces itself in its very form.

The interpretation of the seen forms is

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subject to discussion, as every interpretation, but in any case, the plate is impressed in circumstances unusual to ordinary photography, and for a quite different use, than for which it was destined. *It should not be impressed, and nevertheless it is.*

It was destined to reproduce the exterior light of an object, instantaneously, in daylight, or to retrace its form, the reversed projections and shadows.

In iconography, the plate receives, very slowly, no longer by the solar ray, but by an electro-vital current (wind, breeze) or simply by a direct emission, no longer, the *exterior* light of the object, but what is called *its internal light*, its intimate soul, which it records. To produce this image, the condensing apparatus, the lense is not necessary. Iconography is then not governed by laws of refraction and inflected foci; it is a law peculiar to this vital force, to our soul of life, of directly graphing itself without undergoing transposition by the fact of its passage from

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a dense surrounding into a surrounding less dense, and such as it is in form.

To obtain this internal light, this obscure fire of vitality, the whole consists in placing one's self in certain conditions. In any case, here is a new chapter of higher physics wrested from the occult and opening out to man a new world, that of unknown forces, belonging to the domain of the invisible, where nothing is lost, where everything is transformed; and if the terrestrial dust of beings, having once existed, is refound at the present time, one could also discover the shadows of those, who have passed, leaving in the words of Ovid, „ the body to the earth, the shadow to the tomb and the spirit to the heavens. ”

One may at this very moment pay homage to the great occultists of former times, who have expressed by symbols the forms and vibrations of these forces, which they kept carefully hidden.

Since they had no photographic plates at their disposal to reveal these forces by fixing them, one is logically led to consider

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them as inspired or prophetic. Perhaps they also possessed means of registration since lost, like so many other things.

In the study of the production of the images or icones, we must consider four factors :

1. *The operator*, with his vital and psychic power ;

2. *The electric fluids* and the intermediate cosmic space between him and the plate ;

3. *The sensitive plate*, a receptive organ, the fixative body of the produced current ;

4. *The invisible*, which does not fall under our senses. It is this invisible which is drawn by the human will, forcing, the appeal and creating the attracted current of ambient forces, belonging to vitality or to universal intelligence.

The human spirit will be able likewise to project its own fluidic psychic body, and the plate to collect it. The whole consists in being able to create the current ; there is no need of a lense of any kind.

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In conclusion ; to succeed in these experiments, one must know how to create this attractive current of animation, which combines the hierarchy of the known with the unknown different forces, and forms an intermediary ladder between our visible world and the invisible world : in a word, to elevate and lead our spirit so as to be able to put ourselves in relationship with the conscious forces, to act on the semi-conscious forces, or to re-act on them in case of need.

Kunrath has found the formula, which shows the best state of soul to possess in order to obtain a result.

„ Laborando, perseverando, orando. ”

„ By working, by persevering, by praying. ”



CHAPTER IV

Lights of the vital soul. Seven luminous movements unveiled by iconography

The soul as light. — The experimental proof of its existence — Self-consciousness of the Spirit. — *First Light*. — How the od arrives on the human body. — The formation of the individualised cosmic life. — The exteriorisation of sensibility. — The hypnogenous points. — *Second Light*. — The shower of life and of light. — The fluidic lymph of our organic cellules. — Definition of the Somod. — Its subordination to the soul. — Its relation to the cosmic forces. — The final manifestation of the vital cosmic force. — The rudiments of the first vitality. — Their composition. — The proof that they are extra-electric. — The form assumed by the exteriorised soul. — *Third Light*. — The meaning of the term “human soul”. — The soul intelligence germ and the spiritual soul. — Of what the particular soul is a part. — The centre of the soul-circle. — Existence of soul germ after material-fluidic death. — *Fourth Light*. — The embryogeny of the Invisible. — The fertilization of the soul germ. — How the material body is formed around this union. — The moral atmosphere after corporeal death. — The ascension of the soul germ. — *Fifth Light*. — The complete adept. — The utilisation of the surrounding materials. — The evolution of the human minp

— How our fluidic forms are modulated. — The condensation of life around the spiritual soul. — The free-will of the human soul. — The power of the resolute spirit. — A means of obtaining the first two lights. — The projections of a mental image onto a plate. — What this luminous vibrations is. — How to aid the exteriorisation of the image. — The three necessary conditions for the expression of the spirit. — Hand as agent of transmission. — The movement of the soul without contact. — *Sixth Light*. — The luminous emanations of the soul. — When fluidic exteriorisation is remarked. — The reciprocal attraction of the projected scoriæ. — The unconscious perspiration of the Somod. — *Seventh Light* — The vital quintessence. — How the spirit in prayer luminously expressed. — The ascension of the spirit. — The demonstrable existence of the soul. — Relation between the spirit and its manifestations. — The seven states of the soul.



CHAPTER IV

Lights of the vital soul : Seven luminous movements unveiled by iconography.

If the biometer has already shown us that the soul was *movement*, we shall see in this chapter that the soul is equally *light*. Invisible to the human eye under ordinary conditions, this light possesses photo-chemical action powerful enough to be objectivified on a sensitive plate.

The human soul, *luminous vibration and intelligentified movement*, therefore enters the domain of physics, by giving us its own figuration, the figuration of its form. It also adds, by itself, the experimental proof

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of its existence, similarly to that already furnished by philosophy, logic and psychology.

The spirit is only manifested by the soul, because the soul is the luminous form, the covering of the spirit. Not only has the spirit the knowledge of what surrounds it by the exterior means of the senses, but it also has the notion of its essence. The spirit knows itself, compares itself, feels itself one and eternal, as Leibnitz expresses it : „ We know, we feel we are eternal. ” It is why he rectified the aphorism : that nothing comes to the spirit itself : „ Nihil est in intellectu, quod non prius fuerit in sensu, *nisi ipse intellectus.* ” Intelligence perceives nothing apart from the senses, if it is not the spirit itself.

FIRST LIGHT

Od, polarised thread of life, being individualised in luminous peas. Monopolarised OD being unified with a shower of living light.

One may compare the Od to a web having a ellipsoidal direction; its arrival on the human body takes place according to the needs, in columns of cohesive force and by rounded segmentation in forms of drops, luminous peas, animistic fragments of the attractive cosmic force.

Plate IV. presents in a very clear manner these *peas* and *drops*, which represent the vital cosmic force instinctively dividing itself to constitute particular vitalities. The individual soul is a part of the universal soul; its separation from the whole makes of it a special individualised form, a particular centre, which is in communication with the universal cosmic life in such a manner that the vibrations or re-actions

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of the Cosmos or those of our cellular vitality affect each other as if the cutaneous surface were only a fictitious limit between the universal force of life and the individual force of life.

Thus is explained the presentiment of atmospheric perturbations by the instinctive soul, before the consecutive phenomenon, rain, snow or storm is produced.

The exteriorisation of sensibility, of which M. de Rochas has made a classical chapter of vital physiology, finds in the graphy of this sensitive soul, which the skin does not limit, its logical demonstration. The single fact of making a prick felt from a distance, when the skin remains insensible, shows, not only the outward movement of the invisible sensitive soul, but dismisses all possibility of being interpreted by suggestion, since the graphy of the sensitive soul is taken at the point in space, where the prick has been received.

This plate shows two bright spots: one under the nostril, the other under the right eye; these are the hypnogenous points.

SECOND LIGHT

Somod, a complete animistic fluidic body, a soul formed by the architectural reunion of the web of life, of the lines of force, of peas, of odic showers, of life-animules.

This human light is a fluidic, malleable lymph of life, which the spirit will modulate; it is the living substance, the sign of the forms, which reveal the spirit. This shower of life and of light depends on the odic or somod-human body. It lends itself to the needs of the creative spirit and assumes the forms desired by our spiritual soul.

This fluidic bond, by its ribbons and columns of force between the different fluido-material systems and organs, is similar to that cellular net, which serves as frame, as support and as grouping to the cellules of the whole body. This fluidic web is the vital bond between the small life-souls imbibed with and nourished upon odic clouds; it is *a fluidic lymph*, which maintains the existence of these milliards of life-anim-

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ules, souls of our organic cellules, as serum nourishes the leucocytes born of the cellular tissue. It would seem that the skeleton of man was the very materialisation of the reticulate tissue of the fluido-odic body of the somod.

The somod is that fluidic spectre, which is the intermediate agent of cosmic life and life personified in one existence ; it is the living luminous double of the material body, which it possesses and maintains. The somod is itself subordinate to the soul, whether this has or has not reached the spiritualised phase.

The somod is that universal soul of life in us, which *respires* that is to say, aspires, draws the cosmic forces of the universal Od, as it repels, expires the emanations of its Ob and accompanies the projections of the will (Psychob) or those of the spirit (Psychecstasis). The somod is therefore the instrument of the spirit, but especially the vital force which assures the double movement of material assimilation and of disassimilation.

ELECTRO-VITAL PARTICLES

The more we advance, the more the vital cosmic force abandons its general character to be divided and individualised. We thus arrive at a luminous manifestation, which is incorporated, is individualised and gives us a type of the well-defined living unity, the *electro-vital fluidic globule*, small creation of man.

These electro-vital particles, animistic libellules, have an intimate interior life, in equilibrium from the centre to the periphery, from the periphery to the centre.

The study of these electro-vital particles offers a particular interest, if one considers that these small instinctive existences are rudiments of the first vitality, the atoms of magic, the spirits of the elements, the microbes of the constellations, in the words of Marius Decrespe.

With the magnifying glass, their peripheric shell is seen occupied by a vital pea

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of second light, which sometimes seems to present a small form.

Contrary to the opinion of certain opponents, who pretend that these electro-vital particles are purely electric, Docteur Baraduc affirms that the globular form is indeed the form of the dynamic electro-vital cellule of *this small rudimentary soul of the first plane*. If the doctor could assert that this cellule was nothing else but the incorporated vital force, it was because he had the direct proof of its nature and of its formation by photography and not by electrography, that is to say in the absence of any electricity. And these particles, no longer electro-vital but vital, photographed no longer in the dark, but in semi-daylight, with an apparatus, without any electric instrument, are the most tangible proof of the extra-electric nature which they present.

They are the luminous cosmic peas of the force of individualised Universal Life like the fragments of our human vital soul (ob) being exteriorised extra cutem (beyond

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the skin); which on contact with an electro-static tension assume a *fluido-electric* covering, incorporate themselves and constitute the electro-vital particles composed of the universal od or of the human ob enveloped in electricity.



THIRD LIGHT

Soul germ born of the web of cosmic life, intelligentified in man.

Once for all let it be said the expression *human soul* must be taken in its true physical sense, not in the religious or philosophic acceptation. Its point of departure must be brought back to the phenomenon which human science can record and which everybody may agree to define as *a luminous and invisible form of the spirit ; the intelligence soul germ is movement and light.*

Here is then a ^wobject defined in its physical conditions of movement, of glimmer, of life, that is to say, by the light which is in every soul and in every man, more or less developed ; only one must distinguish between the soul intelligence germ and the spiritual soul.

The particular soul is a particle of the original universal soul ; it is instinctive, and

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departing, it remains in intimate relation, by its instinctive side, with universal life, which is called integral life.

Every soul before its incarnation is a wheel, then a circle, the hidden spirit of which is the centre, the intellectual germ of its future evolution, hence the name soul intelligence germ, which must be given it at its human birth.

It has been calculated that in order to support ourselves, we absorb during our life, what a goods train could carry.

And who will estimate the amount of vital force breathed in and out during the same period of time !

After material and fluidic death, the dissipated cloud of life, the soul germ alone persists, continuing its own existence, guardian of its personality, of its conscience, capable of progressing morally or ready for a new descent into corporeal life.

FOURTH LIGHT

*Spiritual soul. — The four rayed pearl,
transpierced by the divine radiation.*

The sphere expresses the soul germ. The four rayed circle with a central point expresses the spiritualised soul.

Dr. H. B.

The fluido-vital forms of what might be called the embryogeny of the invisible, in the act of procreation of souls and of future beings, are identical with material forms, with the incorporations of the visible and anatomical embryo.

The germinative vesicule is represented by the soul, which presents the same dimensions, those of a little pea similar to the luminous peas and to the electro-vital particles. And just as the male spermato-zoon penetrates the female ovule to be broken there and to fertilize it, by amalgamating its active substance with the

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passive substance of the germinative point, so the subtile ray of the spirit fertilizes the soul germ by its entrance into the animistic particle of the universal soul, specially divided in luminous peas.

The particular soul, spiritualised by the subtile ray of the Father, condenses its fluidic body, its Somod, by drawing from the general Cosmos, from the universal soul, the cloud of its hypersensitive substance. This instinctive and cohesive force tends to coagulate into a frozen fluid, which the spirit will modulate in form. This almost gelatinous form at a precise moment progressively transforms itself into flesh by the attraction of alimentary products during the foetal life, until birth places on the visible plane a human soul, already born to the fluidic life, before being born to the terrestrial plane by the moan and the pain.

At the carnal death, *this soul intelligence germ* remains surrounded by a more or less condensed atmosphere and polarised by astral light which it has made its own

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during life by its fluidic respiration and which, after death, constitutes its moral atmosphere.

After its elevation, deprived of this vital atmosphere, it is constituted by a simple circle, the spirit or central intelligence of which has been developed enough to occupy the whole area of the circle, and the animistic circumference of which is reduced more and more in proportion as the spirit ascends.



FIFTH LIGHT

*Psychicone. — Spirit involving the form,
the image, the sign.*

« The complete adept is a centre of radiation, from whence comes powers, potentialities, which, from correlations to correlations, plunge even up to the cycles of time to come.

« Here is the key of the mystery of the property which the human brain has of projecting and making sensitive in the visible world, the forms which its powerful conception has engendered and has called forth from the elements of the invisible world. The adept creates nothing new, but he utilises, works the materials, which nature has amassed around him, and which during eternities, have clothed every possible form.

« He has only to choose what he needs and to give his thought objective existence.

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In its invisible evolution, every human mind passes into the state of which physical order is the reverse and becomes an active entity by associating itself, by unifying itself with a particular element, with one of the semi-intellectual forces of the kingdom of life; this mind survives as an active intelligence, as a creature born of the spirit, during a period of longer or shorter duration and proportional to the intensity of cerebral action, which has generated it... »

Kast hoorni Sal Sing, Jewish mission,
Saint-Yves d'Alveydre.

This extract, which I owe to the kindness of my friend, Dr. Maurice Adam, expresses scientifically and with great clearness, what I myself would have stated in a less precise manner. Objectivity, that is to say, the vision for the eye of liquid forms, is a fact, which I myself have several times been able to verify. These fluidic forms, called hallucinatory or real, are animistic creations which our spirit modulates or which we receive entirely modulated by a suggestion

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of the here-below or by a pneumo-fluidic communion with the hereafter.

Life in us is a cloud of force and of light, which it is a question of knowing how to keep condensed and grouped around the radiation of the central spiritual soul.

Bipolarised, the human soul has its upper and lower part; the right corresponds to the bottom, the left corresponds to the top, for the form is double. It is therefore by its free-will, well aware of the white and the black, of the subtile and the coarse, of the force of life and of light, the force of death and of darkness, the being and the non-being; in such a way that conscious of its position, it can polarise itself in one direction or the other; and takes as well the form, the appearance of it, and thus the good or bad face, indicated by a relativity of light, may be explained.

It is before all a question of the training of the will and the sensitive soul. One is astonished at the endurance of the material body; one must not therefore be surprised at the results which the resolute

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spirit may obtain by modulating the vital force of our body, the Somod, that is to say the *Od*, the cosmic force, enclosed in us.

To obtain the first two lights, the chemical affinity and the electro-caloric vitality must be diminished, the material body dematerialised, in such a way that the fluidic body has more room for expansion; the expiration must be done according to the Yogui manner, as seldom as possible, so as to condense in one's self the largest amount of cosmic fluid. (1)

It is then that with or without electricity, one may project on a plate in the dark an image, well visualised, modulated by the spirit. This latter must therefore mentally

(1) According to Colonel Olcott, from whom Dr. Baraduc obtained these details, the Yoguis isolate themselves, lying on a special herb, soma-conya, fall into deep meditation, give themselves up to prayer or to menthrans, divine names AUM, protective spirits, whose cadence then surrounds them with invisible and elementary forces, which obey them. They also draw the semi-conscious forces of nature, which permit them to produce astounding phenomena. The training consists in the Yogui respiration, that is to say, with long intervals between; at first every minute, afterwards still more seldom. Certain Yoguis are said to make an interval of a quarter of an hour between each breath.

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conceive the image, with force and clearness, to which it is going to give a fluidic body and under the gentle pressure of the will, this image leaves by the hand and is graphed on the plate.

To help its exteriorisation, a weak tension, like the breeze or electric wind may be employed. If the electricity is too intense, the plate gathers the scattered fragments of the image and portions of the electro-neuric signature. One must therefore during the operation, scarcely see in the dark the electric flashes which come from the fingers.

Electricity is not necessary for people, whose visualisation and will are powerful. These people project in utter darkness, the images they create and often their own forms or those of the persons of whom they think.

The plate receives and keeps the produced image.

As to the luminous vibration in itself, it is vital-animistic force, the image of which is clearly different from the adjacent

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electric, electroneuric forces, and which can be obtained independently of them.

Recapitulation ; The spirit frames an image, modulates it with human vital force, veils itself with a form, which expresses it, and is exteriorised in this form, which is graphed on the plate.

Therefore three things are necessary, namely :

1. A special state of soul, a particular intimate interior vibration ;

2. The spontaneous outlet, or aided by electricity, of this visualised form ;

3. Its reception on a plate in order that the phenomenon of these images of the spirit (Psychicones), these projections of the state of the soul, may take place.

Everybody knows that the visible corporeal image produced by photography, is formed beyond the inflected foci of the lense, *but it is reversed*. On the other hand, for the invisible fluido-psychic image no lense or apparatus is necessary, the image crosses it, without being reversed, such as it was conceived in form.

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The psychicone is therefore directly emitted, such as it has been conceived by the thought and transmitted by the hand, considered at all times as the most perfect organ after the brain. The hand is the agent of touch, of prehension, of contact, of signature, it is the extension of the brain.

This relationship between the brain, the hand and the plate to produce an image without a lense, astonishes physicists, who have always need of points of support to produce a mechanical movement. And nevertheless the biometric formulæ daily prove the movements from a distance without contact. The movement of the human soul begets them without undergoing any deviation at the rounded face of the biometer, which it penetrates; in the same way the light of the living soul, modulated in a projected image, passes from the fingers without being reversed; it is the soul itself which acts with its *glimmering*.

SIXTH LIGHT

Ob, emanation, exhalation; psychob.

Life considered up to the present in its organic manifestations has only been viewed as a phenomenon of material assimilation and disassimilation of chemical substances.

Now, we have seen by the Biometer that the soul had a double movement of appeal to the hereafter, of contraction over itself and of expansion of rejection in the invisible. Further, Iconography has shown the phenomena of odic condensation and of penetration to feed the soul, the Somod. We are now going to study the luminous phenomena of animistic emanation, under the name of Ob, a movement of expiration of the soul, which the plate records, simple obic expiration, projection of the icones visualised and modulated by thought.

When the hand is put in front of a

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plate, the sensitive side, the movement of the needle of the biometer is seen at the end of a certain time, and after the development of the plate the signature of the obic emanation.

The needle being repelled 5° , one notes phenomena of fluidic exterioration, similar to those I obtained on a plate of Major Darcet; but I remarked further, that though the needle was not set in motion, the plate nevertheless received an impression.

The soul, by its exhalation, projects fragments, scoriæ still living and luminous, the reciprocal attraction of which is powerful enough, indistinctly to repeat the form, the appearance of the physical sensitive soul, with which it constituted. The strength of vital association, of formative affinity of this soul, is so great, that these rejected particles tend to keep and reproduce the animistic form from which they emanate, as well as the state of soul itself.

The fluidic expiration of the material

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soul, an emission similar to urination compared to liquids, to air exhaled by the lungs, is still a little of the lived life of the being to whom it belonged. The perspiration of the soul *unconsciously* accomplished, must therefore be compared to the pulmonary expiration, and instinctively reproducing the form of the being who has just cast it out.

We have seen the emanation graphed relatively to physical man, we shall soon see it in regard to intellectual man.

SEVENTH LIGHT

Psychecstasis

« Physical man, moral man, intellectual man is really and truly contained in the least particle of this vital quintessence, which not only is attached to all the objects touched by an individual, but also to all those which have been in his sphere of action ” (Delaage).

When the will is expressed in prayer, the spirit, the subtile psyche occupies the whole of the area of the small luminous projection, whilst the glimmering of the animistic circumference is reduced to a simple flange. In prayer, the spiritual movement in us predominates, and the form of the soul is attenuated in proportion as the spirit rises, at the point of leaving its fluidic body.

Man then, by his spiritual light, projects the pearls of his prayer towards the infinite God. The divine spirit of man

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by his ecstatic projections, tends to rise in spiritual particles towards the centre of all spirituality: his light goes to the Light, and his spirit to the Spirit. The ecstatic orison joins the earth to the Heavens.

The present study attempts the demonstration of the fluidic existence of the soul, considered as eternal movement and light, by its photo-chemical action on silver salts. It is demonstrable, not only in its existence, in its substance, but still more in its relative value, revealed by the perfection of the form, the glimmering of the sign and the grandeur of the manifestation.

The human spirit to manifest itself assumes a form; this fluidic form is the soul, the luminous movement, the nature of which is more or less materialised, more or less spiritualised, according whether it descends towards matter, or whether it rises towards the universal Spirit. But it none the less presents, from the physical point of view, a series

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of luminous manifestations, in relation to the series of animistic vitalities or of a more or less elevated state of soul.

It is therefore possible to attempt a classification; which amounts to saying that our spirit one, is veiled in a cloak of animistic light, which presents seven different luminous manifestations, corresponding to seven states of soul, to seven personalities in a single conscience, to seven *egos* in a single *self*.





CHAPTER V

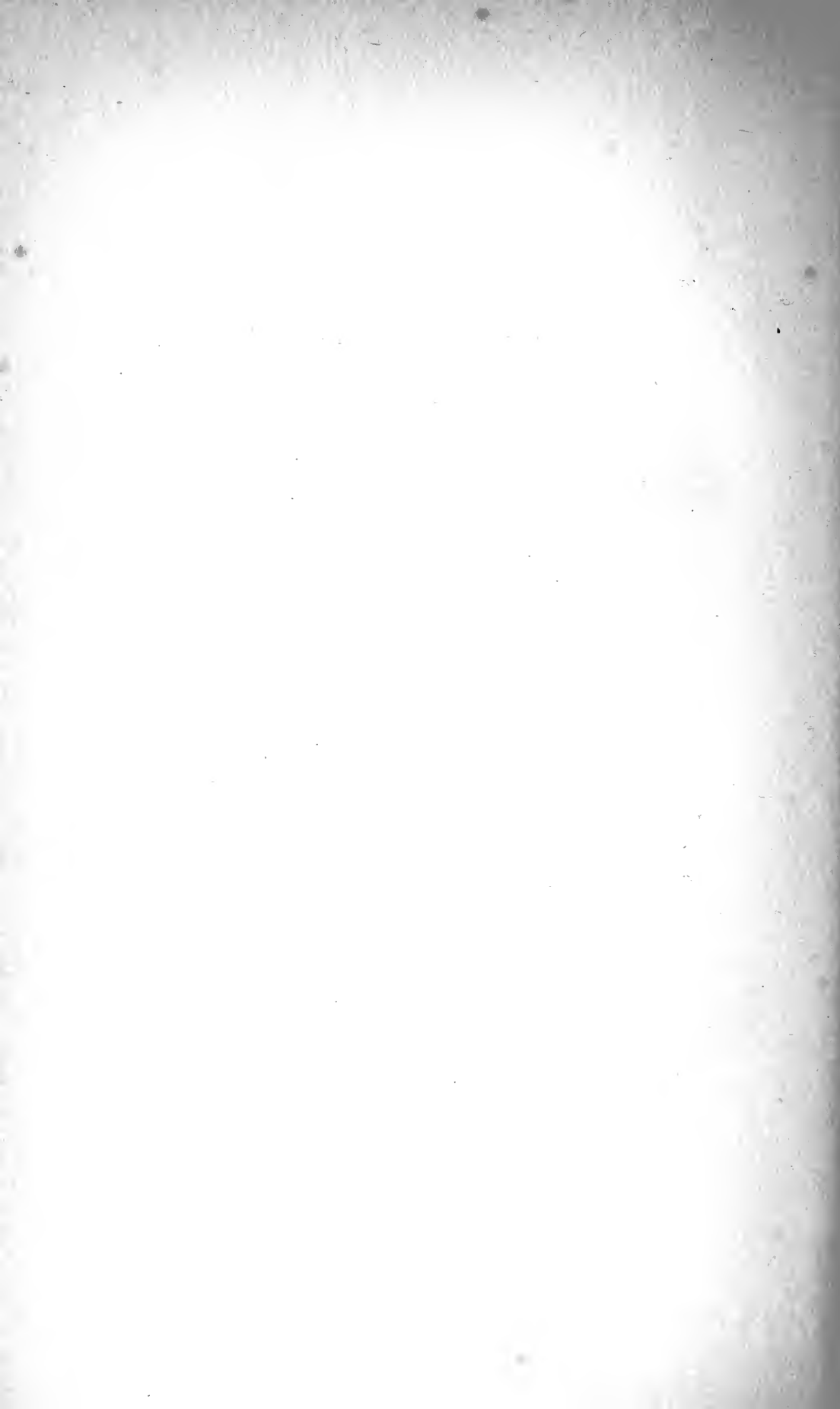
Science of Light and of Life

Present definition of light. — Calculations of the vibrations. — The scope of perception of the eye. — Its insufficiency as standard. — The range of receptivity of the sensitive plate. — How the different lights may be classified. — The metaphysical light now become objective. — The invisible revealed. — The luminosity of all movement. — The four planes of light. — Their demonstration by the plate. — The criterion of the movement of life. — The conception of the Spirit by its flash. — *First Light*. — *Visible*. — The property of solar light. — Röntgen rays. — For what means these are employed. — The illumination of the intimate light of the fluidic body. — The link between physical and vital experiments. — How vibratory movement is propagated. — The amplitude and vibrations of sound, heat, light, invisible light. — Refraction and reflection. — *Second Light*. — *Invisible*. — Visible demonstration of human electricity. — The experiments of Iodko. — *Third Light*. — *Iconographable occult invisible lights*. The unknown element which fills space. — Modern science and this element. — The deduction from the totality of known facts. — The primordial substances Force. — The two manifestations of movement. — The rôle of the third factor.

— The constitution of creative light. — How the data of attraction and expansion of movement are furnished. — The coagulating and dissolving poles. — The demonstration of the two opposed forces. — Substance-Force. — Vital force before esoterism. — The Web of the Universe. — The interpretation of the hidden light. — The creator of all things. — The theory of the Cabalists. — The manifestation of the universal fluid. — Its various names. — How this current of fluid may be influenced. — The secret of the human omnipotence. — The double polarity of this force. — The expressions employed by the alchemists. — The genesis of matter and forms. — The astral light of Eliphas-Lévi. — The universal magnetizing agent. — The true meaning of the term “illuminatti”. — The polarisation of light to produce a living being. — Light, the instrument of the spirit. — The perpetual movement of the forces. — The two snakes at the cradle of Hercules. — How to become master of these forces. — What movement and life is. — The exterior form of the spirit. — The invisible chain of souls. — The fluidic spectres and their mysteries. — The acquaintance of the ancients with them. — The abortions of vital light. — The elementary demons. — The first problem of the created spirit. — What becomes of the non-emancipated spirits. — The struggle of terrestrial and celestial life elements. — The final goal of man. — The single necessity of a determined will. — *Fourth Light*. — *Vital cosmic force, invisible, instinctive vital force, od.* — The fourth planes of visible and invisible phenomena. — The exterior form of the spirit. — How universal vital force presents itself on a plate. — The dust of lived life. — The immortality and evolution of the spirit. — Cosmic vital force intelligentified and morphogenised. — Law of animistic form. — Law of adaptation of the human soul to the universal soul. — Law of Polarisation. — *Schemas*

of invisible life. — Enchiridon of Pope Leo III. — The emblem of movement of the universal soul. — The direction of the breath of life. — Formula of vital movement. — Assimilation and disassimilation. — The direction of force in us for evolutive and involutive movement. — Formulæ of these two movements. — The deductions therefrom. — The medication for the soul. — *Fifth Light*. — *Life word, vita verbum, psychod.* — The living luminous veil. — The revelation of the hidden light. — The glimmering of the cosmic lights. — The two poles of moral life. — The emanation of thought. — When the word is replaced by love. — What the seventh sense is. — The revelation of this new sense. — The religious redemption of the soul. — Manifestation of one Being. — The property of the soul-germ. — To whom the word of life manifests itself. — The shadow of God. — *Sixth Light*. — *Universal Spirit*. — The signature of prayer. — True creation. — The encompassing providence. — The human pessimism. — The power of prayer. — *Seventh Light*. — *Divine radiation. Psychic, projection Divine attraction. Providential transformism.* — Interpretation of the iconographs. — The two poles of the Infinite. — Indivisibility of spirit and matter. — The chain of universal life. — The effect of desire. — Aspiration of souls. — The expression of the sign Vau. — A criterion for positive science. — The three planes for the human spirit. — The passage of thought. — Of what Iconography has given the signature. — The sudden appearance of the Idea. — The rehabilitation of ancient wisdom. — The capital consequences of this work on the human soul. — Second and third planes of the hierarchy. — The mystery of the One Being.





CHAPTER V

Science of Light and of Life

The life was in the word, and
the life was the light of men.

The light was in the world,
and the world was made by it ;
but the world knew it not.

St. John.

Light and movement before Science.

What is light.

Such as it is understood in the present definition of physics, light is the perception by the eye of a special vibratory movement.

The vibration has been calculated in its amplitude varying from a 60 to an 80 thousandth of a millimetre, of a contractive and

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expansive movement, occurring 500 to 800 trillions times a second.

Below and above these formidable figures, the eye no longer perceives light, but brightness none the less exists.

However magnificent this receptive organ in man may be, it cannot be considered, nevertheless, as the standard of mensuration of light.

Can a definite standard be found? We believe so as physical experiments prove that the sensitive plate records, for it produces luminous vibratory phenomena which escape the eye. The plates also receive the light of movement in an explosion of powder, light which we might call light of sound, that only vibrates, at the maximum, 75.000 times a second, in an amplitude of 5 metres to 5 millimetres.

The plate records, before all, the vibrations, called photo-chemical, of 800 to 1600 trillions times a second.

Until a luminous standard other than the eye is found, it is perhaps well, in the present day researches, to consider the plate

as offering a wider scale in the domain of the luminous.

Now what does the plate do?

It records not only solar light, but also the lights, to which we must refer, and which we shall classify under *visible light*, *invisible light*, *iconographable lights*.

Besides the visible physical light, if it may be thus expressed, there is a light, considered up to the present as metaphysical, but which ceases to be so, since from subjective it may become objective and iconographable.

The plate now records what the spirit alone conceived and affirmed.

Hence it must be concluded that it is no longer permissible to believe only what one sees, since things exist, which are not seen and yet exist : lastly, on the other hand, one cannot deny that what is, although invisible, is not luminous, since the plate, a sensitive standard, reveals it.

The existence of the visible and of the invisible is therefore linked with luminous phenomena, visible or invisible for the eye.

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In short, light is..., shadow is not.

Shadow does not exist in itself; shadow is only a comparison between the less bright and the more bright.

How can one henceforward object, since it is no longer a question of external ocular light, but of a intimate vibratory movement, invisible, occult, which is, however, light, and acts as such: *vital light, intelligent light, moral light.*

The plate has proved degrees of luminosity unknown to the eye, and has shown us experimentally that light exists on the four planes of the creation.

Since visual light is vibratory movement perceived by the retina and since all movement is light, one understands why by the flash of a vibration, one may judge the movement of this vibration. Now, as life is before all a rupture of immobility, its movement will have its light, and its light will be the criterion of its movement.

Just as one can conceive the presiding invisible intelligence of a movement, so one will conceive the veiled spirit of light in its

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flash and in its form. The intensity of the invisible light as well as the purity of its design will permit the deducement of the sum of intelligence, which this light veils or of morality, of which it consists.

Does not one say of a very intelligent person, he is very enlightened, without considering whether the sun enlightens him or not? There is therefore an invisible light. Moreover, in nature everything is light in different degrees of vibrations, some of which are compatible and others incompatible to our visual faculty. But how recognise them, if a classification is not attempted by taking the eye and the plate as standards ; one for the invisible luminous movements, and the other for the invisible luminous movements ?

FIRST LIGHT

Visible

The predominant type of visible light is the solar light, then finally come the different artificial lights. The light of the sun brightens, warms, burns the bodies, is decomposed by the prism and possesses a thermo-chemical action compatible with the evolution of the material world, aiding its compositions and its decompositions. It has also an invisible brightness.

Electricity is another visual light, which acts electro-chemically on material bodies: it is electric fulguration.

Since THE HUMAN SOUL was put in the hand of the printers, the experiments of Roentgen on invisible light have been published. The Röntgen rays, called cathodic rays, penetrate the bodies, whose density is weak. A sheet of tin, for example, is not penetrated, while a large volume is completely crossed. The advantages surgery has drawn

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from this discovery of the invisible X rays are wellknown, and also how by this means the exact place occupied in the human body by any foreign body, projectile, etc., may be determined.

The interesting fact of procuring photographs of the hand showing its skeleton and its form, struck the scientific world with astonishment, it is the faculty which this invisible light had of lighting up the cavity of the body by illumining or by exciting, so to speak, *the intimate and interior light of the fluidic body*, which Dr. Baraduc had iconographed two years before. The vital soul appears so luminous that, alone, the most opaque bodies which possess less luminous life, such as the bones, decide upon the spectral shadow of the totality of the organs : neither veins nor nerves appear, all is immersed in the intensity of the photo-chemical light of the animistic body. This statement, made before Science was acquainted with the luminous body, is very remarkable ; we signalize it, in passing, as a link between the purely physical known

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experiments and those of a more elevated order, which this book has undertaken to make public.

*Note extracted from the Book of Barlet
on vibratory movement.*

« Vibratory movement passes outwards in waves, being spread at rate of 64 to 73,000 a second, and with an amplitude of 5 mètres to 5 millimètres.

5 m. to 5 mm.	} Sound
200 to 500 trillion amplitude 60 thousandth of a milli- mètre maximum.	} Obscure heat
500 to 800 trillion amplitude 60 to 80 thousandth of a millimètre.	} Light
800 to 1600 trillions	} Photo-chemical effect of photography

« The vibrations grow fainter as they pass further away from the centre ; the rays thus constituted are straight without bends, or ellipses.

« If they meet a body denser than their

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centre of origin, they are reflected or refracted on coming in contact with it. »

If we have quoted this extract of the description of movement, it is that all movement having its special light, a luminous classification will one day be made of the modes of the vibrations of movement belonging to the first plane of the physical world.

SECOND LIGHT

*Invisible, sometimes visible, electric
fluid visible in the dark.*

We here give, as means of distinction, the signature of the vital and electric fluids, not only in its modes furnished by a static machine or the coil of Ruhmkorff, but also in its fusion with the vital human fluid, under the signature of fine obic strokes or under that of the electro-vital odic particles ; and lastly, when a third psychic factor intervenes and produces a kind of luminous star where attraction and expansion are held in equilibrium by the interior psychic force.

*Electro-human light of Iodko,
visible in the dark.*

I undertake, said Dr. Baraduc, to give this experiment here, because my friend Iodko completely succeeded when with me for the first time. It establishes, in my

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opinion, a link between artificial electricity and vital force ; it is further, the visible demonstration of *human electricity*: electro-human light.

In a dark room about a dozen people were present during the fine experiments of the Russian savant. The preparations are those which are made for the light of Röntgen.

Iodko places in my left hand his condenser and in my right a large tube of Crookes, having the shape of a pear, and in which the air is well exhausted. The positive pole is formed by a rod having a platinum reflector on it. I feel nothing in my right hand which is holding the tube.

As soon as a person approaches, the pear is lighted up, although there is no communication with the pole which remained free, nor with the other since my left hand withholds it. Whenever the foreign finger touches the pear, flames of light escape from the hand, penetrate the glass, and die away on contact with mine.

The flames are milky with a yellow

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golden centre. They do not present the green shades of the ordinary cathodic rays; they are pearly and appear more brilliant as the person seems stronger, more full of life.

On the withdrawal of the person's hand the tube is extinguished and only again becomes opalescent at the approach of a third person, when it is lighted up on contact with his finger.

Conclusion: In a dark and over-electrified milieu, the two wires of a coil being lost, it is sufficient for a person charged with a different electric potential to place his hand near a tube held by a third person, for the electro-human fluorescence to take place.

This experiment of Iodko was done for the first time, in Paris, March 2nd. 1896.

THIRD LIGHT

*Iconographable occult invisible lights
Of the substance Force*

The very learned physicist Hirn, in his book, entitled „ The Constitution of the Celestial Space ” expresses himself thus :

« Must we, as is the general tendency of minds to-day, consider this some thing, this indispensable agent of relationship (inter-sideral), as ponderable matter in a state of diffuse gas, so rare that one could attribute every relationship, whatever they may be, from stars to stars, to this material surrounding; or must we consider what necessarily fills space as one or several elements absolutely different in nature from matter, properly so called ?

« The most scrupulous analysis of the different facts, disclosed by science to-day, shows that it is not diffuse matter which

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fills space and which establishes the relations between the celestial bodies. Whether we understand or whether we do not understand, does not alter the case; the solemn affirmation of modern science remains standing.

« The final conclusion to which the compared study of the totality of the best acquired facts brings us, is in short this : » *The elements of the physical world commenced to exist at a given moment and it is from that moment that the graduated formation of the worlds dates.*

The actual non-materiality of intersideral space, the recognition of Force, substance primordial to the formed and materialised worlds, that is the reply of human science, of transcendant physics, by the mouth of Hirn; 19 centuries after the Gospel of St. John, recognising the human Word of life, more than 70 centuries after the „fiat lux” of Moses, much longer still after the knowledge of the akasa by India. Beyond the notions furnished by calculation and thermo-dynamy, from the point of view of

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pure physics, movement, which proceeds the creation of all which exists, must be taken in these two primordial manifestations, *expansion and attraction*, those which for the soul we have noted on the first pages of this book. The plate records these movements and gives a graphy for each of them.

A true meduim between these two forces is therefore necessary, and this medium is an intermediary third factor; it is the ponderating spirit between the two, and causing through vibration a reasoned progression of contractions and expansions.

The point of departure of the creative seriatim would be in the respective proportion of the three factors, *attraction, expansion, spirit*.

Their union constitutes this triune primordial substance, creative light, web of the world, where the spirit occupies a ponderative position between attraction and expansion.

The data are furnished not only by attractive or repulsive action exercised

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over a needle by the soul of a person, but also by an experimental physical fact, by the method of reduction and of volatilisation of the silver salts. The reduction is produced by cohesive attraction, it is the coagulating pole, whilst the volatilisation of these same silver salts is produced by the subtilising expansive force, the dissolving pole. The form, the icone, the image, therefore reaches us the same whether it be produced by the coagulative attractive force or whether by the dissolvent force of the substance. The fact is observed on the plate itself. If this fact be simple or complex, that is to say, if the plate be all or in part positive or negative, in the first case it will express the invisible things of the hereafter, while in the second it reveals the things of the herebelow.

Thus follows from the precise fact of chemical reduction or volatilisation of the silver salts, the demonstration of the two opposed forces, the one expansive, the other attractive, forces determined by a different direction.

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Substance-Force, vital force before esoterism.

Veil of life, *the web* (Blavatsky Theosophy).

The Father-Mother spreads out a cobweb, the upper end of which is attached to the spirit, and the lower end to the dark extremity, matter. And this web is the Universe which is unrolled between two substances contained in one.

Let us see how esoterism, occultism, science of the hidden light have interpreted this light, and if the facts correspond to their data.

The science of occult light is well established in a masterly page of a distinguished occultist, Stanislas de Guaita. Here it is word for word :

« Light according to the Cabalists, is that unique substance, mediator of eternal movement, which has begot all things and to which all returns, in due time, as well as the receptacle of life and of fluidic death, where, amongst the remains of yesterday,

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arises the embryo of to-morrow corresponding to the *Word* (divine light), *to thought* (intellectual light). It is at the same time in the phenomenal world the sperm of matter and the matrix of forms, it is the hermaphrodite agent of the eternal to become. *It constitutes that imponderable universal fluid, the four manifestations of which are called heat, brightness, electricity, magnetism.*

« It is the Akasa of the Hindus, the Aor of the Hebrews, the fluid of which Zoroaster speaks, the Telesm of Mercury, the Azoth of the alchemists, the astral light of Pascalis Martinez and of Eliphaz Lévi, the spectral light of Passavant, the psychic force of the illustrious chemist Crookes, the vital force of Dr. Baraduc.

« Here is the central point of the great magic synthesis. Invisible or made perceptible to the eye by heat, light forms this double fluidic current, of which the mode of circulation mathematically determinable, may be influenced by him who has calculated it.

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« Such is the supreme agent of the works of magnetism and of theurgy, this multi-form being personified by the serpents of the Bible. To know the law of the fluidic tides and of the universal currents, is as Eliphas Lévi has said, to possess the secret of human omnipotence, it is to have discovered the practical formula of the incommunicable arcanum.

« This light is androgynous, the adepts say, its double movement is effected unceasingly, determined by its double polarity. AOD is the positive current or current of projection ; AOB is the negative current or current of absorption.

« At a given point in its evolution strictly invariable, the astral light is condensed, and from fluidic becomes corporeal ; it is coagulated compound matter.

« Other are the expressions of the alchemists, they call the Aod their sulphur or dry, hot, ignited, fervour. — Aob, their universal, dissolvent mercury, or radical humidity ; their coagulated compound is their salt in red earth.

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« It is known that whatever may be the variation of terminology, the doctrine remains identical and all being born of light, one may say that the science of this primordial agent unveils the absolute genesis *and of matter forms.* »

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Astral light of Eliphas Lévi.

« All these marvels are wrought by the means of a single agent, which the Hebrews called *Od*, which we call astral light like the School of Martinez Pascalis, which M. de Mirville calls the devil, which the ancient alchemists named Azoth. It is the vital element which is manifested by the phenomena of heat, of light, of electricity, and of magnetism; which magnetizes all terrestrial globes and all living beings. In this same agent, is manifested the proofs of the Cabalistic doctrine of equilibrium and of movement by the double polarity, one

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of which draws, while the other repels, one of which produces heat, the other cold, one of which finally gives a blue and greenish light, the other a yellow and redish light.

« This agent by its different modes of magnetizing, draws us one towards the other or removes us one from the other, submits one to the will of the other by making him enter into his circle of attraction ; re-establishes or disturbs the equilibrium in the animal economy by its transmutations and its alternate waves ; receives and transmits the impression of the imaginary force, which is in man the image and the likeness of the creative word : it also produces the presentiments and determines the dreams. The science of miracles is therefore the consequence of this marvellous force and the art of performing miracles is quite simply the art of magnetising and illumining beings according to the invariable laws of magnetism or of astral light. We prefer the word light to that of magnetism, because it is more traditional in occultism

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and because it expresses the nature of the secret more completely and perfectly. It is truly the fluid and potable gold of the masters in alchemy; the word *aurum* (*gold*) comes from the Hebrew *Aour* which means light. What do you desire, was demanded of the new members of every initiation? — To see the light, they had to reply.

« The name of *illuminati* which is generally given to the adepts was then in the greater number of cases ill chosen, when it was given a mysterious sense, as if it meant men, whose intelligence was enlightened by miraculous daylight. *Illuminati* simply means knowers and possessors of the light, whether by the science of the great magic agent or by the rational ontological notion of the absolute.

« This universal agent is the vital force subordinated to intelligence. Abandoned to itself, it rapidly devours, like Moloch, all it gives birth to and turns into a vast waste the superabundance of life. It is then the infernal serpent of the ancient

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myths, the Typhon of the Egyptians, and the Moloch of Phoenicia ; but if wisdom, the mother of the Eloim puts her foot on its head, she exhausts all the flames which it vomits and sheds on the earth, abundantly, a quickening light.

« Light is the efficient agent of the forms of life, because it is both movement and heat. When it succeeds in becoming fixed and polarised around a centre, it produces a living being, then it attracts all the necessary plastic substance to perfect and preserve it. This plastic substance, formed of earth and water, has with reason been called clay in the Bible .

« But light is not spirit, as the Indian hierophants and all the schools of Goetia believe ; light is only the instrument of the spirit. It is not the body of the *photoplastes*, of which the theurgists of the Alexandrian School spoke ; it is the first physical manifestation of the divine breath.

« God created it for eternity, and man, in the image of God, modifies and seems to multiply it.

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« Astral light, named *Od* by the Hebrews when it is active, *Ob* when it is passive, and *Aour* when it is in equilibrium ;

« The two serpents of Mercury, one blue and the other red, which are entwined round a sceptre of silver with a gold knob ;

« These forces are the perpetual movement of the clock of centuries ; when one of the serpents contract, the other relaxes.

« The forces break those who do not know how to direct them. They are the two snakes of the cradle of Hercules.

« The child takes one in each hand, the red in the right hand, and the blue in the left.

« Then they die and their strength passes into the arms of Hercules.

« To make one's self master of these two serpents, they must be united around the caduceus of Mercury or separated with the strength of Hercules.

« In the soul of the world there is a current of love and a current of anger (ouroboros, girdle of Isis).

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« Movement and life consist in the extreme tension of the forces.

« Matter is the exterior form of the spirit.

« Intelligence re-acts on it, and it re-acts on intelligence. Harmony results from the analogy of these two forces.

« By taken possession of mind which produces different forms, one becomes master of the forms and makes them subservient to one's actions. Astral light is saturated with souls, which it frees in the incessant generation of beings. Souls have imperfect wills, which may be dominated and employed by more powerful wills; they then form large invisible chains and may cause and determine great elementary perturbations. »

The fluidic spectres and their mysteries.

« The ancients gave them different names, they were larvæ, lemures, empuses.

They loved the vapour of spilt blood and fled from the edge of the sword.

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Theurgy evoked them and the Cabala knew them under the name of elementary spirits. They were not spirits, however, for they were mortal.

They were fluidic coagulations which could be destroyed by being divided.

Persons possessed by spectres were generally exalted by a too rigorous celibacy or by debauchery.

The fluidic phantoms are abortions of vital light; they are plastic mediators *without body and without spirit*, born of the excesses of the spirit and of the profligacy of the body.

These wandering mediators may be drawn by certain ill people who are fatally sympathetic to them and who lend them at their expense, a more or less durable artificial existence. They then serve as supplementary instruments to the instinctive will of these ill people, never once to cure them, but always to lead them astray and delude them.”

The elementary demons.

« The created spirits called to emancipation, through trial and tribulation are placed from their birth between these four forces, two positive and two negative, and are enabled to affirm or to deny the good, to choose life or death.

To find the finite point, that is to say the moral centre of the cross, is the first problem which is given them to be solved ; the first conquest must be that of their own liberty. As long as they are not free, they cannot become otherwise than incarnate in animal forms. These non-emancipated spirits, slaves of the four elements, are those which the Cabalists call elementary demons, and they people the elements. Sylphs, undines, gnomes and salamanders really exist, some wandering and seeking to become incarnate ; others incarnate wander over the earth, they are the vicious and imperfect men. »

These citations show the knowledge that

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occult science had of those forces unknown to or disregarded by official science. Terrestrial magnetism, this Nahas Dragon of the threshold of mystery, is the desire of the being called earth, whose material body only we wish to know, but whose soul is revealed to us by the magnetic meridian and by the meridian of force and strength causing the peoples and the races to evolve every 500 years.

The terrestrial life element is in struggle with the celestial life element, as attraction is with repulsion.

The opposition of material life, the element of this world, with the spiritual life, the element of the other, has always existed. Scepticism has not failed to recognise it, and man, by his double nature, acquainted with both, is obliged to return towards his terrestrial Mother or to ascend towards his celestial Father.

One must have a firm and determined will; all the rest is only illusion. Peace be to the men of good-will, who place their foot on the head of their own fluidic

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serpent, knowing how to vanquish low instincts, the vain forms of *desire* and allurements, in order that the will of the spirit may soar upwards and preserve all the strength for its flight.

FOURTH LIGHT

*Vital cosmic force, invisible, instinctive
vital force, Od.*

Double movement of universal transformism	}	The spirit of death	{	Life aspires.
		Dissolvent agent	}	Death expires.
	}	The spirit of life	{	Death aspires.
		Coagulating agent	}	Life expires.
		The human soul	{	Life aspires.
			}	Life expires.

Dr. H. B.

By means of experiments, the invisible and visible luminous phenomena may be received on a sensitive plate, in the four planes: *material, animistic or vital, intellectual and moral*, and the volatilising or reductive effects noted, which the silver salts undergo by reason of expansion or of attraction.

This goes to prove that all lies in the value, in the virtue of the spirit veiled by

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the form, itself represented by expansive or attractive, dissolvent or reductive phenomena on the sensitive plate.

Intermediate to these two semi-conscious and instinctive forces, the voluntary and conscious spirit composes the form which represents it. Its light is its life and its form depends on the force of its will, as well as on the loftiness of its morality.

The universal vital force presents itself in the form of black and white openwork texture, according as the reduction of the silver salts has or has not taken place.

Life has its shadow, death, which is a deformed existence, a dynamic dust in entreaty for revitalisation. The iconography of the dead and formless fluid, made at the same time as that of the universal vital fluid, shows the signature of the scoriæ of the fluidic world; it recalls somewhat to mind the human Ob and contains several soul germs. It is the dust of lived life, it is the inferos, the abyss, the dread.

After all, Life and Death are relative terms, the incomplete expressions of a

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state: *existence, permanence in transformation, evolution.* In metaphorical style, material life would be animistic death to a much more marked degree. Alone, the spirit remains and evolves in the midst of the transformations of its soul and of its body, transformations slowly and intimately undergone, for what we call Life, or abruptly and totally effected, for what we call Death. The error arises through what we ascribe to our senses and not to our essence; and the eye mistakes us for the two-faced phenomenon, the Life-Death, also for the light-darkness. We believe in death as well as in the shades, where there only is life, light and progressive transformation.

Cosmic vital force progressively intelligentified and morphogenised (taking a form) in conformity to the state of soul of the aspirant.

Here are three laws resulting from personal observations, and from those made by others, which have been constantly repeated.

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Law of animistic form. — 1. Form is the animo-fluidic expression of the spirit which it veils. *Such as the sign, the form, the object is, so is the subject, of which it is the signature, the spirit which it covers.*

Law of adaptation of the human soul to the universal soul. — 2. The state of the human soul induces, evokes, aspires a *similar* universal state of soul. The universal web is by the purity of its form in harmonious relation with that of the human soul, which inhales it, appeals to it; it cannot be otherwise if the adaptation is to take place. The inhalation and exhalation of the human soul are in relation with its state of purity and constitute what is called the fluidic and moral atmosphere of a person.

Law of Polarisation. — 3. The vital force is polarised in an ellipsiodal line of force, alternately making a white speck and a black speck on the negative (Plates no 33 & 34).

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Schemas of invisible life

This schema, drawn from the Enchiridon of pope Leo III to Charlemagne, is really the emblem of the movement of the universal soul, of the spirit of life, surrounding our soul germ represented by a central circle, in the middle of the cross uniting the four breezes of the universal spirit.

The angels have only two heads, one above and one below, and two feet. They form, however, four angels, walking and flying, the foot on the wing.

1. From bottom to top S. N. 3. From Orient to Occident : Or. Occ.

2. From top to bottom N. S. 4. From Occident to Orient : Occ. Or.

In short, the breath of life for the evolutive head, comes from the South to the North, from the East to the West; for the involutive head, from the North to the South, or from the West to the East.

Movement takes place from top to bottom as well as from bottom to top. It is the

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wheel, the vital ripple, the entry of the spirit into matter, also its exterioration.



So true it is, that what is above, is like what is below, for the manifestation of prodigies of a single thing, which, by adaptation, will give birth to all by the will of one alone.

I have referred to this schema, because it is the proof that vital movement was known to the 8th. century. Biometry has made me re-discover it by its formulæ. This double movement of right to left and from bottom to top, constitutes perpetual

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motion, the rippling of essential life ready to concrete the matter of the body or to liberate the intelligence germ projected in the moving veil of the material body, which imprisoned it.

It is the double movement of life which permits the entry of new assimilated substances and the outlet of used cells; in other terms, assimilation and disassimilation.

We know that force is transversally carried from the right of man to the left of man; from the under-umbilical to the over-umbilical man, in the liberating evolutive movement of the universal spirit in us. It is carried from left to right of the over-umbilical part to the under-umbilical part in the involution, the spirit being incorporated.

The formula att. 5/rep. 10 will indicate a movement of universal soul in us, evolutive that is to say, from right to left and from bottom to top, from the under-umbilical to the over-umbilical, and a movement of our soul, of the corporeality towards spirituality, the angel ascends in us towards the

spirit; whilst the formula rep. 10/att. 5 will indicate an inverse movement from left to right, from top to bottom, it is the angel which descends in us towards the animal.

The practical side of these biometrical formulæ, is to be able to specify the state of soul, the vital temperature with its therapeutic deducements, applicable to the life-element, the soul and the body being subject to movement and to variations. In equilibrium can replace equilibrium, disease health.

There is therefore a medication of the electro-fluido-psychic soul as well as a material aero-hydro-chemical medication for the body.

FIFTH LIGHT

Life Word, vita verbum, psychod.

The life was in the word
and the life was the light
of men.

St. John.

In the beginning, before the manifestation of all things, the Word was, and in this Word was this tissue veil of love, of intelligence and of light which covered its glory.

The luminous veil was living, because the life was in the Word and the life was the light of men.

This light has remained invisible to their bodily eye, incapable of perceiving it, which made it all the more unheeded, although it was proclaimed by the initiated and belonged to the pure and to the strong.

But all coming at its appointed time, it could not for ever remain beyond experimental phenomenonism; now that the evo-

lution of the human spirit permits it, its hour has come. The web of life is now being lifted; it can no longer be rejected as a dream, it is a fact.

The life of the Word, this universal love net of light, whence all comes and where all returns, is manifested and becomes accessible, thanks to an organ so sensitive as the photographic plate.

In attempting a classification of cosmic lights, that is to say extra-human by calling it *Lux* and *Vita*, I believe that I am asserting a truth and proving a fact.

The glimmering is so subtle, that it escapes our fifth sense. Very different from the solar light, the so vivid expansion of which blinds all when shining, burns all when heating, and presides over the organo-chemical vitality, this gentle brightness is a freshness which comforts, vivifies and illumines, it is made of love and of intelligence; it is a similar state of soul developed in us, which makes itself manifested outwardly on the plate, communicated sensitively.

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Moral life has two poles, *the individual*, *the collective*, the plastic immutability, the functional instinct, the individual egoism, the hate of non-self; it is the preservative life of the incorporated individual.

The fluido-pneumic life is the other pole; it is the gaseous expansion, the flashing swiftness of electricity, the soul-form, *the Universal soul of the Universal*, the charity and the final issue.

Life, said Lacuria, is unity, infinity; every form, that expresses and encloses unity or infinity must be a living form. It is necessary to add:

All life manifested by the involutive form of the spirit, whether invisible or iconographable, or visible limited in a material body, is always the emanation, the more or less obscured radiation of the universal creative imagination, of this ultimate and supreme *Thought* which projects and aspires in turns, legions of evolving beings on different grades, having the body, the soul-form, the spirit hierarchically dispensed and severally and jointly constitut-

ed, whatever be their state of self-consciousness and that of the surroundings, witness of their evolutive existence. The seven stages are for them to travel progressively, by efforts. At the sixth sense, the Word is replaced in us by love, we are one with it, as it is one with the Father. At the seventh sense, the Holy Spirit disclosed the Father of goodness to us by the sense of the Divine then acquired.

Life commences to allow itself be *experimentally* penetrated; we are able to see the form of this veil of light, of intelligence and of love, of which antiquity spoke: the veil of Isis, the kind Goddess; the web of Persephone; the net of life where each joint is a fluidic being; cloak of Tanith; covering of light of the saints, the cloak of glory of the elect (Isaiah).

Life in its element higher than the visible phenomenon, commences to reveal its trace, disclose its universal tissue, its perpetual movement, its lines of force, its nodes of specialised life in personal existences, in *soul-germs*, which are one day corporeal-

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ly individualised, at carnal birth with the soul. One will have the whole scale of the individualised soul, detached from the great universal soul, and passing by the seven animistic stages, for its return to the centre, which is called religious redemption.

Iconography has given us graphics of the attractive instinctive soul of life, of the intelligence of the Word, that of the universal spirit, manifestation of the *One Being*, as it has given us the seven lights of the soul, from general life to individual spiritualisation.

This germ-soul, particle detached from the universal soul, is a harmonic centre, the intimate vibration of which is personal and is in an equilibrium of attraction and expansion; leaving, it remains without influence on the exterior agents capable of changing its condition. Like the material seed, this fluidic seed contains the individual and the race by its property, before entering in the phenomenon of terrestrial life, in the material plane. This soul-germ evolved to the spiritual soul of man pre-

sents a four rayed pearl, causing him to communicate with the four breezes of the spirit of life, the four cardinal points, the four elements, the four planes : material, pneumatic, intellectual, moral.

On the *human* plane, between the corporeal and the divine, is the Word of life. This Word of life is universal love ; it discloses its light to him, who magnetises it with the loadstone, since it is at the same time, love, intelligence and life.

Four plates have been obtained, when the soul experienced not a egotistical or sensual feeling, but a reciprocal sweet tenderness, a common fusion of souls in harmony through their vibrations ; then the chain of life appears and gives its signature.

The will may project its psychic sparkling ; but the gentle emanation of the heart is necessary to attract this universal substance, which is soul, life, light and intelligence at the same time.

God, said Rabbi-Schimeon, when he wished to create, cast a veil over his glory, and the folds of this veil, he projected his shadow.

SIXTH LIGHT

Universal Spirit

The emanation of the universal spirit so subtile and so expansive by its nature, is still favoured and accelerated by the tension of the will.

Lo-Looz. Celestial influences and universal magnetism.

ICONOGRAPHY XLVI

Red obscurity. State of soul magnetising; desire-demand, prayer to the psychic universal spirit of the world.

The prayer has elliptically inflected a very beautiful net of fine psychic lamellas; subtile cosmic pneuma, universal web of light, of a remarkable purity.

Traits of light on the left of the negative are also seen in the form of down.

I have now had the ample satisfaction of seeing that the phenomenon has shown

itself identical with itself, the light, the life, the spirit, everywhere, everywhere souls : the universe bathing in this light of life which exists at every point, the spirit providentially surrounding us on all sides.

The plate records the soul and signs the revelation of the Spirit, to whomever has learnt to consult it face to face in the night of the laboratory, with the pure ardour of his spirit.

Light, life, cosmic happiness, here is creation... Why is free man made unhappy by wishing to flee from the phenomenon ?

Life considered as universal transformation, everywhere more and more light; everywhere the providential spirit awaiting the interrogation, the invocation of the human spirit. And still in this cosmos of life, of intelligence and of love, man only sees darkness, perdition, death, material decay and nothingness, the bottomless pit of destruction.

Now, that it is proved that prayer is not a vain word ; that celestial desire is a powerful dynamic for the spirit; that the

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key of mystery is in the hands of him who wishes and deserves to possess it, it is to be hoped that *human reason* will there find the affirmative solution of what it would consider as pure fiction and which, freed from the darkness of doubt, from the pangs of despair, it will pass from the herebelow to that light which the Church invokes for the dead : *Lux perpetua luceat eis ! May eternal light shine on them !*

SEVENTH LIGHT

Divine radiation. Psychic projection.

*Divine attraction. Providential
transformism*

If it was given me to realise signs and forms such as the following iconographies, I have only had to interpret them with more or less investigation and personal thought. But, other thinkers, without being aided by all these experimental instruments, have been so deeply inspired — up to the third plane, *intelligent Spirit* — that I cannot do better than add their scientific intuition to the objective and experimental realisation of the phenomenon obtained by me and seen by them.

Let us listen to what Barlet says : « It is the periodic continual descent from the subtile into the dense, from the Eon into the Ether, from the quintessence into the substance, from the divine fire attracted by

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the desire of astringency, from the Spirit called by matter, from the Being evoked by the void.

« The formidable hierarchy of the creatures extends between these two poles of the Infinite, the cosmic life across their evolutions, like the accomplishment of this ineffable mystery which is the manifestation of the inexpressible absolute.

« Religion tells us : it is by life that God appeals to the plenitude of the Being, the creatures which He has drawn from the void.

« This current leaves no room for abstraction; this latter is only, like the dualistic antithesis, in the human spirit, condemned to the division of space and of time. Nowhere in the universe is the spirit separated from matter, the being from the non-being. It is their very union that is the nearest cause of the Universe, its reason of being ; there are only beings in the creation ; all power is attached to a reality and vice-versa. Only the proportions of being and of void vary in the creatures, form them into

an indefinite series, which is the web of universal life, the nomads which travel through it, forming the chain ; every being is a synthesis of inferior nomads, dominated by a superior which assures their union: it constitutes a concentration of the multiplicity into a unity ; its end is to identify each of the inferior nomads with the superior and thus to raise step by step up to supreme unity the nomad-creature drawn from the void.

It is by the effect of desire, that the inferior nomads are synthetised, syndicated ; when they have succeeded, the spirit of unity (the Holy Spirit) who has reassembled them down below, calls from on high the nomad immediately superior to them, which unifies them into a new being. » (1).

Is not this the law of transformism in the fluidic invisible under the influence of the providential spirit which is here described with enlightenment ? Experimental Iconography has given us the real sign of this

(1) *Barlet* : La Création.

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very transformism, under the influence of the Spirit, the preservative and perpetuative providence of the manifestation, responding to human invocation, when it appeals to the Spirit of light itself.

*Divine attraction, aspiration of souls,
providential transformism*

The Van is the sign, the manifestation of the Spirit increate, by which all is transformed into the invisible ; it expresses the transsubstantiation, the transmutation of form and of matter, by the descent of the quickening Spirit, of the Holy Spirit.

The sign expresses the thing ; the more perfect the sign is, the more perfect is the thing.

The aphorism, *ex nihilo nihil, from nothing comes nothing*, is a criterion for positive science ; it wished only to be judged from a tangible, sensitive and especially visual range of experiment ; now, the sight of the eye hardly passes the first plane of matter.

For the human spirit, which, from visible things, penetrates into the invisible things

and experimentally demonstrates their reality, there is no confusion between the three planes: 1. the mind of intelligence; 2. the invisible but objectivable form; 3. the tangible phenomenon. The creation of the object is rightly the passage of thought by the modulative force of the form, of the image, and finally realised in matter.

It is the passage from the conception to the form, and from the form to the material objectivity. The psychicone is the proof of it for the human creation.

Let us enlarge upon the relationship: from nothing comes nothing, but for God, one must add: if it is not from Him.

Iconography has given me the signature:

1. Of the cosmic vital force, universal instinct;

2. The spirit of life of the Word, Intelligence and love;

3. The descents of intellectual potentials;

4. The sign of the Spirit Creator, of the Paraclete.

The course has been run its whole length, I have taken more than two years to follow

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the *path*, alone in this world, perseverando, laborando et orando. In order not to be taken by surprise by any phenomenon, I often stopped, when dizziness seized me, resuming my task after a pause. I have been able to fulfil it, not without having been aided by the sudden appearance of the Idea, which permitted me to arrive safely at the interpretation reflected by the form, by the obtained signature.

Thus has been able to be brought to light the existence, scientifically demonstrated, of the invisible fluidic life of the world of the soul (2nd. plane) and of the spirit (3rd. plane) and departing, proved the invisible, but real communion of the heaven and of the earth. At the same time, the science of the ancient wisdom, from Manetho to Moses, from Pythagoras to the incarnate Word, has been rehabilitated by its revealed mystery.

The consequences which result from this work for the human reason are capital, because there is nothing secret, which may

not be known and exposed as evidence ; we are at a turning-point in the history of the world.

The demonstration of the force of cosmic life and of the intellectual life, this tissue of light and of intelligence, constitutes the 2nd. and 3rd. planes of the hierarchy in the manifestation.

What is then the incessant transmutation of life and of death, *the Mein* ? What is the *Ceph*, the virility, the human reason ? What is the *Aleph*, this terrestrial life, full of delusions, of appearances, of fluidic forms and of material modifications ? What are, when one thinks of it, all these forces in comparison to the Iod, the absolute Being, immutable, that is to say co-eternal with himself, the Being and the non-being, the non-manifested and the manifested. *Qui est Deus* ? What is, in fact, the ultimate manifestation of creation, individualised, divided indefinitely by incorporated in matter, in relation with the primordial, *with the Essence, the absolute Being, God* ?



CHAPTER VI

Communion of the human Soul with cosmic extra-human forces corresponding to its own material, fluidic, pneumatic divine planes.

Man, the mathematically defined point in space. — The intersection of the four lines of forces. — Communion of the soul with the Universal Soul.— The projected divine Ray.— The Universal Spirit Butthi. — The Manas of the Hindus. — The relationship of the physical body with the manifestations of life. — The psycho-spiritual and animo-material planes of the soul. — The Unity and Trinity of God. — The restlessness of man. — *Hylic Soul*. — The descent of the physical soul from the spiritualised regions. — The material excessive vital soul. — The instinctivo-sensitive soul. — The animo-organic sub- temperaments. — The created need. — The dependency of the nervous, gouty, etc. on their atmospheric conditions. — The life of the terrestrial being. — *Pneumo-fluidic Soul*. — The relation of the neurasthenic to the cosmic force. — Those in intimate communion with the fluidic invisible. — The carnal soul. — The pneumatic soul sense of the invisible. — The influence of the animo-fluidic emanation. — The possession of fluidic souls. — Danger of these fluideo-pneumatic experiments. — The mephitic gases. — The phenomenon of obsession. — The force called mercurial. — Its iconograph. — The appeal to the magnetizing current. — The exterioration of the mercurial force. — Its icone and the exorcised larvae. — *Fluido-spiritic Communion or study of*

fluidic spectral forms of the souls of the Disincarnate. — The remaining vitality after death. — The soul-spectre of the departed. — Positive plate of the hereafter. — Double psycho-physical form. — The formative physical material soul. — *Spontaneous Iconography.* — Auto-production of intentional forms. — The attraction at the North pole. — The three factors noted. — Act of determinism. — *Iconography by the fluido-animistic magnetizing current.* — The double experiment of the electro-vital particles. — Artificial forehead of the hereafter. — Its manifestations. — The existence of the soul after death as movement. — Mathematical proof of the persistence of animistic life beyond the grave. — *Psychic Soul.* — Communion with the spirit of life of intelligence. — Union with the divine. — The words of St. John. — Aphorism of Maxwell. — The material proof of favourably received prayer. — The descent of the Spirit. — The halo of sacredness. — Universal love. — The divine on earth. — The life of the purified mystic spirit. — *Divine Communion.* — Reaction of soul and body. — The manifestation of God. — Sign of the intelligence uncreate. — Bond of all things. — The revelation of the invisible creation. — *Synthesis of Universal Communion.* — The example of Socrates. — His daily material requirements. — His self-mastery of soul. — His last words to Plato. — The function of our psychic soul. — The law of reproduction. — Fluidic contact. — The different names given to its various states. — The aspiration of the spirit. — Persistence of individuality after death. — The *tædium vitæ* which comes to occultists. — The hour chosen for deliverance. — The return of the soul to its universal centre. — The real death of the soul. — Our duty here-below. — The communion of man with God. — Man's dependency on created nature. — The Spirit of Light. — The sub-multiples of divinity. — The great illusion of perversity. — Divine hierarchy. — Web of Life and of Love.

CHAPTER VI

Communion of the human Soul with cosmic extra-human forces corresponding to its own material, fluído-pneumic, divine planes.

There therefore may be communion more or less gross with the invisible, but there will never be initiation, esoterism, conscious expansion of the human intelligence in the world of first causes, without a previous knowledge already transcendant, and especially without a powerful will at the service of an almost perfect morality.

Barlet.

Synthesis of divine spirit, of vital and psychic soul, of terrestrial body, man may be considered as a point, mathematically defined in time and space by the intersec-

tion of four lines of forces, coming from the planes, *material, fluido-vital, pneumo-psychic and of divine radiation*. Thus individualised, he is far from being isolated in creation, and finds himself bound to the collectivity of what exists by visible and tangible bonds, as well as by invisible but real bonds, of this fluidic world, admitted and desired in turns which iconography has just scientifically and experimentally revealed.

The communion of the soul, of the ego, with the universal soul of the non-ego, is so intimate, that in an experiment on the sensitive soul, one does not recognise on the plates animistic forms spontaneously produced, a linear trait stopping the luminous vibrations short; all these luminous shadows are produced by a relation of light between them, which makes them cease to be themselves.

The human spirit is in direct communication by its higher understanding (7th. sense) with the Hindu atma, the projected divine Ray, the primordial manifestation

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of the intelligence Absolute Increate, called God or Parabrahm.

The spiritual soul (conscience and will) by its intelligence is in relation with the psychic force of the world, the *Universal Spirit Butthi* and the fluidic intelligence beings, to whatever category they may belong.

The human Manas of the Hindu classification, the star with four branches of graphies correspond to the *psychaour*.

The physical material soul, vital, odic, of the classification of the lights of the soul is in relation with the cosmic vital force, the instinctive soul of the world, both light creative Life and destructive fire.

The material body is in relation with the most tangible and known manifestations of life, that is to say, with the electro-caloric and chemical phenomena, the electrolysis of endosmose and of exosmose; with concretion, chemical dissolution of the materials of the body; assimilation and disassimilation.

The ponderation, the harmony in the

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intelligent tonalisation of the secondary forces which penetrate us, bring about the individualisation of the fluidic body, the development of the soul and of its body. The formed human soul possesses, like the universal soul, two planes, psycho-spiritual and animo-material, corresponding to the two poles of the creation, of which good and evil, white and black, light and shade, are the most usual expressions, and have sanctioned the error of Manichean dualism.

Man is three, body, soul, spirit. God manifested is three, non-manifested is *One*.

In short, man of the fifth sense of the fifth race, of the fifth stage, a little god unconscious of his deity, hardly conscious of his free-will, of his Will-power, exists and persists by the law of successive and progressive lives, by the chain of repercussed existences, being begot morally and succeeding each other equitably. At our epoch, ignorant of his origin, misjudging his ends, he twists and turns in vain between the allurements of animal instinctivity, the *desire* and the attraction of the divine ray

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which commences to illumine consciences, eighteen centuries after Golgotha. From that time on the oscillations continue very restless ; the soul rushes with more impatience than justness of appreciation, towards the idea which would deliver it from the tentacles of the animal of the void and of despair.

HYLIC SOUL

*Communion of the human physical soul
with the physical plane, created
nature terrestrial*

If the key note of our existence is the physical soul, *the material force of our fluidic form*, the totality of our life in its acts, as well as our temperament in its organic functions, will descend from the spiritualised regions with which we should have or have been able to sympathise. The soul will be hyper-sensitive, that is to say senuous.

He who denies the soul, will only understand, however without interpreting it, the functional life of the organ and of its system, the good working of the digestion and of the cerebral hemisphere : he will only admit as intellectual what has passed by the senses, and especially he who gives it the notion or the preferred sensation. His

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soul will be material and the strength of his vitality excessive.

The somodic soul really united to the terrestrial body, incapable of elevating prayer, of spiritual ecstasy, will make man life happy in his flesh, full of health and satisfied in his unconsciousness as well as in his ignorance of himself, superb animal full of himself.

It is the lower manas of theosophy, the instinctivo-sensitive soul of the materialists, as well as the impressionist artists : For the savant, the cerebral sensation of *knowing*, is equivalent to that of *feeling* for the artist.

Still lower, following the predominant systems come the animo-organic sub-temperaments. The sanguine, the nervous, the bilious, the lymphatic present this predominance of the vital soul of a system which will impose on the whole of this being imperfectly evolved a deponderated physiology : it demands an alimentation, a particular support, material, liquid, gaseous or fluidic, to live its mode of life.

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Meat will make the meat of man muscle, alcohol and the essential oils, the morphines, also the hashish will be the need, the desire of these instinctive vitalities, the folly of created needs.

The nervous will only live by and for their nerves. They are in communion with the electricity of the world, and are dependent on a storm, like on account of their blood, the arthritic and the gouty are under the dependency of the hygrometric conditions, the atmospheric variations, of the cold, the heat, the dryness, the dampness, secondary manifestations of the spirit of life.

Such is the material, climateric life of the terrestrial being, friend of Horace, and possessor of the chanted vineyard, as well as that of the unfortunate who lives and dies in its latitude. All have the same mother, this hyle full of transformations and of mortifications for those who put their faith in it, without being able to elevate themselves to the notions of the pneumo-fluidic life, remained a negation for them.

PNEUMO -- FLUIDIC SOUL

Communion with the fluidic world of the invisible 2nd plane

Every electro-cosmic modification disturbs the impaired soul of a neurasthenic ; it will depress his capital life already so reduced. His soul being in intimate relation with the cosmic force, as is proved by his biometric formula, characterized by a double attraction (att./att.), it will be annihilated at the least intimate contact on the outer surface.

This same shock will transform into wandering vapours, into invading *auras*, the soul so easily oscillatory and proteiform of the hysterical, who more than all others are in communion with the fluidic invisible. Thus are explained their fits of temper, their nervous crises, their multiple personalities and their affections without lesions, of dynamo-vital order.

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As carnal as a soul may be, ^{it} ~~if~~ seems preferable to a nature suffering from intense affection. One is in free communion with instinctive nature, which has the right of life and of manifestation on a higher plane, it is true, but it is loyal and conscious with itself, whilst the nervously affected have no exact classification, He is an arrested force, not in equilibrium, an unclassed being, whose animistic mold will have to be broken, the shell emptied, the parasitofluidic possession eliminated, the psychaour liberated by death to remake himself a life, a new soul more harmonised.

The pneumatic soul has already a commencement of the sense of the invisible ; it feels itself touched, there where the hylic soul experiences nothing and laughs at the so-called communion too subtile for its gross nature.

If its tendencies are psychic, it will refine its sense which well directed, will give place to more interesting results.

If it contents itself with the phenomena to be studied and recorded, it will be a

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medium, a python, will know what telepathy is ; but when the *thrill* of the invisible seizes it, when it feels the breath of the hereafter, it will then commune with all the fluidic emanations, which will make the more material sensations of the earth neglected ; it will give itself up to the illusion, to the hallucination of the hyper-sensitive animistic form, then one day the pneumatic after having been possessed by it, will finally possess it. There is no need of doors for the fluidic parasitism to take possession of the movement of a soul, and for a bad influence to dominate an existence.

From the moment when a little warm magnetism, an obic wave, an imposition of hands awakens one from a syncope, when a counsel warms the soul, when a suggestion gives force and life to the organism, one understands without difficulty, the movement and the action at a distance of the human emanation, of the fluid, as well as that of the breath of the invisible upon the visible. Now that the experiment demonstrates the movement and the light of the

fluidic world, it is easy to interpret the action of this animo-fluidic world upon the soul of a living person, who will feel its breath and will be able to keep it, make a sym-pneuma with it, like one mixes two gases, two liquids, two solutions which finally remain blended and amalgamated.

Fluidic communion leads to fluido-animistic parasitism, to obsession and finally to possession.

Thus two personalities, two souls are in a single body, each constituting a fluidic half. Soon, one will take the other and the possession will be complete, having succeeded the obsession.

One sees all the precautions to take in certain fluido-pneumatic experiments, considering that the soul has a movement of respiration demonstrated by biometry and iconography.

And just as the lung, instead of inhaling oxygen, which is the gas of normal respiration, may breath carbon dioxide, the soul, instead of being supported by the universal psychod, the force of life and the universal

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spirit, may be invaded by these mephitic gases, that is to say real fluidic poisons, which disturb the movements of the soul, obscure its light, pervert its intelligence, kill its moral individuality.

The obsession ends by the elimination of the foreign animistic movement of the bad fluids or by the hand placed on the person, who has given himself up to the obsession.

One might think that I am speaking of things invented for pleasure. Now, this is not the case. If M. Bois and M. Huysmans were able to record this phenomenon, which they describe under the name of Satanism, I have been able to study it experimentally and I speak only of experiments, which I have undertaken.

It is to be remembered that the soul is *form, movement and light*: that one may judge the soul by its form, its luminous vibration and its signature.

Mme Bl... is a possessed person, very fluent under the inspiration of a force called mercurial.

She demands adoration for her god, who

visits her, breathes upon her, completely possesses her.

This lady of a certain age was thus effected after an experiment of the turning table. Several doctors have diagnosed her state as that of a mad person suffering from the monomania of writing ; but for me, she is an inspired larva, that is to say a fluidic possessed *after* the experiment quoted.

From the psychological point of view, she communes in many ways with a force of which I have had the iconography which is the most unexpected of phenomena.

The larvæ of Mme Bl... were attracted on a plate producing an icone bipolarised on a positive plate which I had to have transformed into a negative plate, to have the series of negatives which I here present (Plate L.). I leave to each the impression of this form. Viewed in one direction, I there see a shell called demoniac, similar to the larvæ exteriorised by the practices of exorcism. (1)

1) See the drawings of exorcism, putting to flight not a large devil, but a small larva.

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But I simply wish to drawn this conclusion from it :

1. That an appeal to certain forces in sympneuma with a person, is capable of giving the magnetizing current, the form of this force, the signature of the fluidic parasitism and the form of the possessed person.

This icone comes entirely from one side of the face of Mme Bl..., and from the other, invisible besetting force, larva, devil, imp, dissolvent entity on the physical and moral plane.

2. That wishing to project the cherished features of her idol she was able by her will alone, to exteriorate only a little of her *obic force* in the vague form of an old mercury with winged scales.

3. The resemblance of the positive icone with the larvæ of the exorcised is very striking. This question is known to the theologians to whom I presented the case, bishop or priest. It was curious to make the experimental demonstration of it, not omitt-

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ing to warn that these experiments cause sometimes rather serious inconveniences: that is the danger of certain occult practices.

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Fluido-spiritic communion or study of fluidic spectral forms of the souls of the disincarnate

Certain agreed experiments during the lifetime of a person, to be realised after his death, having permitted me to think that the movements of the soul of a dead person were a sensitive reality, but invisible, I have been convinced after other experiments that the movement and the glimmer of the dead were able to affect a plate. I desired to know if in the hair of a dead person, there still remained some of his vitality.

With the hair of Dr. B... I only obtained some electro-vital particles more considerable than usual. But with that of Mme A. who had already been dead for several months, we were able to obtain a form resembling her.

It is not the soul of Mme A. which has been reproduced, it is only the shadow, that is to say the formative physical soul

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of the body, the soul-spectre, the astral form, the double; but neither her physical soul nor her spirit has come into account.

The conclusion which follows is, that there remains something of the plastic vitality of a person in his hair; it is the shadow which remains around the tomb.

The following plates are no longer similar; they are positive. I do not deduct^e any laws from them, but the future will decide the relationship which exists between the positive plate and the invisible cause which acts in a direction opposed to the reduction of the silver salts, that of the subtilisation of these salts.

The second point is the double psychophysical form: the good form and the bad form is seen. The distinction is very well marked in the following plate obtained with me by Major Darget. Here the animistic form is not extracted from anything; it came in the odo-electro-psychic magnetizing current which the major had created. It came brutally followed by a whole pleiad

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of instinctive souls : a fox, a lion, a snake, a monkey, a human head.

It is curious to note that the souls of these animals only offer a face, the formative physical material soul advancing as movement in the same direction as the wicked head, the black face. Yes, very curious to remark for the animal series only one side, the brutal face, instinctivo-formative force.

SPONTANEOUS ICONOGRAPHY

*Auto-production of intentional forms,
Shadows, Soul-germs*

The North pole is attractive, cohesive, formative. On the other hand, the South pole does not attract, does not present any spontaneous phenomena, any intentional forms on the plates. Never have I had any vital force iconographed at the South Pole, and it has been produced at the North Pole. The forms appear at the North Pole and not at the South pole.

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I note : 1. The direction of collective contractive movement ;

2. The nature of the agent in movement, shown by iconography, that is to say soul germs or black points, as opposed to the life-animules or white points ;

3. Lastly the *intention* which presides over the grouping excludes all chances ; it is an intelligent act which presided over this movement of soul-germs or life-animules taking the shape of a face.

These three factors are unassailable, the phenomenon is what it is ; it is for us first of us to remark it and then to interpret it, if possible. Here, it is a question of spontaneous phenomena, of intentional forms which are produced by themselves, no longer by an appeal of the human soul with or without electricity, but by the simple mineral magnetic attraction of the North pole, in the dark, in the silence of successive days and nights.

These so simple experiments render the mechanism of *intention* in the grouping of

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cosmic animistic particles obvious. It is the expression of an act of will-power which directs them, groups them; this act of determinism is a point worthy of consideration, for it shows that in the dark, in the invisible for the eye, there exist light and luminous entities; these entities obey a force of grouping, having the intention of producing a phenomenon, of manifesting an intentional form; it is a psychicone of of the hereafter.

NEGATIVE LVIII. ICONOGRAPHY BY THE FLUIDO-ANIMISTIC MAGNETIZING CURRENT

The following icone came positive on the plate. I obtained it without *desiring* it, but it is, so to speak, an answer to a problem, which I was attempting to solve, from the point of view of the electro-vital particles: did they present themselves beyond the imagination? To define them

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better, I made a double experiment, one drawn from my son's forehead, a boy of 15, and the other from an artificial forehead composed of a large electrode covered with chamois skin and filled with vaseline, against which rested the glass face of plate no 2.

Plate no. 1 placed on my son's forehead gives negative electro-particles. Whilst plate no. 2, drawn over the interrogative artificial forehead of the hereafter, gives a positive plate which reveals itself so slowly that I was tempted for a moment to think that nothing would be produced, when I perceived two well marked particles, and looking closer I saw a nebula of attractive negative electricity, a whole obic series forming a pointed angle turned towards the electric signature, in the area of which two electro-vital particles are united.

Above, in a nimbus of psychodic force, a slender head appears with a halo.

On the plate, there are other attempts of manifestations, but less clear.

In short, the moment a form appears, it

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is the manifestation of a thought ; the soul of a spirit ; by spirit, any intellectual entity whatsoever is meant.

This iconography was obtained May 16th. 1894 at 9.30 p. m. in very hot weather ; I was swimming at the time, with the aim of knowing if I would draw particles from the invisible or from a non-human body.

The static machine worked well, but I was in a state of too great a humidity to produce a spark by placing my hand near the neighbouring objects.

A first time, the hand nearing the plate gave a little glimmer, corresponding to the centre of the pad support of the plate, itself placed on a table isolated by glass legs ; the hand more to the right I had a little vivid flash similar to an apparition.

I have only attempted in these researches, experimentally to demonstrate the existence of the soul after death or beyond terrestrial life, considered as movement, animistic gleam and manifested intelligence, owing to this method of appeal which creates a

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fluido-sympathetic magnetizing current between the appellant and the called.

I consider these movements, these lights, as the mathematical proof of the persistence of animistic life after corporeal death, the existence of fluido-animistic beings, a world of souls in different degrees of evolution, with which in experimental data, it is possible to enter in communion scientifically.

PSYCHIC SOUL

Communion with the spirit of life of intelligence

When the predominance of the spiritual soul exists, we find what might also be called the possession, but on the upper opposite side, good, white, divine; a new manner of soul by the ecstatic practices, which create the mystic soul, when prayer strengthens the bond of our spirit to the Spirit, of our word to the Word, when God

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speaks to us in a moment of ecstasy, after that hour of meditation, of musing, of entry into one's self demanded by the great mystic Jacob Boehm; to feel the divine understanding, lay hold of it, wholly invade it, after the quarter of an hour's prayer, which would save the world, according to St. Theresa.

To die continually to the vanity of the body, by guarding against sadness, that stumbling block opposed to pride; to avoid melancholy, as a weakness of the fire of the soul, to kill the man of desire so as to establish the new man; to abandon one's self to the union with the divine, such is the marriage of the lamb.

According to the definition of St. John: God is Love, and he who dwells in love, dwells in God and God in him.

Maxwell says in paragraph 7 of his aphorisms: „ If thou wilt work wonders, remove as much as thou canst the corporality from things, or add mind to the body or excite the slumbering spirit. ”

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De Bodisco, in his „ Traits de Lumière ”.
„ The sensation of a breeze or of shiverings during prayer is the material proof that prayer is favourably received. The breath of the spirit felt on the forehead, produces in man an increase of his vital force. ”

One might add that the descent of the spirit, besides the freshness on the forehead, is expressed in the closed eyes by an sign objectivable for the intimate vision; these are tongues of fire of white gold, light in the form of a flash, descending perpendicularly on the head without any mechanical contact. It is in miniature the halo of the saints, the illuminism of prayer, the thunderclap of St. Paul, according to the intensity of the psycho-divine communion. This phenomenon is not imagination, it really exists, it can be iconographed.

(See the graphy no. 61 which was taken during the act of pious prayer.)

The psychic soul born of the divine womb, animated, then incorporated, communes with the universal spirit. The soul, inhales by its fluído-pneumic respiration,

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the universal or holy spirit and projects it in its turn; it thus creates the halo of sacredness.

We are here at the sacred pole of life where all becomes effaced before a single word: harmony and love. It is the voice of Amo, the spell of universal love, it is the cry of Saint Augustine: „*Ama et fac quod vis! Love and do what thou wilt!*”

Even on earth, the divine may then be given us; it is what Jean Reynaud wrote to his mother after having found it in himself. „No more aimlessness in life, no more spleen, an immense joy floods my soul!... Yesterday the idea of God appeared to me in brightness, without a cloud. The idea of the present, personal God. The world is filled for me with an adorable friend!” (1).

So true is it that the life of the purified mystic spirit is a respiration of divine light, a development of the divine self.

1. Thou carriest in thyself a sublime friend, whom thou knowest not, for God dwells in the heart of every man, but few are they who can find him (Baghavadgita).

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Divine communion

„ The sign expresses the thing, and the thing is the virtue of the sign.

To say a word, is to evoke a thought, to make it present.

Speech acts on the souls, reacts on the bodies.

When the soul evokes a thought, the sign of the thought is traced in light.

To invoke, to adjure a name, is to commune with the virtue of that name.

To name God, is to manifest God.

The more perfect the sign, the more intense is the communication.” (El. Lévy),

This sign is the *Van*, 3rd sign of the word *Jeve*, sign of the intelligence uncreate, sign of light of this intelligence.

What does this sign signify ?

Fabre d'Olivet : „ This character offers the image of the most profound and inconceivable mystery. The image of the knot which re-unites, or of the point, which separates the void from the being. It is the

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universal controvertible sign, the sign which makes one nature pass to another, communicating on one side with the sign of light, rising, and on the other side, in its degeneracy, with the sign of the tenebræ or of the material which is still only its abased self ; it is the bond of all things. ”

In short, one sees by the preceding iconographical experiments, that man, body, soul and spirit, according to the definition of Moses, of Plato, and of St. Paul, communes with the great invisible All, where, in Barlet's expression, reign colossal forces, because they are cosmic, with which our three fundamental elements enter in relationship in proportion as the *announced Spirit* commences to unveil itself, in proportion as our spirit arrives at the phase where the human and divine may be better understood and united, where the spirit reveals to man the sign of the mystery of the invisible creation, by the evolutive transformation and departing, communicates with him, as man by prayer ascends towards his Creator.

SYNTHESIS OF UNIVERSAL COMMUNION

To remain outside all systematic philosophy and all religion, let us take as ideal type, the soul of the pure and of the just man, which the ancient and recent philosophers are not able to deny on account of his religious spirit, let us take the soul of Socrates.

For this man, three needs, three charms, three desires : the necessity of *absorbing*, of *assimilating* and of *projecting* three material, vital and psychic substances. Like everybody, his material body consumed about five hundred grammes of alimentary substances, bread, meat or vegetables each meal ; fifteen hundred grammes of water or of liquid ; he breathed the desired number of cubic metres of air in the gardens where he instructed the youthful ; the sun gave him the two thousand calories with which he bathed his body, and the physical transformations, of the act of assimilation

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and of disassimilation, took place in him as in us.

But what a selfmastery of soul and of the body in which it dwelt! It dominated it up to the point of rendering it insensible to the effects of heat and of cold; he could bear the brightness of the sun without being blinded; and his spirit fell into ecstasies communing with the hereafter, with another spirit, which he called his familiar genius and from whom he received inspiration. And his body, the instincts of which he had learnt to master, was the faithful servant of that conscience, which in respect to laws, even iniquitous in his eyes, had wished to sacrifice his carnal covering as an example to his disciples, and to die nearer God than men: „*Plato, I see thee no more, I would like still to hear thee; I am nearer God than men.*” (Words of Socrates, dying).

If we only consider, as it is our chief aim, the fluidic communion of our soul with the soul of the world, we shall see that the vital or psychic soul, our ego, exercises its re-

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spiratory, aspirative and expirative power, its communion in a word with the forces of nature, the non-ego, and that in numerous conditions, which it is sufficient to enumerate to attest the multiplicity of the fluidic invisible but real changes.

This human world is governed by the law of reproduction, having as consequence the union of the two sexes, whose carnal love as well as spiritual sympathy attests the fluidic fusion of these two souls, momentarily mingled into one, to procure and project in the cycle of the generations of material life, a third term, the child.

The states of the fluidic contact, with which science is occupied under different names : magnetic exterioration, fluidic and sympathetic relationship, hypnotic suggestion, are only momentary fusions of our animism, of our fluidic psychism with the soul and the spirit of the subject, whatever may be the discussions in which the authors of these methods have entered, for the counter-proof of each of these methods has never been made by the apostles of any of

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them, each wishing to remain exclusively on the ground, which he had sown.

But at the present time, from the day these so-called false and hallucinatory communications, have given proof of their real existence, when their essence has been manifested by a relation of unlimited light abruptly arrested : from the moment when biometry has shown the movement of the soul from a distance ; when iconography has unveiled the light of this soul, communing with the force of life and the spirit of the universe, does it not seem to prove that the body alone is a material individuality, limited at the skin, while the soul by its vital force is in direct relationship with the spirit life, the Zoether and while the ray of the spirit herebelow in aspiration of the hereafter, only seeks to return to its universal centre,

Without the belief in the persistence of the individuality after death, life in us would be only a movement nearer what we call death than what we call everyday material life. It is at least what great think-

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ers have expressed before departing. We find the same idea in all those to whom material life was bitter, who through suicide have unjustly preferred the hereafter to the present. To the occultists, there comes a phase also where the soul having communed too often with the invisible, tends to become detached from the visible; he experiences this *tædum vitæ* through these psychic feasts and prefers to die in order to re-live in the hereafter. With them, the incomplete notion of duty and of the finality of the soul, delivers them over to the attraction of the hereafter, like others succumb to the concupiscence of this side.

For those who have awaited the hour chosen for deliverance, they fight the battle of life, live in men, whose healthy spirit is in a healthy body and see in the transformation of their material covering only a new phase of the evolution which they continue to make perfect.

The dying Mercury expresses the same idea as Socrates saying :

« Until this day, I have lived exiled from

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my true country, I am returning there ; do not mourn for me, I regain the celestial dwelling where each of you will enter in turn. There is God, this life is only a death». The soul, this seat of force, this centre of personal vibrations, then persists after.

How many of those now dead said that the intensity of their extra-corporeal life, was in proportion to their tenfold faculties, to the rapidity of the movement and of the sharpness of their intelligence, by repeating that real death for the soul was the time when it found itself imprisoned in a frail body and subject to age. « *I have quitted the unhappy life, I am in the happy life, I await the blissful life.* »

If we are herebelow, there is a motive for it, and leaving, a duty to fulfil. This duty cannot be better understood than by the just interpretation which Eliphaz Lévi bequeathed to the human soul : „ *To be with the divine Providence, who is light, movement, creation.* »

Christian charity, the pure love of the philosophers, modern altruism, all that is

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contained in the recognition of our divine essence and what we may make of it in the world, from the point of view of the good and the true.

Man, this little unconscious God, sets himself before God to deny him, constantly by his different manifestations.

By his body, man lives entirely by his created universe, *by the divine body of nature*. Bread is truly the body; wine, the blood of the life Word for men: material bread and wine created by the light of life.

After having consumed the divine body of nature, man starts in quest of the spirit which induces him to assimilate himself to it. The spirit of light already illumines some spirits and is announced by this formidable spiritualistic movement, which the soul urges and of which it has an imperious need.

Atheists, blasphemers, sceptics, madmen, believers and saints, we are not able not to be God, who only *is*.

Sub-multiples of the divinity, we belong

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either to its body the *created universe* ;
either to its soul, the *invisible world of life* ;
or either to its spirit *of light, of love and
of truth*.

To suppose for a moment a single existence outside one of the three divine manifestations, is to suppose two beings to reign, the great illusion of perversity, the Manichean dualism.

Outside of God there exists nothing.

Every being has then his place in the divine hierarchy. The effort of the sub-multiple is the return towards the centre from whence the law of material consummation on the material plane ; that of *fluidic communion* on the animistic plane of cosmic life ; that of love or reciprocal *solidarity* on the spiritual plane ; from whence finally the law of moral, mental and physical purity, to reach the supreme fusion, to be one with God.

To persist always it is evidently necessary to renounce terrestrial illusion, perpetual transformation of form and matter, to be in constant communion with the Word of life,

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permanent and manifested reality of the absolute ; it is necessary to be unified with this web of love and of light according to the Fathers, to take the raiment of glory which Isaiah described in his prophetic ecstasy and the photograph of which reveals to us the actual signature.



CHAPTER VII

General Conclusions

The real existence of the soul. — Its different modes of manifestation. — Intelligence in movement. — The second and third planes. — The bridge between the material and the invisible. — Matter and Force. — The phenomenon of the vital fluidic force. — The successive stages of Nature. — The characterisation of the creature. — How the material body is formed. — The link binding the creature to the Creator. — The intelligence soul germ. — Antiquity and the personal soul. — The photo-chemical power of the soul. — The forces of cohesion and subtilisation. — Law of signature. — Law of fluid sympneuma. — The mediator between the body and spirit. — The immutable will. — The eternal consciousness of the spirit-ray. — The evolution towards God. — *Tests of synthesy of evolutive phenomenonism of the soul before Science, Ecstasy, Prophecy.* — The growth of consciousness. — The reality of the notion of life and of intelligence. — The revelation of the inspired idea. — The ecstasy of prayer. — The scientific training of the memory. — State of purity. — Telepathic apparitions of the dead. — The new conception of post-corporeal life. — The divine origin of the human spirit. — Man, the sub-multiplication of the Unity. — The evolution and finality of the soul. — The physical creation.

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— The veiling of the Spirit. — Man's act of determinism. — The emanation of God the spirit — Its function in the universe. — The reascension of humanity. — What existence is for the soul. — The ultimate line of division between the souls. — Re-establishment of integral existence. — The end of the cycle. — The manifestation of the Word. — The Absolute Being.



CHAPTER VII

General Conclusions

I am the life and the light
of the world...

When I ascend to my Father, I shall send the Spirit of Truth, who proceeds from the Father ; when the spirit has come, ye will be taught all truths.

Jesus.

At the end of this experimental study on the soul and the fluidic invisible world, we hope that our readers will be of the firm conviction that there exists in us *a soul*, not hypothetical or created with a purpose by religions but indeed very real.

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This soul of life is manifested by its own intimate movements, which pass beyond the cutaneous limit of our tangible body, record themselves or graph their luminous vibrations, in such a way that it is no longer possible to confound it with the different modes of energy, from which it is distinguished by the polarisation of its movement, by the very signature of its graphy.

After having explored the domain of matter in its scope, that of mechanics in the laws of the transformation of energy, the hour has come for the human mind, to consider *spontaneous movement*, that is to say of intelligence in movement and luminous vibration : it is the second plane of the invisible now reached ; it is the beginning of the experimental stage of the *Spirit*, of the third plane. The invisible intelligence, intermediary of the forces, of *COHESION* and of *SUBTILISATION*, semi-conscious and instinctive forces, weighs and balances them in a learned and wise antagonism, which produces harmony in the Universe.

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Physiology has studied the organic functions, the visible result of life in the organ, psychology has to study the soul of the organ, of which we know the functions and the structure, that is to say, the life in us.

This study applied to the human soul, shows us it as form, the last covering, the sheath of our soul, which knows and knows itself.

The soul acts by its own conscious psychic movement. This movement, we can record, as well as receive the graphic signature, the glimmering of the soul.

For those who do not believe in its existence, we have built between tangible matter and the spirit, inaccessible in itself, but accessible by its manifestation, by the luminous form, which it assumes, we have built, we say, a bridge of experiments across the abyss of the mystery, a bridge joining the firm ground of the material to the invisible, the finite to the infinite. They will see that all things touch one another, beget one another join one another in uni-

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versal nature, of which the planes are dependent upon each other, to that point, that for the savant free from all doctrinarism, it is impossible to take up a position in only one of the poles of the absolute, *matter and force*.

For our part, we have been able to feel the vital fluidic force in certain experiments and find the point of contact by the touch. Many experimentalists, especially since Eusapia Paladino, have experienced the same phenomenon.

Nature makes no leaps, but moves in successive stages without break. The five boxes of the Yoguis, who understand the seven states of man, make clear the jointings of the divine ray projected in the universality of the phenomenon.

The creature, in a general way, is characterised by the descent of the creative ray in the web of universal life. Thus is the soul intelligence constituted, hierarchised, according to its virtue (PL 48).

The breath of life, by its instinctive polar-

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ity, called inferior; and conscious, called superior, supports the existence of this fluidic germ, which constitutes the personal soul of the creature. *It is this sensitive soul*, which will be objectivified and will form its material body.

From the grain of corn to man, the law is the same; every evolutive animistic hierarchy lies in the value of the psychic ray which links the Creator to the creature, just as every body depends on the vital and electro-neuric exchanges with the vital fluid, as well as solid materials furnished by the terrestrial constitution of our planet.

There then exists in invisible psychology, but however experimentally manifestable, the like of what we see on the corporeal plane; we find in the rudiment of material life, in the cellule, a central point, a protoplasm, and an shell. The central point or organic germ corresponding *to the intelligence soul germ*, constituting the animistic individualisation, which will subsequently be the person (PL 6).

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The shell-form is finally similar to the material body (1)

Antiquity affirmed this notion of the personal soul, paganism was imbued with it, hence polytheism. Cicero repeated; „Every being is moved by an intimate force, which is his own. »

Porphyrus added: „The soul is the element of life.” After their day, we have been able to show that the soul moves and shines, that it is movement and light.

We have been able to measure and graph what Hippocrates called the *enormon* of the human body, and to detect, by the behaviour of a needle, the vivacity, the slowness or the amplitude of its movements; the transformations, the tensions of this force which Barthez said was found in living beings and no longer in the dead; the intimate movement, lastly, of our vital soul in our material body.

Further, we have been able to show that the soul by its glimmer might affect a sens-

1. The form or luminous shadow is plainly unveiled by the experiments of Röntgen, who made the vital soul bright without being aware that there existed in us an internal light, the Somod.

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itive plate; and, *a capital phenomenon, the creative spirit*, manifests its intentionality by the form which it assumes, by which it signs itself. Its invisible light possesses a remarkable photo-chemical power, which one may compare to the photo-chemical effects already suspected, but the excessive vibrations of which (300 to 800 trillion vibrations a second) is incompatible with ocular vision.

The forces of cohesion and of subtilisation of the 2nd. invisible plane, experimentally demonstrated by psychographic tests, their result on silver salts, are indeed a flagrant proof of the truth of the axiom contained in the first chapter: *It is intelligence which directs movement, and movement which by its vibratory mode, concretes matter.*

To this law must be added the following two:

The spirit is manifested by the luminous form of the soul, which veils it; the soul is the objectivable form of the tangible body; the more perfect the form is, the more so will be the spirit, which it contains: this is the law of signature.

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The third is that of fluidic communion for the pneumics and the psychics.

The soul inducts the soul, communes fluidically with the invisible, the spirit with the spirit; this is the law of fluid sympneuma, similar to the sympathy between persons.

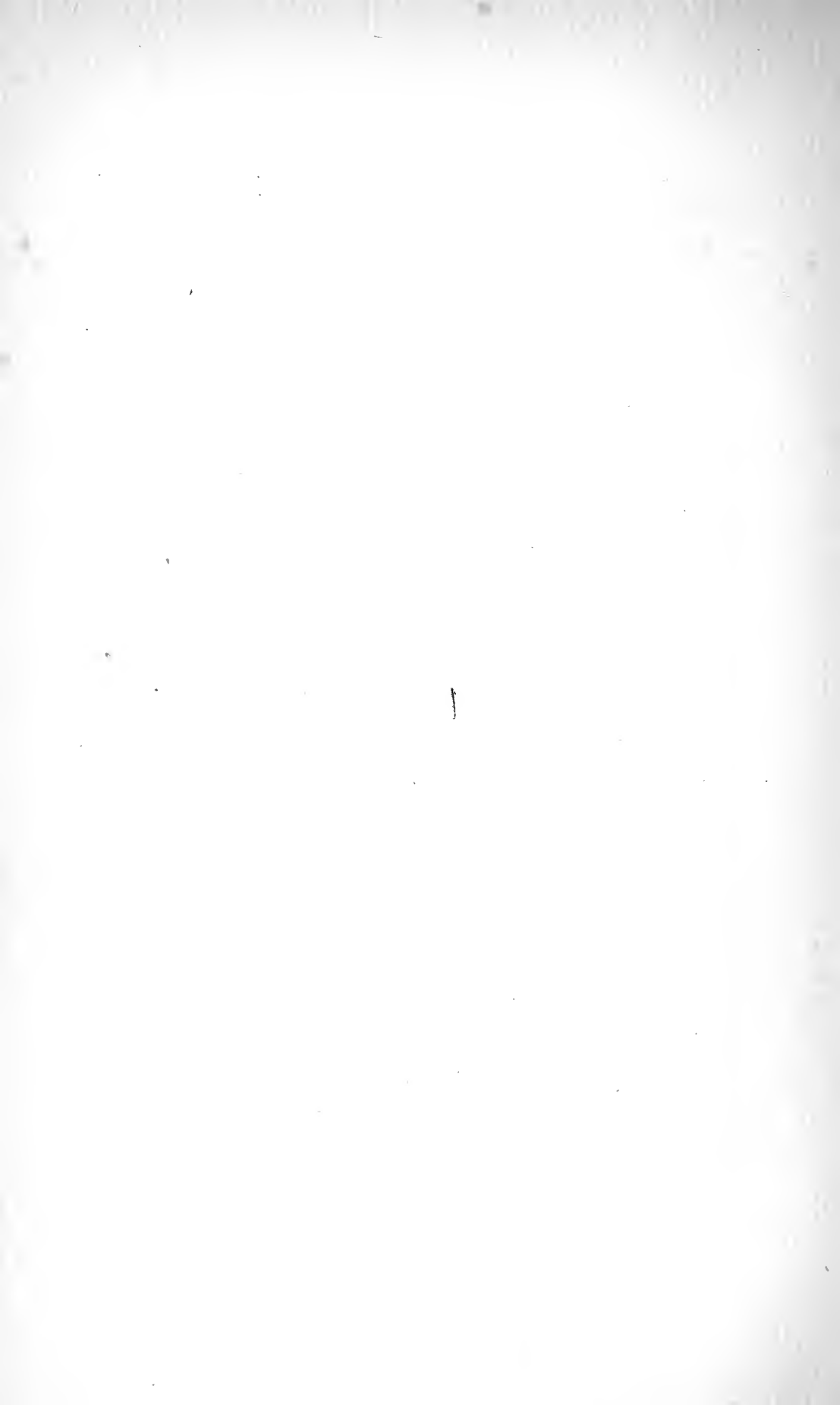
Let us then remember that between our material and electro-caloric body, and our spirit of divine essence, there exists the *vital Soul*, whose exteriorised movements, whose communions with cosmic life, the soul of the world, are seized in the passage by a revealing needle and interpreted in a biometric formula. This vital soul is again manifested by its own glimmer.

Let us also remember that our soul in communion with the force of universal Life, is nourished and supported by this force which we have been able to graph; just as our spirit, a ray emanated from the Uncreate Intelligence, is supported by and communes with the universal Spirit equally graphed. Let us well understand that in us, a feeble cellule germinated from the

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material world by our perishable body, the will, self-conscious of our spirit, alone remains the immutable, persistent being, that is to say divine. In reality, whilst the body and soul in this visible world, and in the other invisible one, participate in the transformation of the phenomenism of existence ; whilst by birth to terrestrial life, we enter the material tangible and personified contingent ; so by corporeal death we re-enter the fluidic invisible and collective life, and by the second animistic death, the decay, the spiritual soul ends by losing its cohesive fluidic form, and alone the spirit-ray, conscious of its essence, becomes permanent in eternity, definite and unified with the substance of the Creative Spirit, in the womb of the Absolute.

It is characteristic of man to have the intimate consciousness of his ego. With St. Paul and Leibnitz, let us therefore have the absolute conviction that living or dead, in time or in space, divine sub-multiples, we are always in God, the Absolute Being, and in constant evolution towards *HIM, UNITY, ONE* and *ALL*.



**TEST OF SYNTHESIS OF EVOLUTIVE
PHENOMENONISM OF THE SOUL
BEFORE SCIENCE, ECSTASIS,
PROPHECY.**

We have so much the more consciousness to participate in universal phenomenonism as progressively, scientifically, experiments have unrolled before our eyes the scroll of mystery.

This phenomenon we may attain, as it can be manifested to us on its three planes, Matter, Life, Intelligence, since matter is tangible for us ; since we have been permitted to realise the objectivity of the forces of life and of intelligence of the invisible plane by their special graphy and lastly since, spontaneously, the spirit has manifested its intentionality by the sign and in its form. We may then and must henceforth take into account the notion of life and of intelligence, consider them as realities and means of possibility of arriving at the knowledge of special questions, experiment-

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ally accessible which although not visible, exist none the less.

Loyalty of conscience must therefore be considered :

1. The revelation of the inspired idea, this intimate and mystic language of the Word to our word, since the form of it is objectivable and since illuminism is able to be graphed (PL. 61).

2. The Ecstasis of prayer, which draws the soul out of its usual state, to carry it to the higher plane of Intelligence and of Truth, since the sign of this ecstatic state is graphed in prayer ;

3. The scientific training of our memory to retain facts and the deductions resulting from their study, although the reasoning may not always penetrate the three planes of created matter, creative life, and of directive intelligence. For, just as it is necessary to learn to know, so it will be necessary to know how to call inspiration, urge grace, to provoke the illuminism of prayer in order to understand.

The saints who have attempted the solu-

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tion of the problem to acquire light, to realise love, to attain wisdom, have united these conditions in *a state of purity*. At the end of this experimental study of the soul, after having shown how far science may demonstrate it, its movement and its light, let us endeavour to make clear in a few words what real inspiration reveals to us of its origin, and what the pure ecstasies foretells us of its ends.

In this world of terrestrial instinct and of human reason, it is experimentally proved that the soul exists, moves, conceives itself; that it is the luminous form of the creative spirit; that this form moves and shines. Thus understood, it is permissible to follow its perennity after death, in the fluidic invisible : movements and lights in the forms, telepathic apparitions between the living and the dead, etc. (Spiritualistic experiments of Crookes, d'Akaskoft Bodisco, and graphies of Baraduc during life as well as after what we call death).

From the datas experimentally obtained and stated in this work, the mind may logic-

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ally consider the post-corporeal life of the soul in the invisible, as a conscious movement more or less luminous and conceive life, called celestial, as the peaceable, loving and lasting union of spirits, very luminous in the very beginning of light, of love and of truth. It is this mystic collectivism of souls which Jesus taught to his disciples: „ Love one another, as I have loved thee, so that all be one, as thou, my Father, who art in me, and I in thee, so that we also are one. ” It is the return of sub-multiples, of fractions to unity.

As to the origin and to the finality of the animistic phenomenon, which savant could, experimentally recorded, flatter himself in saying what it is or will be, if he is not inspired by the Word which has spoken to his word? Isaiah, the great prophet, inspired and transported, puts in the mouth of Jehovah this significative phrase : „ I have drawn the spirits from my breast and created the souls. ” It is the system of projection and of sub-multiplication of the divine radiation of a part (Iod), and of traction,

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on the other hand, of the souls of the chaos, of the void, by the Holy Spirit (Van) The divine origin of the human spirit is confirmed by Christ himself who sees the temple in man. „ Ye are of gods : *Ego dixi vobis : Dii estis.* ”

Sacred and theurgic antiquity shows man, a microcosm (small universe) born of the macrocosm (great universe) fettered on earth by matter as Prometheus on his rock, but descendant of the stars or of the Empyrean of the great All. He is, in a word, an infinite sub-multiplication of the unity, of the Being, emanated from his centre, to return there free, conscious, willing and personal. Religious teaching tells us that we are the image of the Creator ; divine, according to the Fathers of the Church ; and departing, all children of men, children of God.

Let us see how the apostle of Patmos, in his esctatic visions, expresses himself on the evolution of the soul and of its finality.

St. John first of all brings the Word into prominence. It is the manifestation of the

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uncreate and creative Intelligence. „ By this Word, all that has been made, has been made by Him and nothing without Him. His first act is to create light, this light of the soul and of life, when no stars shine this light will illumine every man at birth.” Later, Jesus is said to have said of himself: *I am the life and the light of the world.* ” After light, the physical creation is produced; the great currents of force of subtile positive expansion and of cohesive negative attraction give birth to and polarise the whole universal dynamics; created nature is realised in the material concretions, after the transformations of Zoether in modes of energy. The subtile has crept into the coarse; the intimate fire of things has been veiled in proportion as the external fire appeared; the spirit becomes occult in proportion as force is developed, as the suns rise on the worlds, warming space and the races, which spring from the very ground, from the clay of this red earth which constituted the body of the first man.

The creation tends finally to return to its

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centre with the terrestrial man-animal, creature crowned by the infusion of the human soul, which makes of it, henceforth, the being willing and free in its decision; man chooses between terrestrial instinct and celestial intelligence, the Word of life and of love. He determines, spontaneously with regard to the two poles of phenomenism, the Being and the non-being, until Jesus reminds him of the return to the beginning to the Father, whilst the promised Spirit comes to teach him his divine essence, to console him, to illumine him and to give him *new life*.

In short, creation is said to be a formidable emanation of God the spirit, destroying the equilibrium of what was its intimate substance, but without fragmentation of its monopantheistic essence of being.

This emanation producing the created universe by the ponderation of the Spirit and the double law of life and of death, assures the double movement of evolution and involution of the spirit, the perpetual bubbling of life, the incessant transformat-

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ion of matter, so that the form may be defined, the soul may be spiritualised, and, by the succession of the sub-multiples, tend to unity. The radiation of wisdom which dances and delights in the midst of the children of men under the name of Providence, supports its work until the renewal is complete; until the healthy effort of humanity has been exhausted; until the animal beginning has become hominal, is deified; until the son of man has become the son of God, brother of Christ, by the acquisition of the seventh sense. Then reascended to its centre of origin, to its origin of substance, humanity is life itself, knowledge and love; it has then no longer need of the field of action, of the base, nor of the place for its trial, where it has learnt to know, to love, to become. The laws of polarisation of the forces of the universe, then tend to disappear, to be re-integrated, to be unified in proportion as the intelligence withdraws. A single sun of harmony and of moral equilibrium reappears in proportion as the stars pass away

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into the area of the *dissipated universe*. Existence for the soul is therefore, according to the knowledge of its point of material departure, the self-consciousness of its return to the source of life.

The *nescio vos* — I know you not — would be the line of ultimate division, between the souls desiring the Word, reappearing at the end of the ages, and those persisting in the mirage of forms, which will have to disappear in their turn, like all divisible, variable, perishable matter, which subtle fire will consume. Then only for the spiritualised soul, deprived of form, will be re-established the integral existence in God; voluntary fusion of the individuality conscious of itself and of its essence, with and in the One who is the All. The human terrestrial soul, becoming the celestial divine soul, the reconquered city, here is the goal for it.

But then the term has also come for our universe. Worlds, earths and skies have disappeared; the cycle is at an end, there is no more time, said the apostle St. John,

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the abyss has been re-formed and closed on the creation volatilised and the creature subtilised in God...

After the creation of light and the formation of the World; after the hominal descent on earth to show the way of return to the beginning of emanation, the Word, at the end of the ages becomes permanent, as it pre-existed at the commencement, the manifestation of the *ABSOLUTE BEING*, consubstantial to ,, Him who has drawn the spirits from his breast, whom no eye has been able to see, whom no understanding has been able to conceive “ who has said of himself : *I am what I am*, and whom here-below we call our Father.

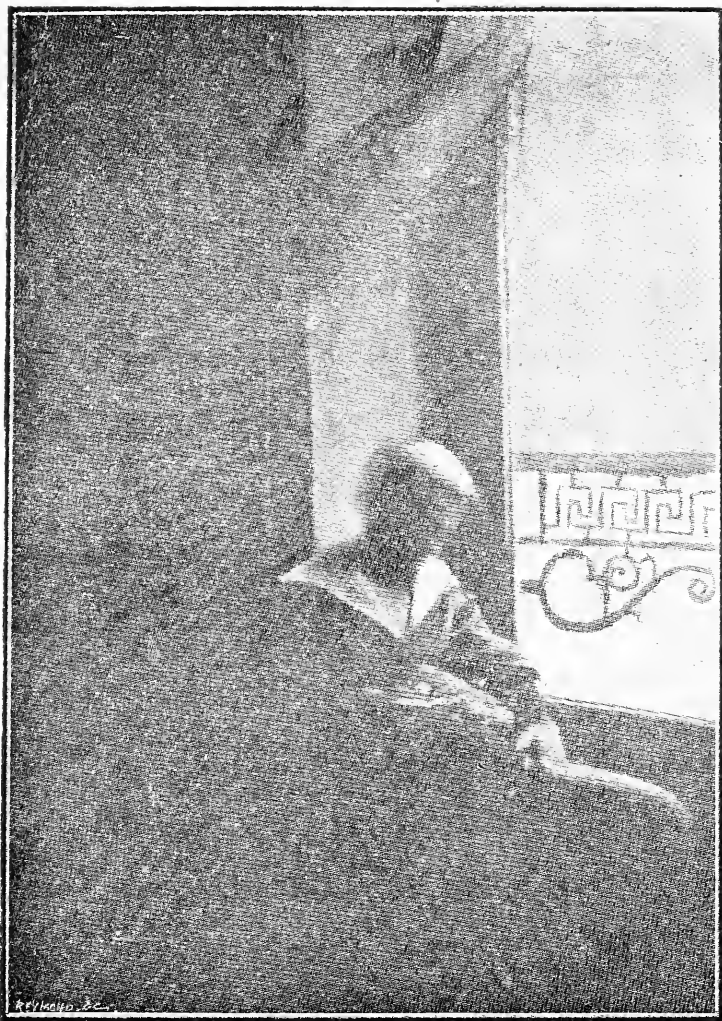


Lights of the Human Soul

- I. Photograph of Od.
- II. Individualisation of the Cosmic Force.
- III. Life-animules in movement.
- IV. Particles of Vital Force.
- V. Spectre of sensitive soul.
- VI. Somod, fluidic frame of nutritive soul.
- IX. Figuration of fluidic shower.
- X. Iconograph of a hand.
- XI. Electro-vital particles, globularised by tension.
- XXII. Electro-vital particles drawn from artificial forehead.
- XIII. Soul germ and shadow.
- XIV. Attraction of a form by magnet. All Souls Day.
- XV. Signature of spiritualised soul.
- XVI. Signature of odic somod body.
- XVII. Condensation of vital fluid.
- XVIII. Psychicone exploded by tension.
- XIX. Projection of state of soul.
- XX. Experimental demonstration of the lights of the psychicones.
- XXI. Images projected in the dark.
- XXII. Iconograph of state of soul.
- XXIII. Projection of special state of soul.
- XXIV. Psychicone without aid of hand.
- XXIVa. Telepathic Psychicone.
- XXV. Emanation of the Somod.
- XXVa. Emanation of the OB.
- XXVI. Voluntary Psychob.
- XXVII. Signature of prayer.
- XXVIII. Fluidic spectre of the body.

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- XXIX. Concomitant invisible movement.
XXX. Electro-static light.
XXXI. Clusters and emanations of human fluid.
XXXII. Psycho-electric fluid. Electrography.
XXXIII. Black points of subtilising force.
XXXIV. White points of volatalising force.
XXXV. Web of vitality.
XXXVI. Graphy of the Cosmic Od.
XXXVII. Vital force, instinctively produced.
XXXVIII. Equilibrium and fusion of two fluidic forms.
XXXIX. Electric iconograph of invisible life.
XL. Iconograph of the hereafter.
XLI. Signature of mental sadness.
XLII. Direction of vital movement.
XLIII. Od and psychod, vital force.
XLIV. Movement of cosmic vital force.
XLV. Light life of the Word.
XLVI. Tissue of Light and of intelligence.
XLVII. Appeal to the Universal Spirit.
XLVIIa. Manifestation of the spirit of Light.
XLVIII. Iconograph of the form of the spirit of light and of intelligence.
L. Iconograph of the god called Mercedes.
LI. Plate of the invisible.
LII. Icone of the hereafter.
LIII. Spontaneous iconograph.
LIV. Icone of a form, hands clasped in prayer.
LV. Differentiation of phenomenon at the two poles.
LVI. Groupings of cosmic Od.
LVII. Form of a dead person.
LVIII. The vital particles.
LIX. Iconograph of bulb of light and of intelligence.
LX. Light life of the Word.
LXI. The descent of the Spirit.

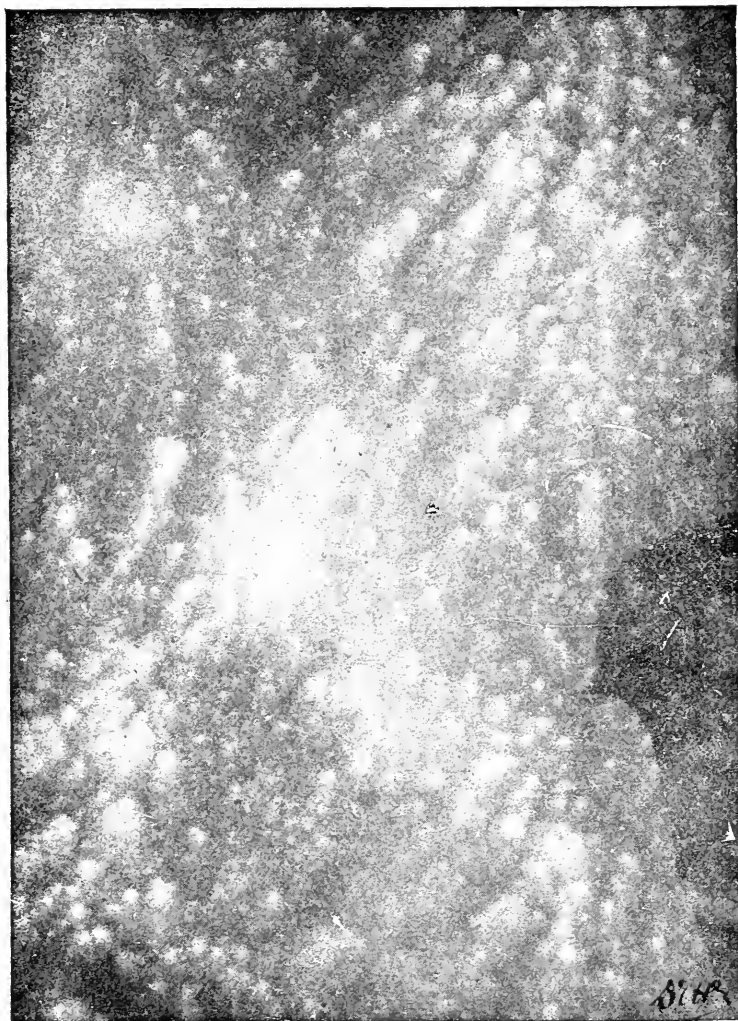


Explanation I. — Photograph of the *Od* attracted by the state of soul of a child lamenting over a recently killed pheasant.



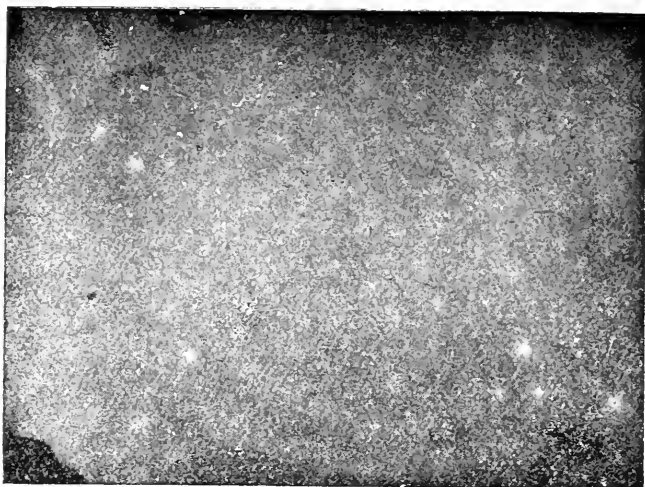
Explanation II — Od, the cosmic soul of life, individualising itself to repair the deficient sensitive soul. — Photograph of the shadow of the sensitive soul, individualising itself to revive our animal vitality.

(Without electricity, with photographic apparatus.)



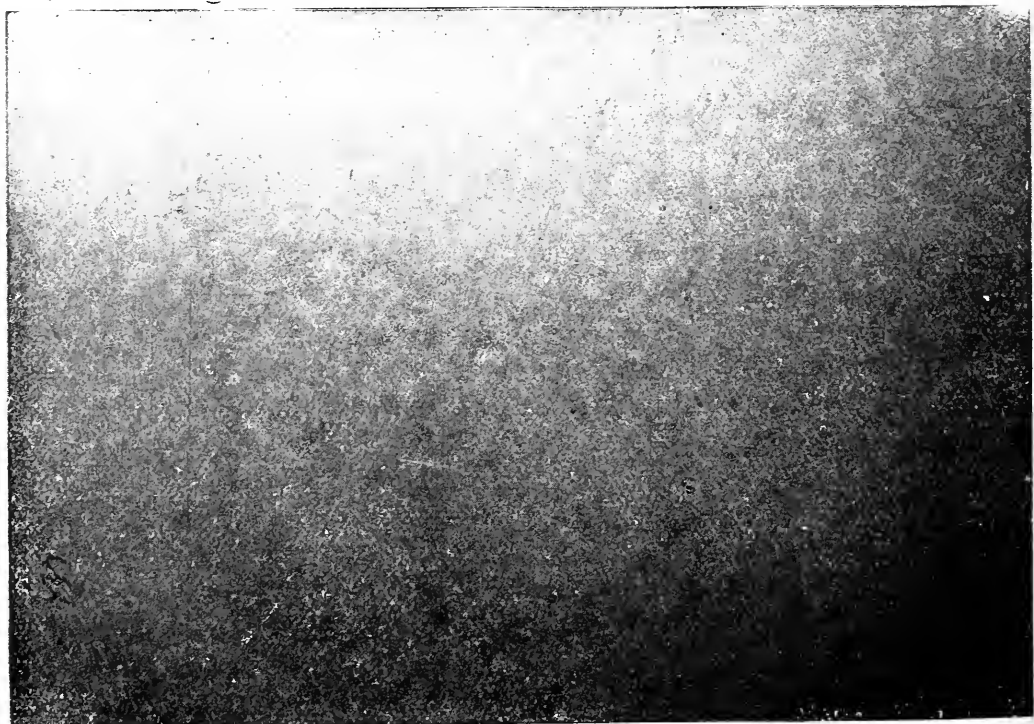
Explanation III — Life-animules, fragments of Od in movement. This iconography was spontaneously produced whilst wishing to inverse a plate for the most part positive, on which was an image representing a heart. The sign of love and of charity is drawing the electro-vital particles.

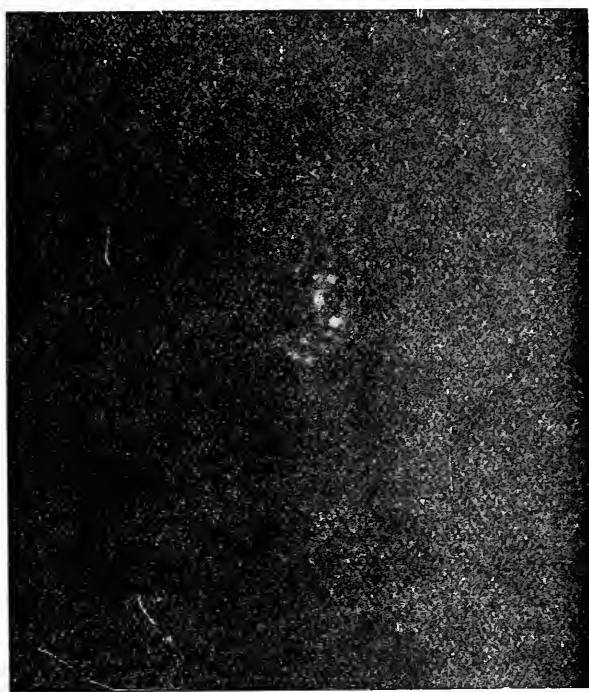
(With neither electricity nor apparatus.)



Explanation IV. — 1. These particles of vital force must be considered as the Cosmic Od. already individualised on us and in us. It is the refraction by the soul of life, of our sensitive vitality.

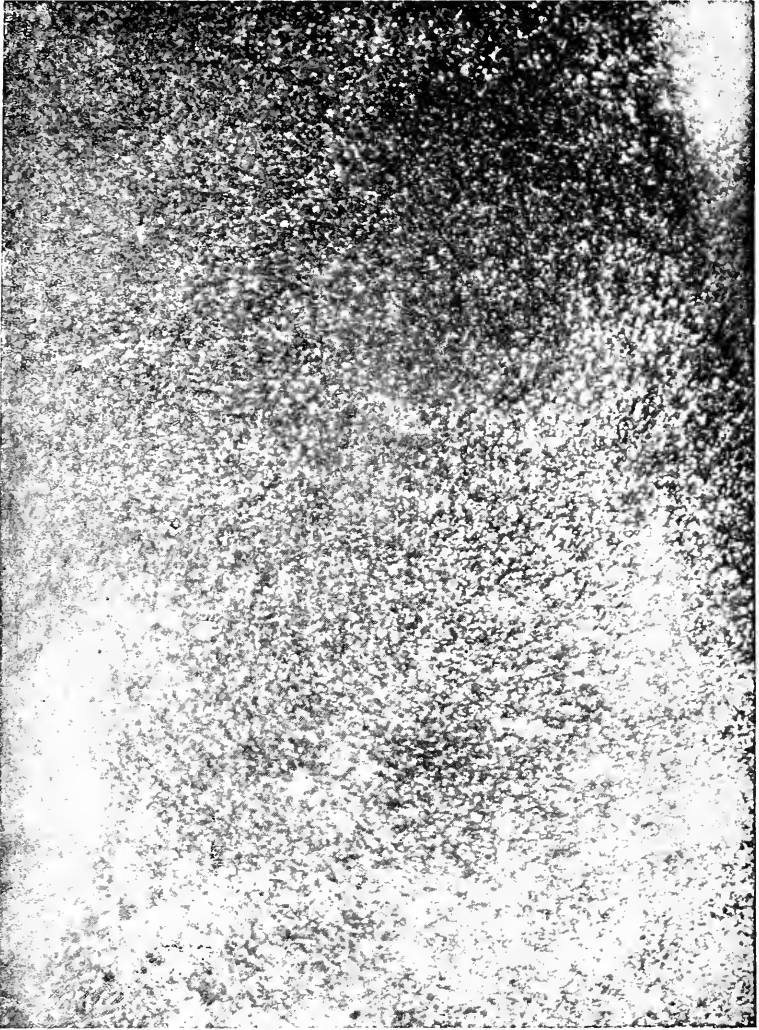
2. The following iconography of the luminous particles was obtained by Dr. Adam with his right hand, without electricity, without apparatus by the simple desire that something may be produced.





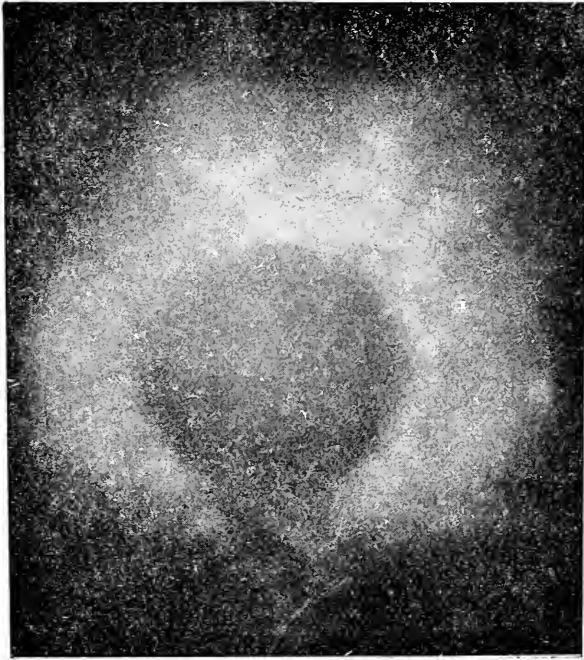
Explanation V. — Luminous particles, spectre of the sensitive soul of L.

(Without electricity, photog. Nadar).



Explanation VI. — Somod, skeleton, fluidic frame of the nutritive soul, composed of lines and columns of subtile force as well as thousands of cellular vital souls retained in a thread of odic shower. (1)

(1) Negatives VII & VIII are missing : they could not be reproduced.

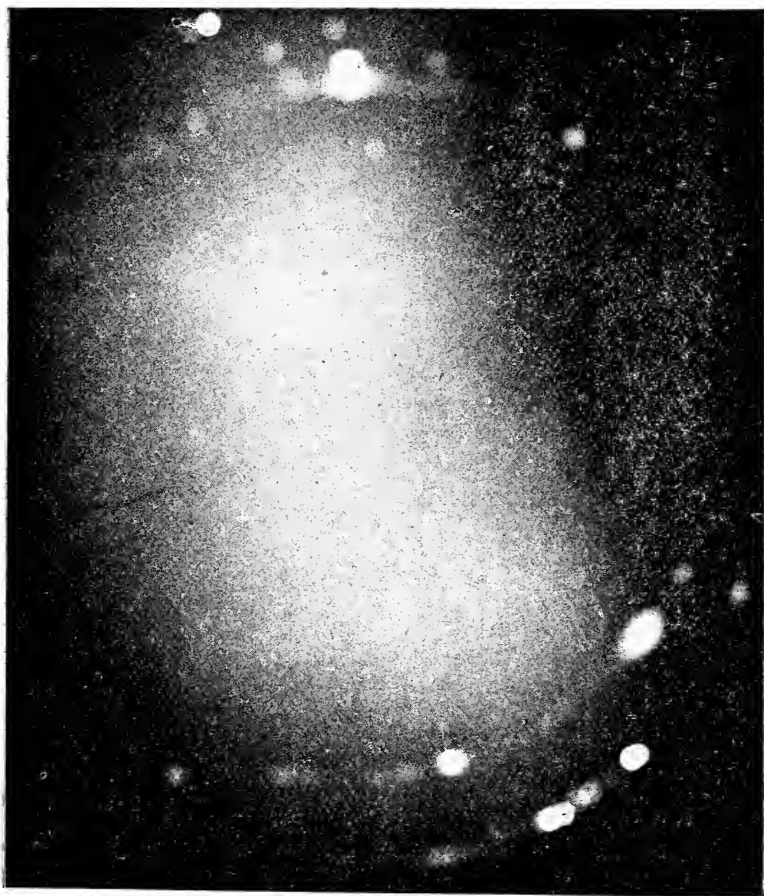


Explanation IX. — Figuration of the fluidic shower, extracted from the human body (from the forehead) in the dark with red light, the hand placed in front of the sensitive side of the plate, put on the forehead of the person, from whom the somodic fluid was taken away.

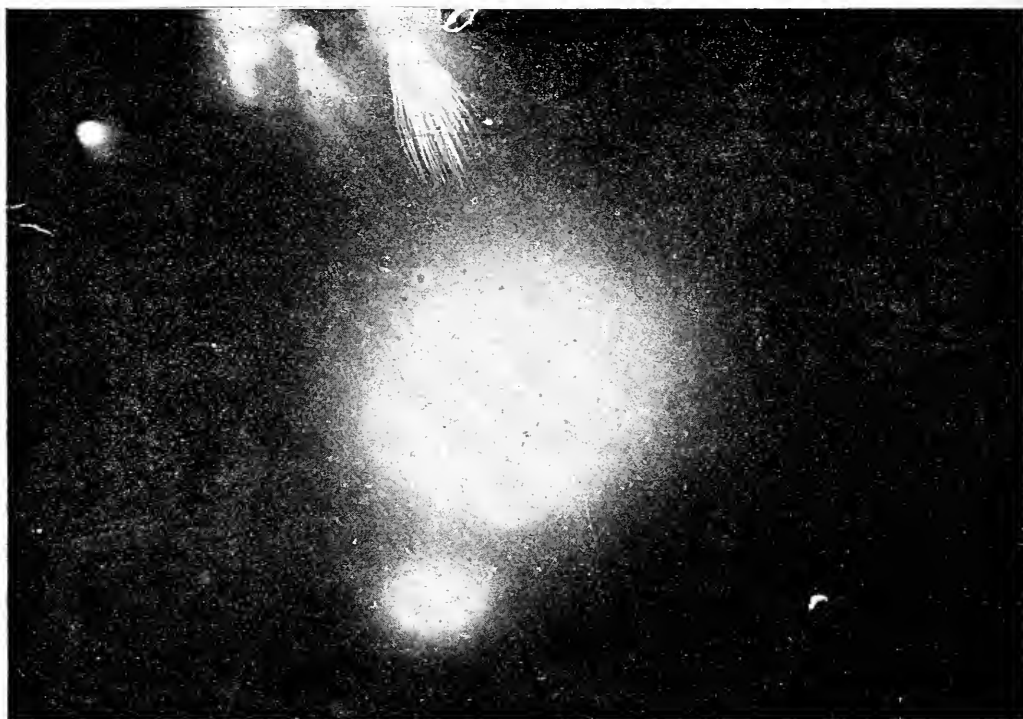
In the centre is seen the point of contact of the plate with the skin of the projection of the forehead, with corresponds to the attractive hand of the fluid of the frontal projections : all around is a zone of somodic fluid formed by showers and luminous peas.



Explanation X. — Iconography of a hand obtained by bringing the hand near the sensitive side of a plate fastened to the pole of a Wimhurst machine. One can remark the formation of electro-vital particles coming from an odic cloud showing the thumb and the fingers as well as small life-animules, white points.



Explanation XI. — Electro-vital particles incorporated animistic specks, globularised by electro-static tension.



Explanation XII. — Electro-vital particles drawn from an artificial forehead (pad of chamois leather) impressed by the hand. In the neighbourhood of a psychodic centre, one of the particles is breaking loose.



Explanation XIII. — Soul germ and shadow.

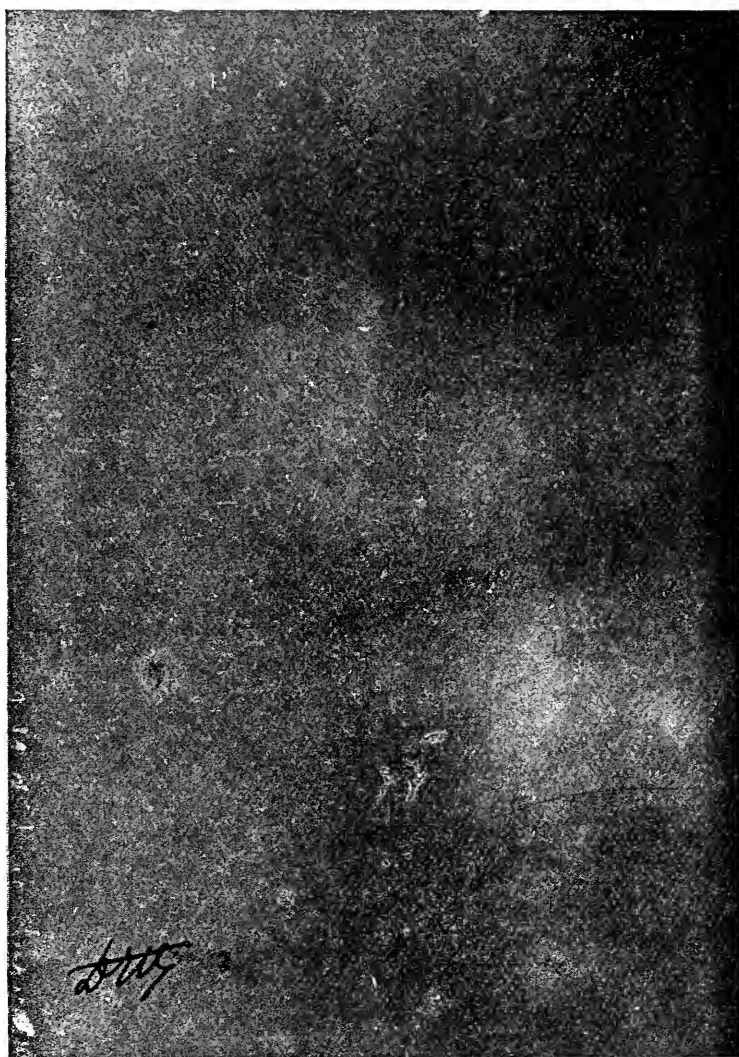
This negative represents the iconography of a dead soul (Chapter V) surrounded by its fluidic atmosphere reproducing its body.



Explanation XIV. — All Souls' Day 1895 a plate was put at the north pole of a magnet and left a day and a night in the hope that some phenomenon might be produced.

Glass side against the pole.

Very remarkable phenomenon, a very clear form was produced, that of Mme G.... recently dead. Without any light, even red, without electricity, without apparatus, it took place by itself by points and traits of black subtle force on the negative, locked in a room.



Explanation XV. {— The signature of the spiritual soul has been produced on a plate, by the glass side, with the north pole of a magnet, with this formula: „ prayer to the superior, command to the inferior to obtain the graphy, the sign of my spiritual soul ”.

The following morning at 7 o'clock I develop and find, corresponding to the centre of the magnet surrounded by an atmosphere of odic cloud, a very clear circumference of animo-fluidic force circumscribing a point, a very regular ring, formed by the subtilised gelatinous substance. From this pearl like form appeared 4 luminous rays going to each of the cardinal points.

This sign was produced by my overheated will. Thus the prayer acted directly on the plate by a spark of my spirit, which has given the sign of the spiritual soul, *the four rayed pearl.*

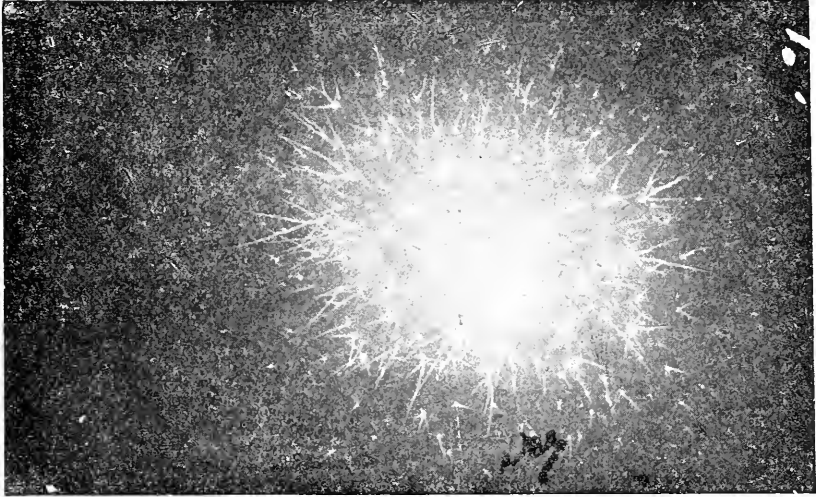
The spiritual soul elevated by prayer is not a ring, like the soul intelligence germ, it is a circle in communication with the four winds of the spirit.



Explanation XVI. — This icone was obtained by Mme Darget in her cellar, with red light, by the projection of her hand : it is the signature of the odic somod body, projected in conical form, consequently modulated, with the intention of reproducing the features of a person, but without success.



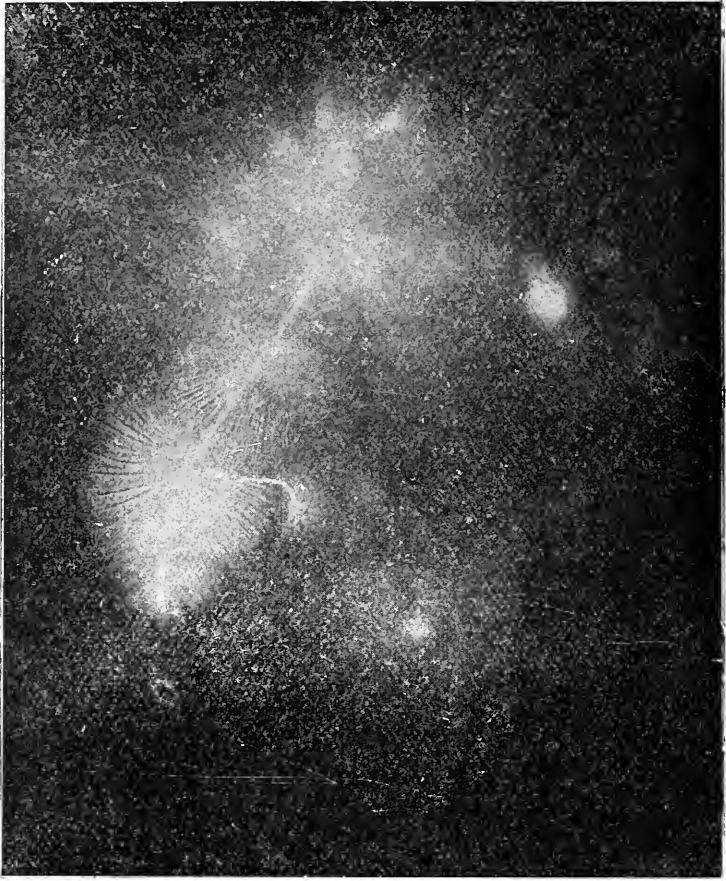
Explanation XVII. — This iconography, produced following the method of psychic projection, shows a condensation of vital fluid surrounded by subtilised black zones, that is to say, the silver salts of which have disappeared whilst they are reduced in the oval tending to produce a form.



Explanation XVIII. — Psychicone exploded by the electric tension.



Explanation XIX. — This negative is equally electro-positive: it is an attempt made by Dr. Baraduc to project his state of soul by his hand, his icone at a moment of his life. The doctor has thus obtained his portrait.



Explanation XX. — Experimental demonstration of the lights of the psychicone.

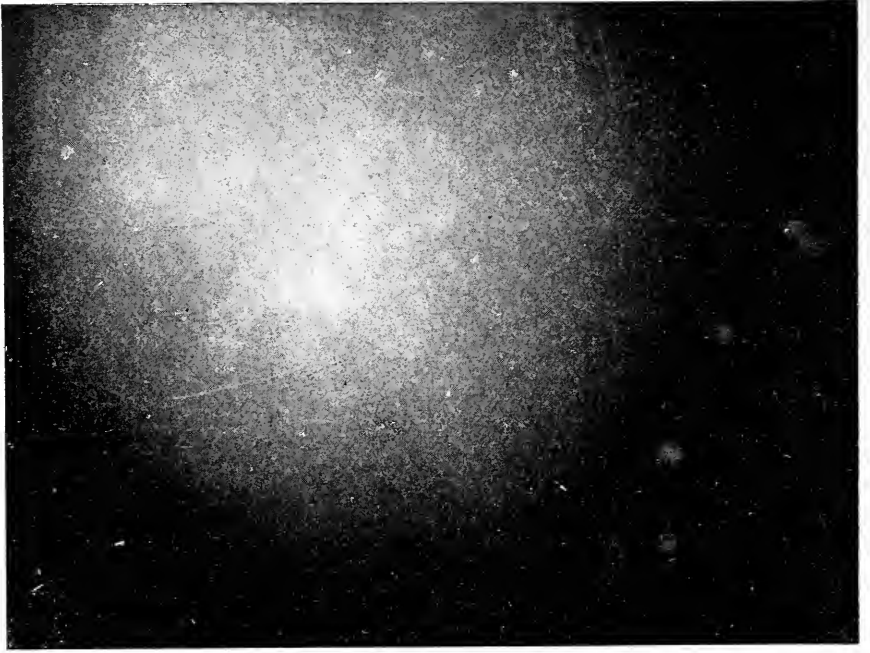
Luminous peas extracted from my forehead at the moment when I earnestly desire an electric signature. One sees the fusion of the positive electricity with the sensitive soul, the luminous peas, to furnish a beautiful flash of *psycho-electric* fluid, like palm leaves, whilst the iccone, my psychicone, is involuntarily formed between the burst of the psycho-electric force and a large white pea corresponding to the left cheek.



Explanation XXI. — Ist. Psychicone, image of Pava (son of the doctor) projected by Mme B. in the dark with the hand in front of the plate. In the middle of an odic cloud, the face of P. appears, impressed, coming from the fingers. They are the features of the child, such as he was two years ago : the creative spirit of Mme B. saw P. as he was at five and not as he was at seven years of age.

A 2nd. Psychicone is equally a projection due to Mme B. who sought to project my image under the same conditions. A whitish form is seen, surrounded by Od vaguely impressed (without apparatus, with electricity, the fingers stretched towards the plate).

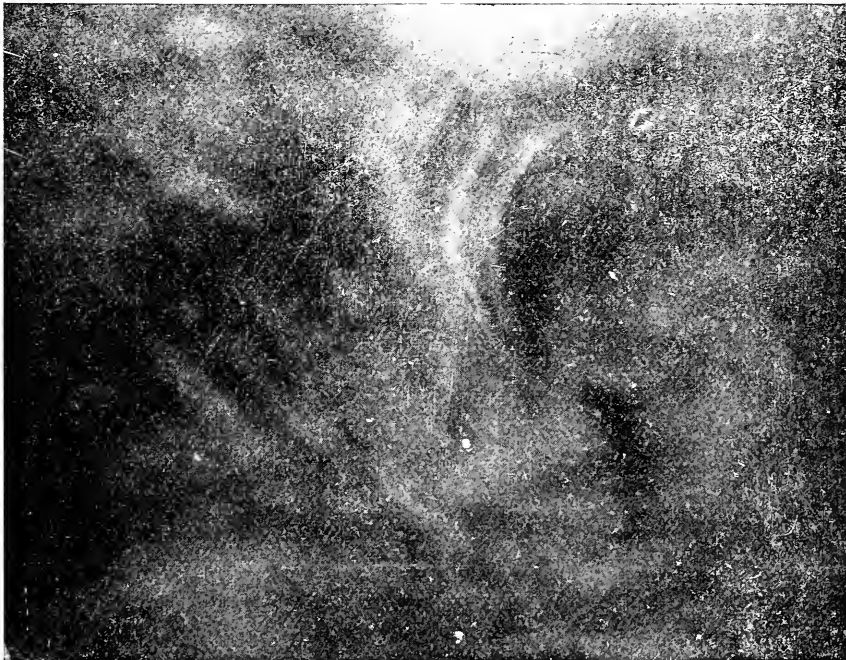


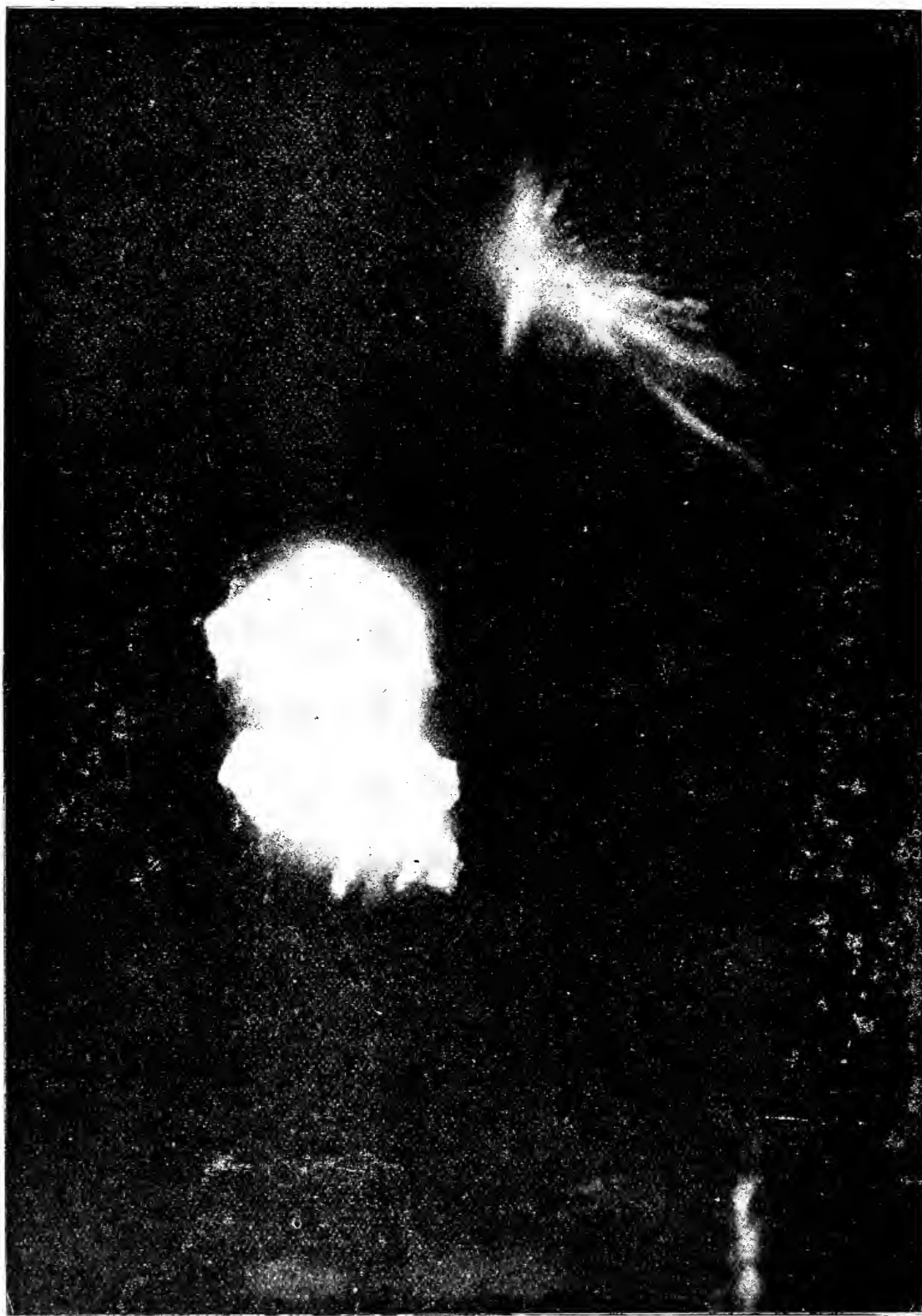


Explanation XXII. — This iconography was obtained by Dr. Baraduc after a visit to the Church of Sacré-Cœur. He was under the impression of the teaching of Christ preaching the forgiveness of injuries.



Explanation XXIII. — Dr. Maurice Adam, who wished to try and repeat some experiments after my directions, produced these two psychicones in a special state of soul, that of worry, which had modified his ordinary life. These were produced, by the hand, above the plate. The first represents a spectral veiled headshaped form: the second, a jeering face. These images have also been obtained by the single projection of thought.





Explanation XXIV. — Psychicone produced by Mr. Hasdeu of Bucharest. This image shows the possibility of the creative spirit acting on a plate without the help of the hand.

On the upper part a burst of odic projection is seen, in the centre a large spot, the profile of which is turned towards the left represents the features of Mr. Hasdeu's brother. The icone is due to the spirit of Mr. Hasdeu who has modulated the image of his brother in his brain and then projected it over the lamp. Here is a psychicone without the intervention of the hand, by the single tension of the creative spirit.



Explanation XXIV a. — *Telepathic Psychicone.*

Psychicone or image of the spirit, obtained by telepathy between Messrs. Istrati & Hasdeu, of Bucharest.

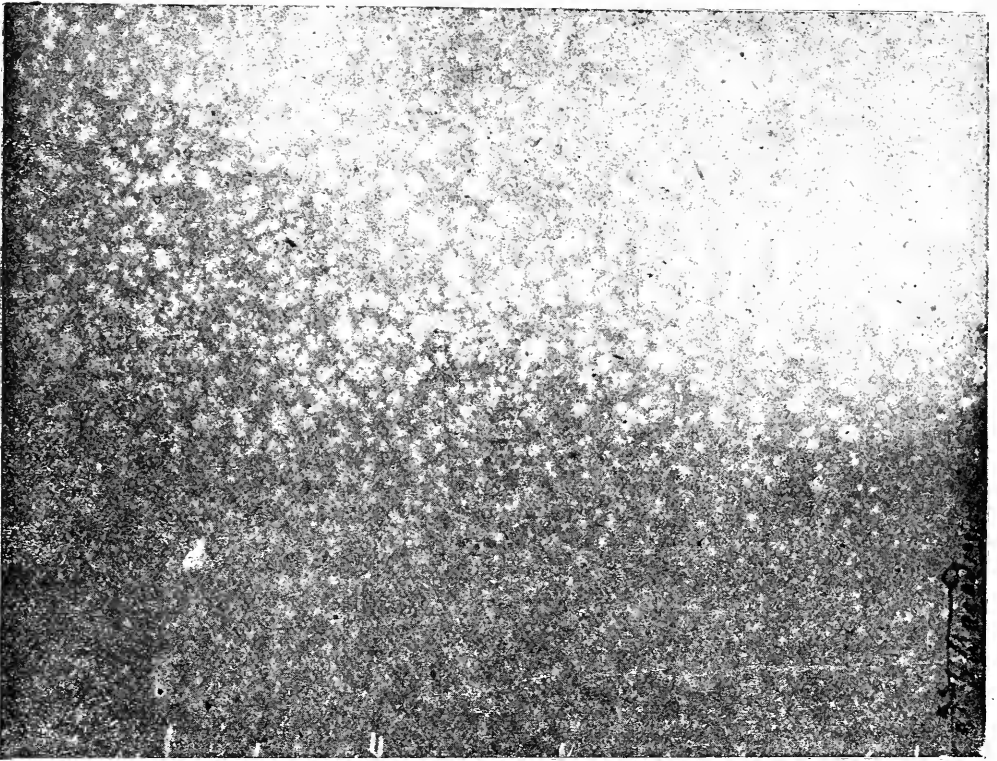
Dr. Istrati going to Campina it was agreed he should at a fixed date, appear at Bucharest on a plate of the Roumanian savant, at a distance of about 100 miles.

August 4th. 1893 Mr. Hasdeu evoked the spirit of his friend on going to bed, one apparatus at the foot, another at the head of his bed.

On the other hand, Dr. Istrati slept at Campina with the firm determination of appearing in one apparatus of Mr. Hasdeu's.

In reality, on the plate A three attempts are seen, one of which has been extremely successful. Dr. Istrati returned to Bucharest and remained quite astonished in front of his physiomic profile. His fluidic image is very characteristic, in the sense that it is a more exact expression of him than his photographic profile.

The reduced portrait and the telepathic psychicone are very much alike.



Explanation XXV et XXVa. — The two icones of this light are the emanations of the human soul Somod. It is the fluidic expiration. I am able to confirm this fact all the more as these plates were obtained while investigating the form of expansion repelling the biometric needle.

The second is the signature of force emanated from the soul, the Ob, repelling 15 degrees. The first which represents the obic force of my head, has repelled the needle 2", as if a part of the exhalation had been employed for the formation of this icone XXV and XXVa.

These two negatives were obtained in the dark with red light, the platé put in front of the biometric apparatus with neither electricity nor photographic apparatus, the hand stretched towards the sensitive plate.

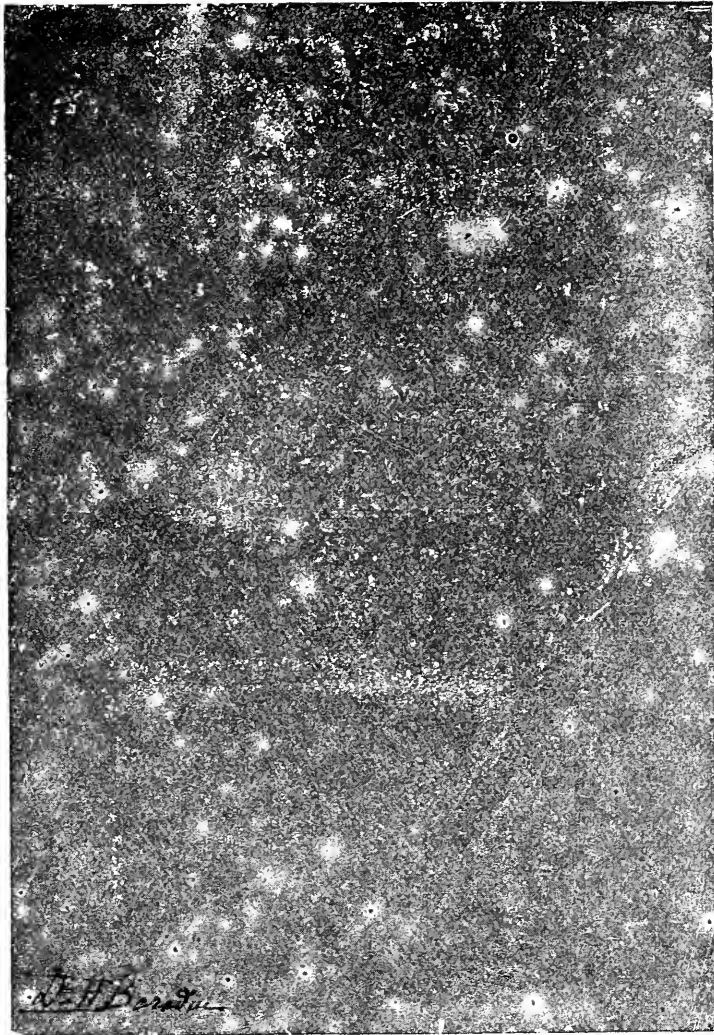


Explanation XXVI. — Voluntary Psychob.

Major Darget placing his fingers together, projected his will on a sensitive plate, saying, „ In the interest of science, I want this plate to receive an impression.

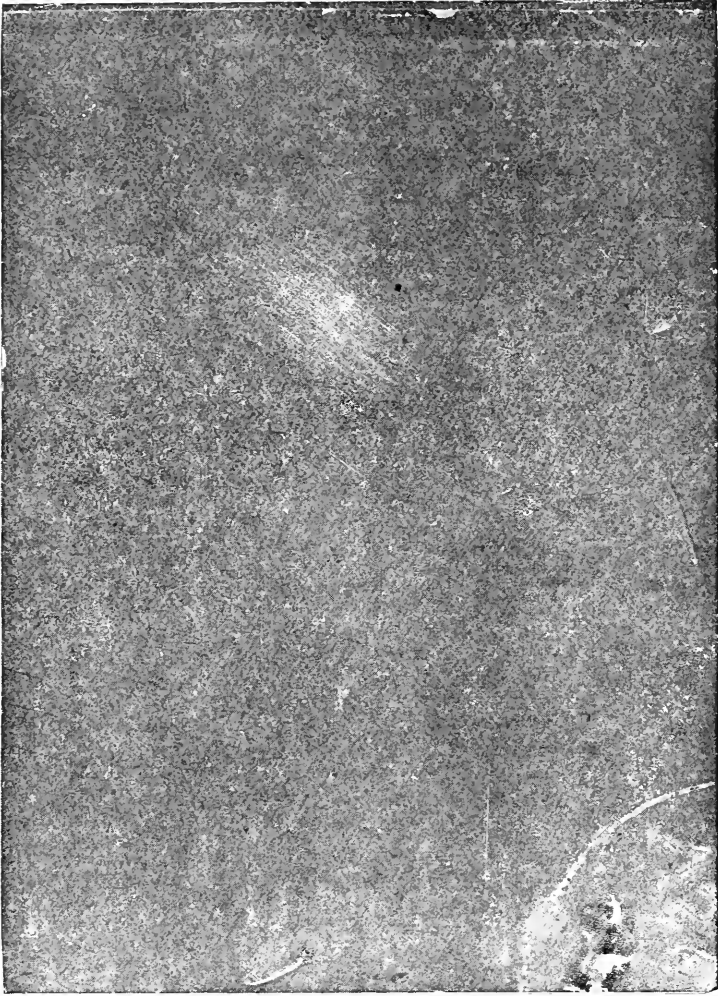
Numerous pearls are seen on it, produced by the extoriation of the will.

(Without apparatus and electricity, in red light, in Major Darget's cellar.)



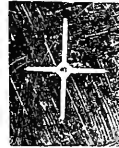
Explanation XXVI A .— Voluntary Psychob.

Photog. of Nadar in red light, his form appears very clearly in electric light on ground glass. — Large sized pearls of voluntary psychob, sparkling pearled of the will with well-marked circle of peripheric Od.



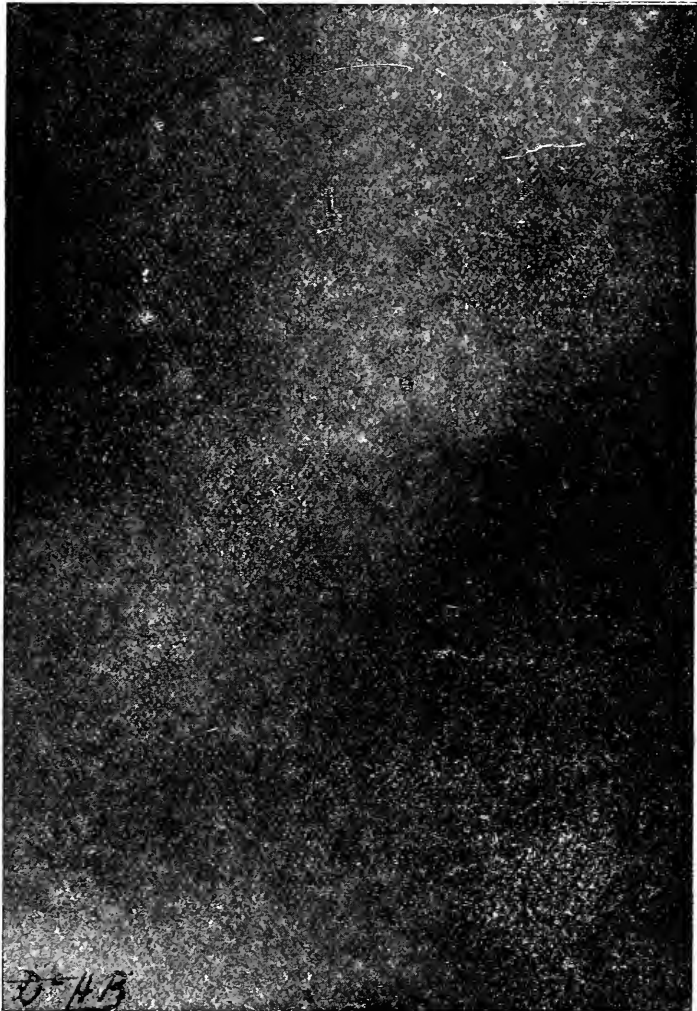
Explanation XXVII. — Iconography produced in April 1894 in the dark, both hands stretched towards the plate without photograph apparatus.

Animistic state very thoughtful. The doctor wished to know if prayer is a force having a special signature. He obtained a small flange of thin pearls with a single ray : the pearl is the act of exterioration of the spirit which has left its covering to reascend to its psychical source.

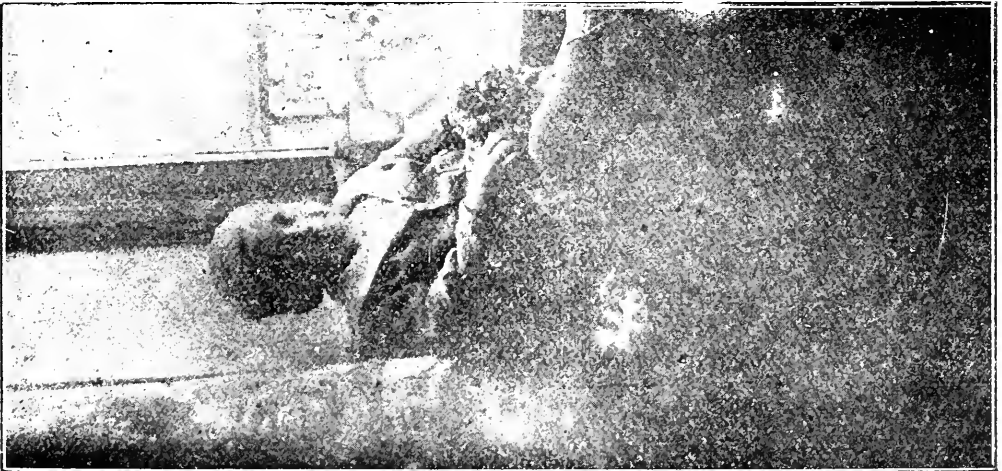
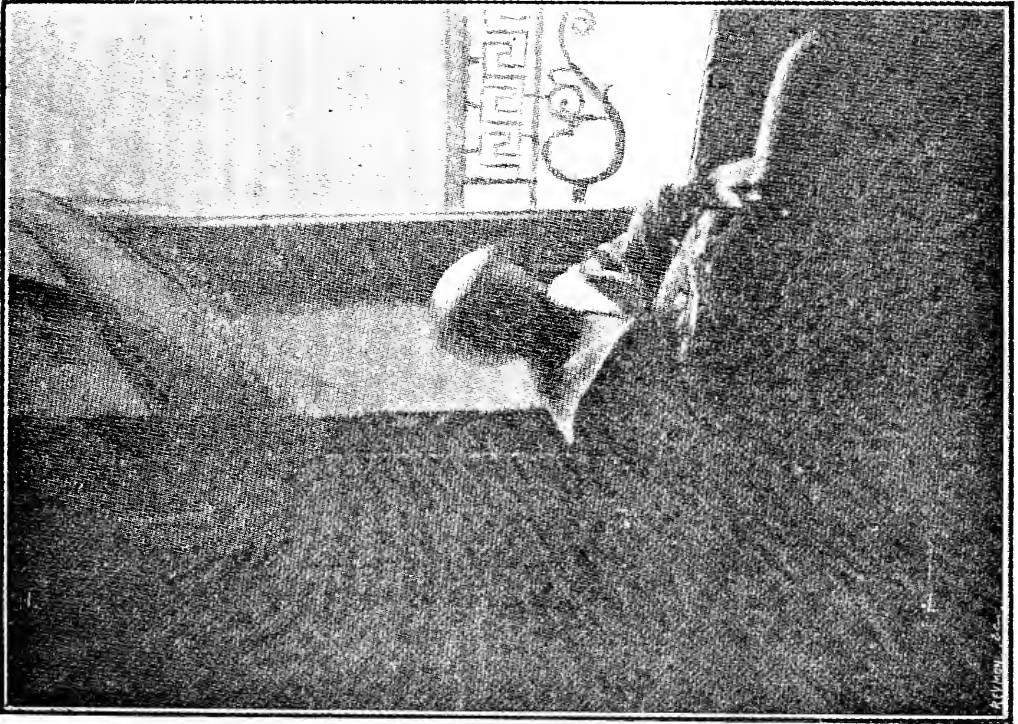
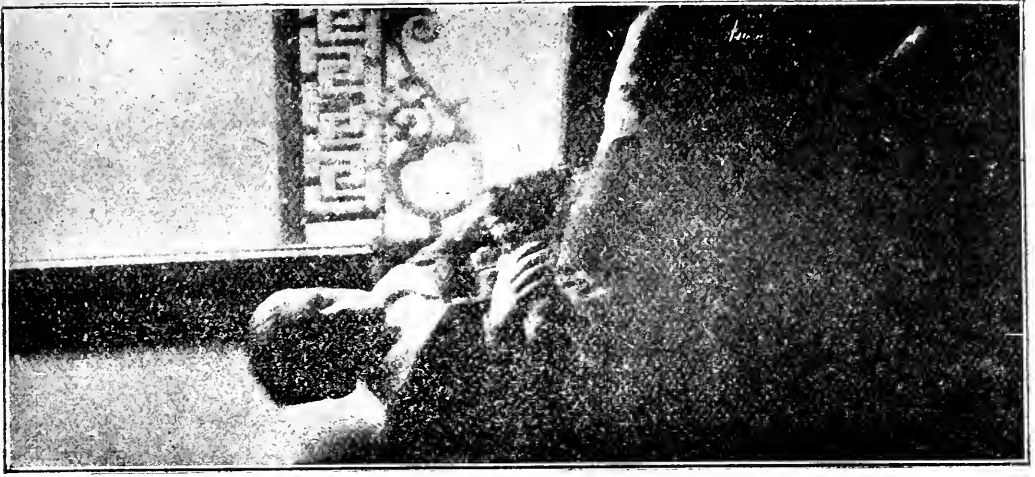


Explanation XXVIII.

1. *Photograph* of Dr. Baraduc in daylight.
2. *Psychicone*. image of his head, immersed in an odic mass, in the middle of which his desired icone clearly appears:
3. *Physical soul, spiritual ego*. Spiritualised soul, a thin star pearl with four branches: at the centre, the area of the divine ray, a fine circle of odic covering around, four rays communicating with the four breezes of the spirit.



4. Spontaneous *Icone* representing the fluidic spectre of the body reproducing the form of his head. This icone was made in red light with the right hand, placed in front of the sensitive plate which is set before the biometric apparatus so as to study at the same time the expansive force of Ob, repelling the needle 2°, and giving its own signature, whilst crossing the sensitive layer, the glass, the apparatus to repel the needle.



Explanation XXIX. — These three photograph-iconographs show the relation existing between the expression of the face, a visible reflection of the soul on the features, and the signature of the animistic forces of concomitant invisible movement (no electricity, in morning light, with apparatus).

In the *first*, the child is sadly stroking a recently killed fowl.

The *third* represents the child in happy possession of this fowl.

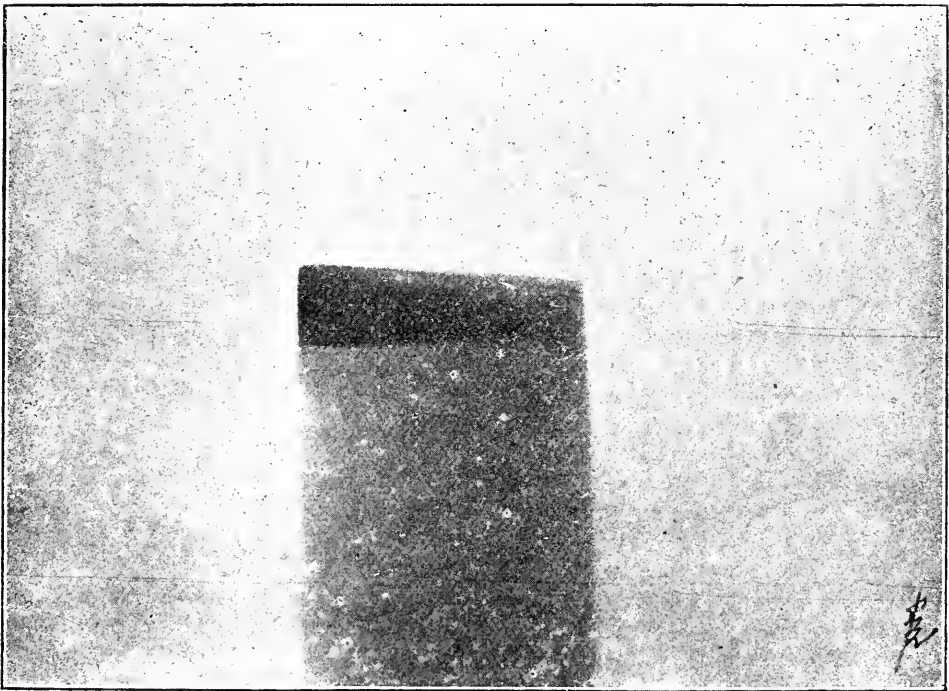
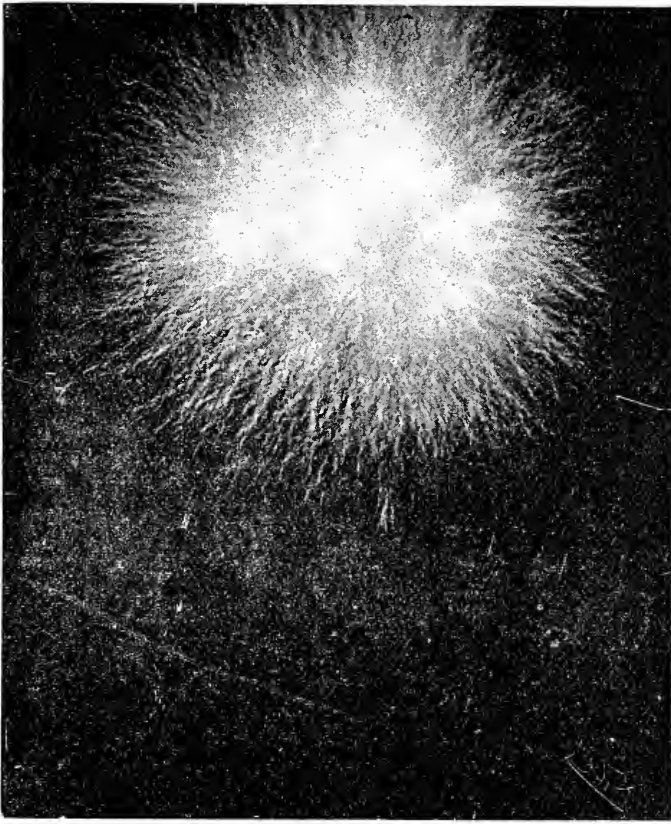
The *second* expression is that of contemplation, of meditation.

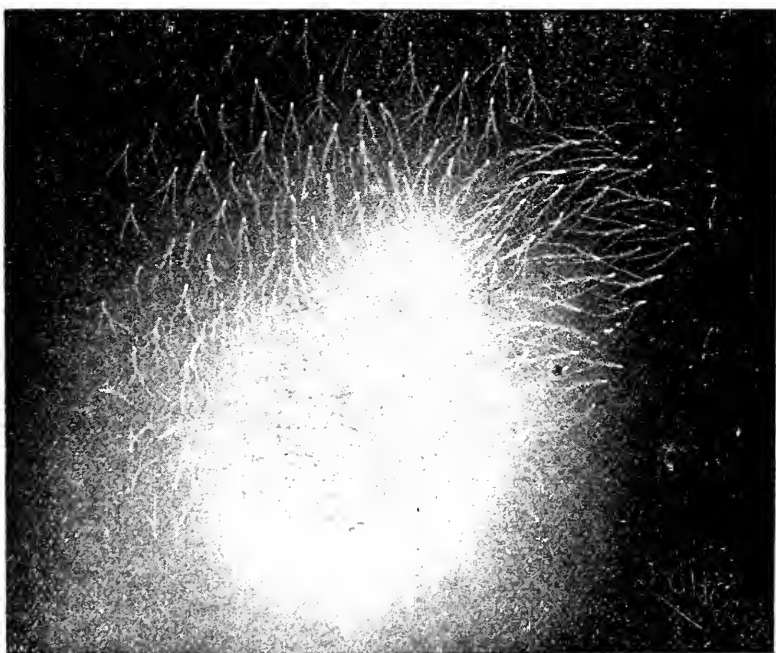
It will be remarked that the form of the vital fluid varies with the different states of soul of the child.

Explanation XXX. — Electro-static light.

1. Luminous spectre of the north pole magnet, obtained by the red electric photographic lamp, surrounded by fine pearls of psychecstasis.

2. The electro-positive fluid is presented in the expansive form of ruffled hair. It is obtained by placing the hand or an object on a plate, put in an electro-negative bath, and then withdrawing it very quickly. The aigrette is crushed on to the plate and gives this longhaired appearance.





Explanation XXXI. — A. Clusters and emanations of the human fluid demonstrated by electrography (of Iodko).

B. Thin electro-obic flames going towards the white centres of odic light, corresponding to the fingers of the electro-negative hand. A thin pad of chamois leather which has received the impression of the hand its emanations, is placed against the glass side of the plate, and the same hand in front of the sensitive part. The current or electro-negative wind going from the plate to the hand, draws the electro-obic flames which, through the glass, affect the sensitive pellicles from behind.

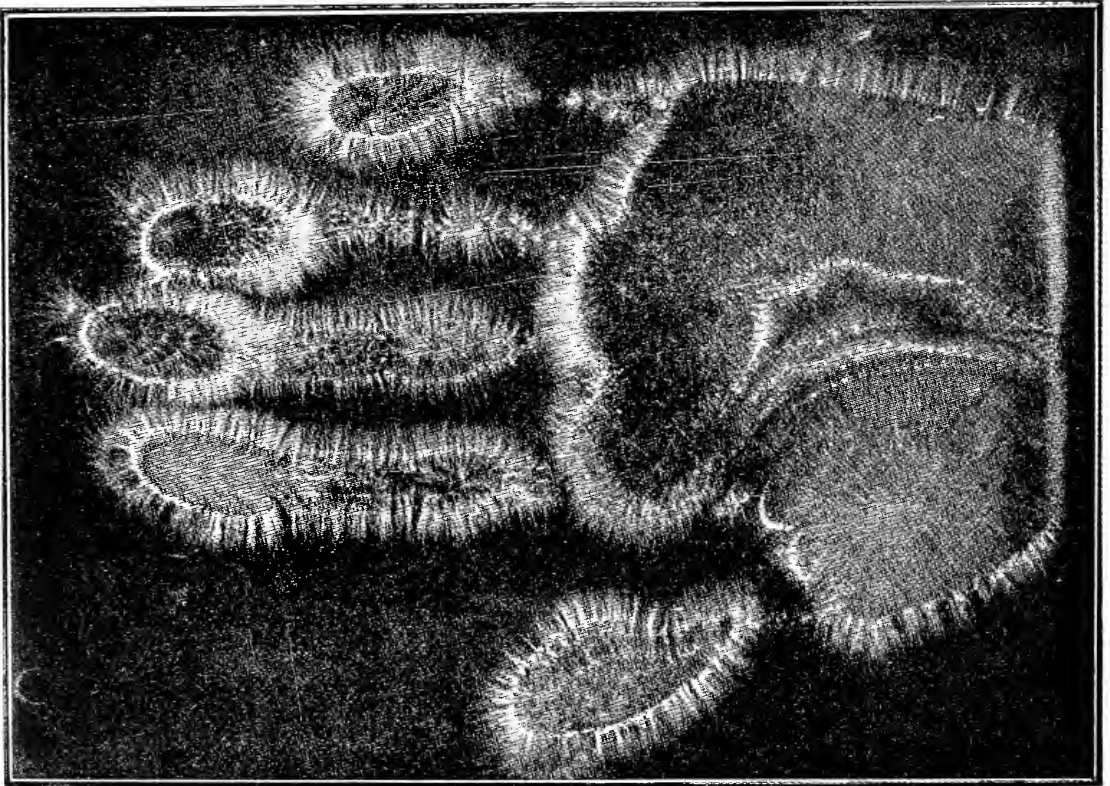
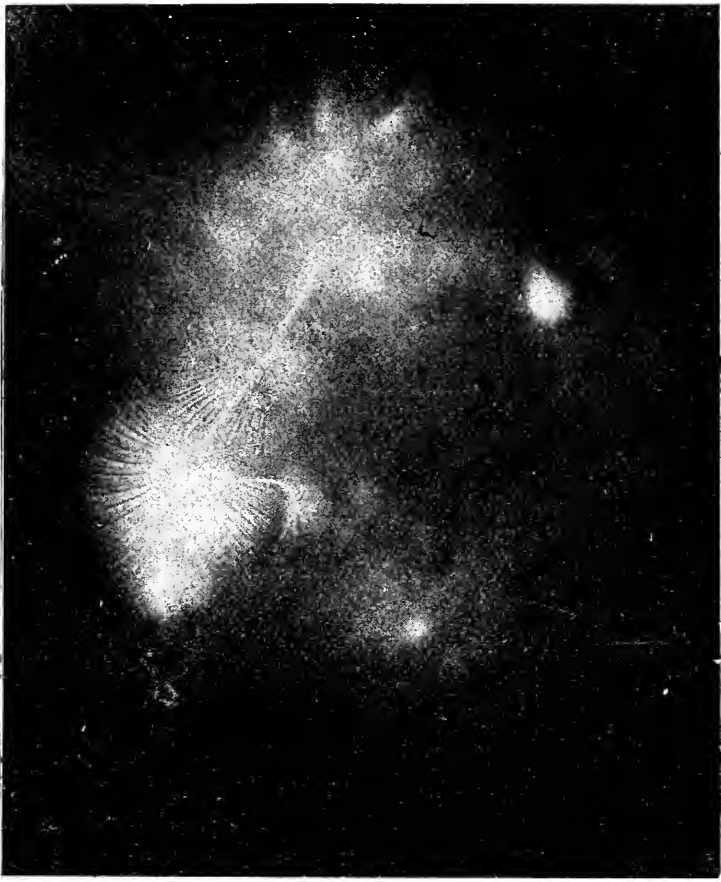
Explanation XXXII. — Graphic difference of the electric, vital psychic fluids. — Fusion of positive electricity with the luminous peas extracted from my forehead, at the moment when I intensely desire an electric signature. The fusion of positive electricity with the sensitive soul is seen: the luminous peas furnish a beautiful flame of *psycho-electric* fluid in the shape of palm leaves.

Electro-negative method. Red light.

Here there is fusion of positive fluid, of odic peas, of the sensitive soul with the voluntary psychic tension: the signature of the forces and the icone of the author of the motion of these forces, appear at the same time.

Pure electrography of the hand by Iodko's method.

The hand of an over-electrified person, placed on a plate gives a very remarkable impression of the electrified cutaneous surface. One can here easily note the difference between electrography and iconography, where the vital waves are produced by themselves and are graphed by themselves without electricity (Negative XXVI.)





Explanation XXXIII. — Black points. Nocturnal photography of black points, small entities of subtilising force (soul germ) without apparatus, night, plate near the head.

It is useful to establish a relationship between this plate and the other similar ones obtained under the same conditions and the mass of subtilising force of plate 35, equally obtained at night-time during sleep.



Explanation XXXIV. — White points. — Photograph taken by me in July 1895, in the country. The gamekeeper Crepet is giving to 300 young partridges some ant eggs, which he is taking from a sack. The small birds are covered over by the entire black part of the negative, whilst a quantity of small *life animules* are freeing themselves from the eggs or from the ants. Is it the emanation of the gamekeeper, or that of the partridges? I took two photos whilst the gamekeeper was throwing handfuls of dust and of eggs. Both are identical. I took two other photos when he was giving them *cooked* chicken eggs mixed with bread crumbs. In these there is *nothing special*, the photograph is sharp. It may be concluded from this, that the signature of the *life-animules* and the black volative odic shower come from the ants giving up their vitality.

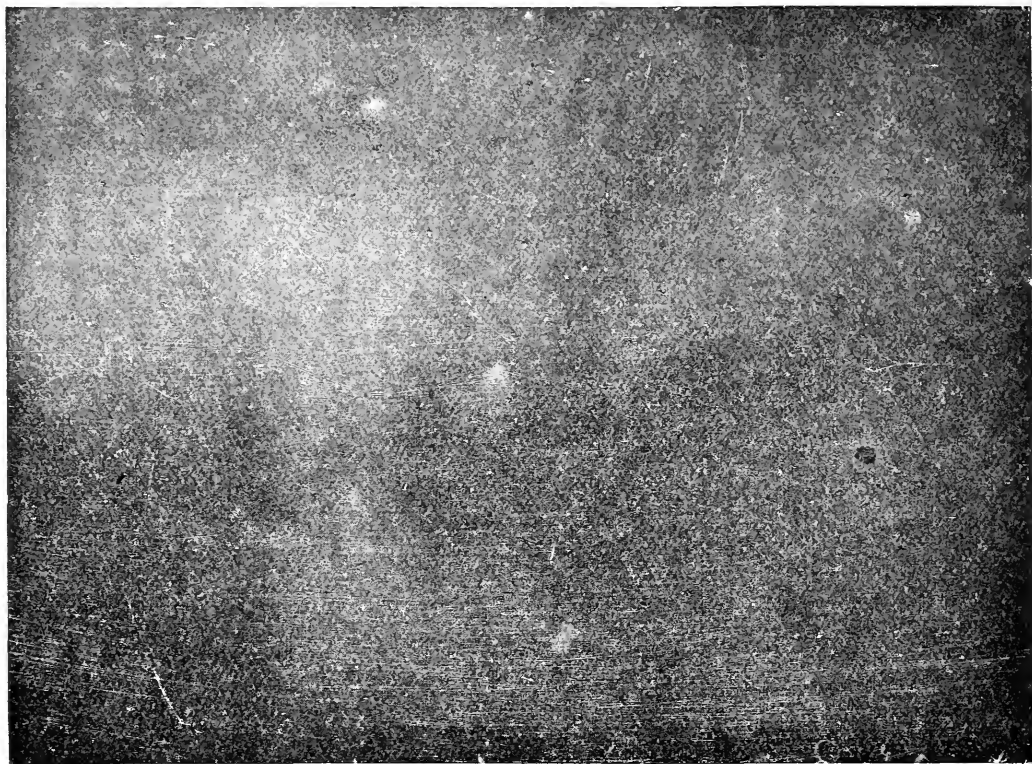


Explanation XXXV. — Plate obtained with a photographic apparatus, placed at the head of the bed in which the Abbé X passed the night.

One remarks :

1. Columns of forces sharper at the bottom of the negative;
2. Shaded light-peas between the parallel lines of forces; it is the vital web being individualised.

3. An invasion at the centre of the negative by a black water-spout. The white part is restorative vital force : the black part is subtle force penetrating in the form of a water-spout the cloud of living light being specialised into peas. This negative, which was given me by M. de R., demonstrates the possibility of reproducing the web of vitality, independently of my own experimenting, which it confirms.



Explanation XXXVI. — Graphy of the cosmic Od. The experiment was undertaken to show the possibility of the passage of the cosmic Od. of the vital force of the world, across the glass.

From the obtained biometrical formulæ, in spite of the double coating of alum and mica and the covering of silk, it was foreseen that the fluido-animistic respiration would pass through the glass, just as it crosses organic substances, etc.

The fineness of the texture is not marked. I think there is a close relationship between the state of the human soul and the form the aspired cosmic vital force takes. My state of soul was in material involution.

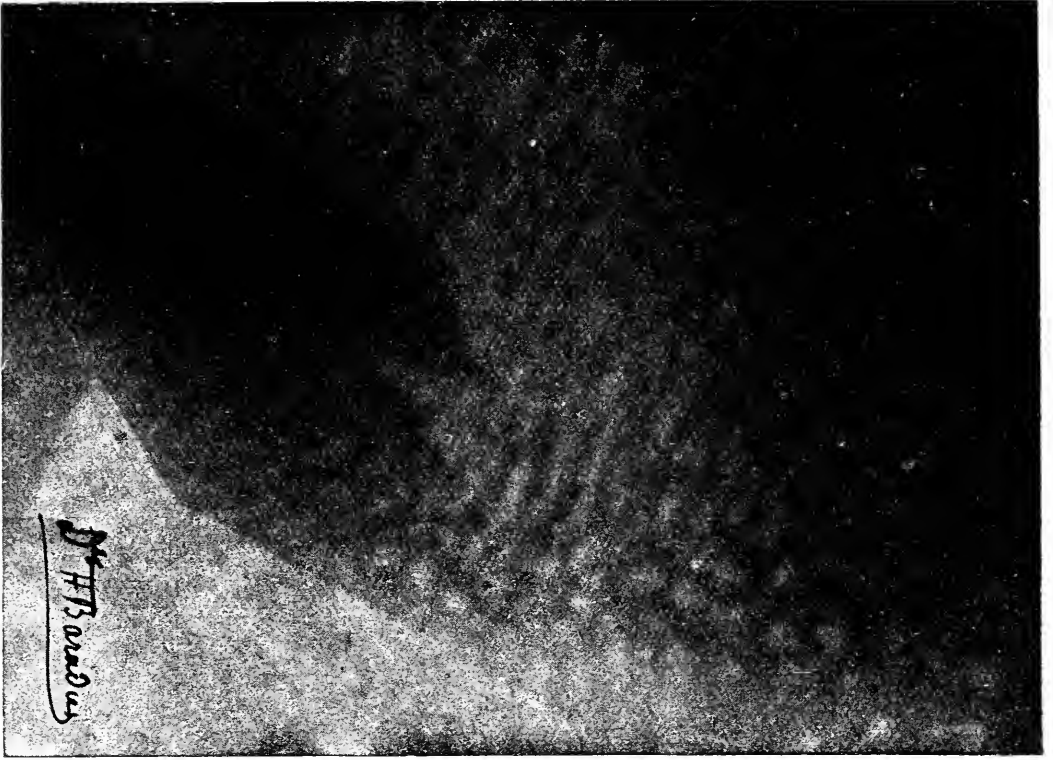
This experiment is of great importance, for it shows the vital attraction through the glass, revealing at the same time, the relation between the biometric formulæ and the form of the vital force attracted by the state of soul, which corresponds to this formula.



Explanation XXXVII. — Vital Force, cosmic od, obtained by the pole of a magnet directed northwards, on a photographic plate with neither apparatus nor electricity. Glass side placed against the rectangular extremity of the magnet.

Length of experiment, 12 night hours, without red light.

The experiment is very important, *as it was done by itself*, instinctively, apart from man.



Explanation XXXVIII. — Photograph taken at 11 a. m., in dull light, an exposure of 15 minutes, at a distance of 5 feet, with apparatus, without electricity. I desired once more to obtain the vital waves of the group of two very sympathetic and very nervous children. I took them in the middle of their play and stopped them suddenly. A veil is produced which hides them and covers the plate.

They underwent a sort of thrill, of appeal modifying their peripheric atmosphere, intensely enough to affect the plate at 5 feet, a distance at which these phenomena were produced invisible to the human eye.

One also observes a *luminous texture*, like a *network* with stitches and knots. The fluid is condensed, specialised, *individualised* into rounded peas. The form seems to represent the equilibrium and the fusion of two fluidic forms, opposed as regards direction and abruptly stopped at the moment of the animistic contraction of the two children making only a single soul during a certain time.



Explanation XXXIX. — Electric iconography with desire of having a manifestation revealing invisible life by a magneto-fluidic current between the operator and the invisible world, taken in red light, in the evening after 9 o'clock, the right hand stretched out, without photographic instrument.

The analysis of the signature justify me to consider : —

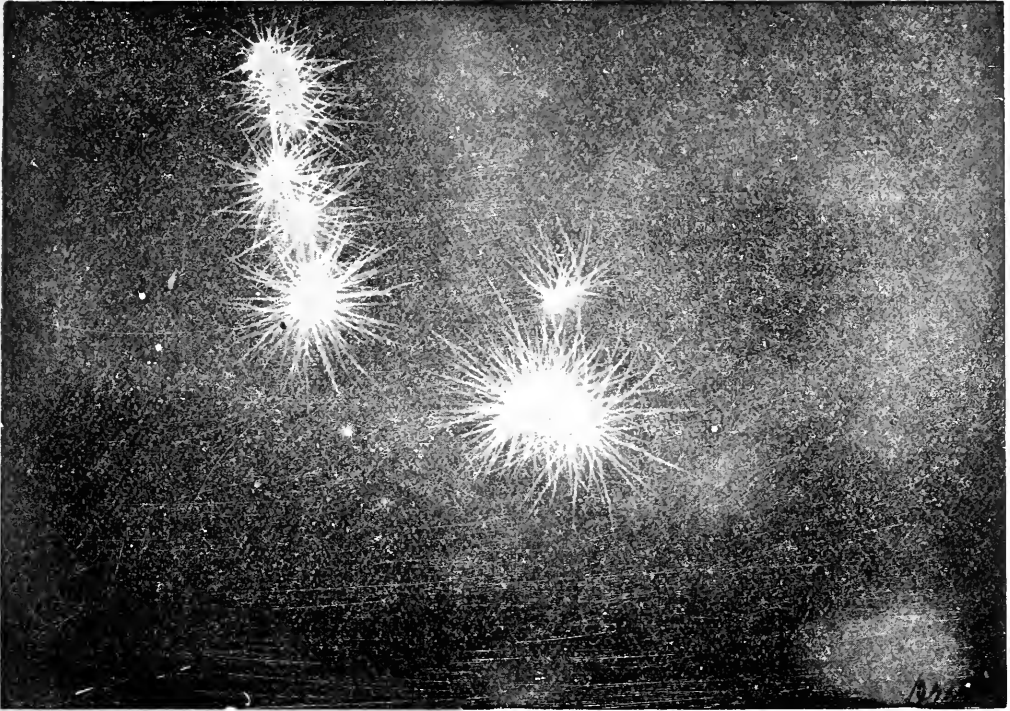
1. At the centre a star of electricity, with a small central form. It is the expansion of a living central nucleus, which has freed itself from rings of ambient central force and is moving.

2. On the opposite plane is a small cellule soul of life. Around this individual soul-germ is the desire condensed by attraction of the cosmic fluidic masses.

3. The radiant oval form is a mixture of Od, of electricity and of intelligence harmoniously illumined, and in equilibrium.

The evolution of a world which escapes our senses, is a living reality of the invisible fluidic life, coming from light intelligent in movement.

This example proves that astringency as well as expansion is luminous movement : more intelligentified, they take a more perfect form, a harmonised vibratory equilibrium, constituting a vibrant being, an entity in communion with entities, white forms more powerful than it.



Explanation XI. — This iconography was obtained in 1894, in experiments on the hereafter, without apparatus, with red light.

State of soul : restless desire to have phenomena of the hereafter.

· One observes :

The electric signature of positive fluid. Above, a wave or veil of light, permitting numerous forms to be seen.

Below, masses of Od in dappled clouds, in luminous peas, taking angular aspects, appearances, vague forms.



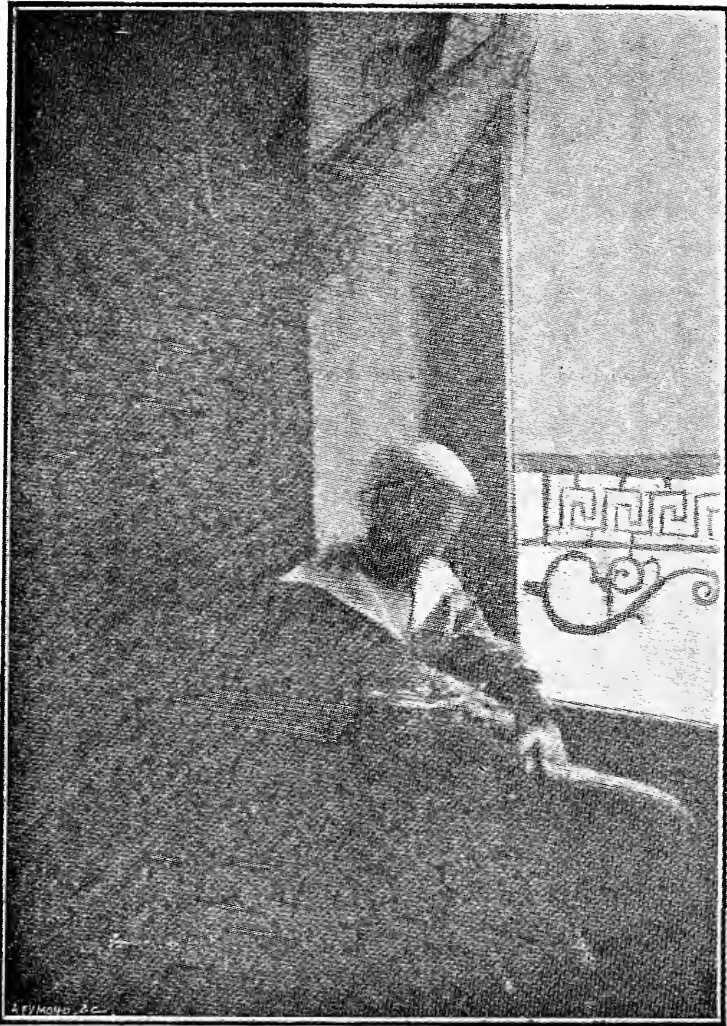
Explanation XLI. — This iconography obtained without light, electricity or photographic apparatus, is due to the right hand of Dr. M. Adam.

In the researches which he kindly undertook for me relating to these so troubling questions, he was taken by a great movement of mental sadness at the moment when this vortex was produced.



Explanation XLII. — The form represents a higher breeze with three white bulbs coming out of an enormous nose, belonging to four faces, corresponding to the four cardinal points.

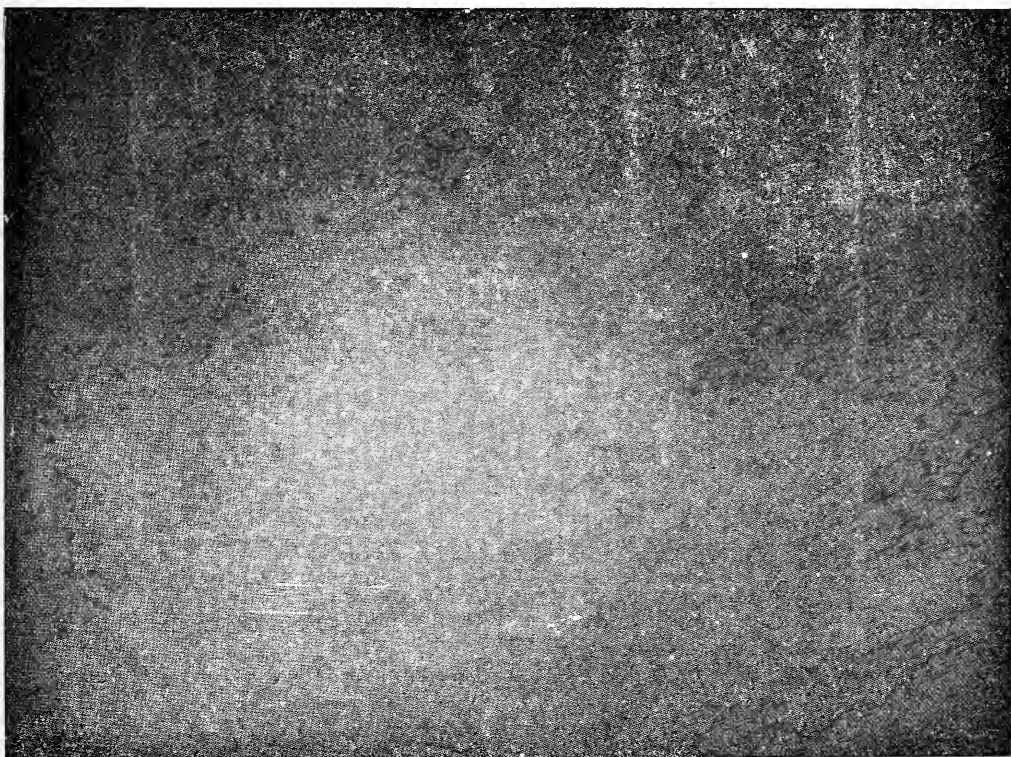
The breeze has two branch curves, in the form of a *half eight* : the 8 is the emblem of eternity in the ancient signs, as well as that of harmony : coming out of a single point, it is the expression of vital movement turning from east to west as we have seen in the enchiridon : it is verified every day by the spontaneous position of the needle of the biometer — a remarkable phenomenon of the formula : to believe in the mystery of Life in the Spirit, visible by universal gravitation.



Exploration XLIII. — Od and psychod, vital force. Od, vital force photographed in daylight, thus giving its form, its graphic icone..

The child P. is sadly stroking a recently killed pheasant : he is surrounded by a real tissue of vital fluid which his state of soul bewailing the death of the bird, attracts. The aspiration of his soul draws the cosmic soul, which is shown in the form of a real network tissue with knots, covering the child from head to foot with a thick fluidic cloak.

This photograph is not at all electric. It was obtained in solar light, penumbra, without the sleep of the child, by simple attraction, appeal to the desire of seeing this semi-conscious force manifest itself.



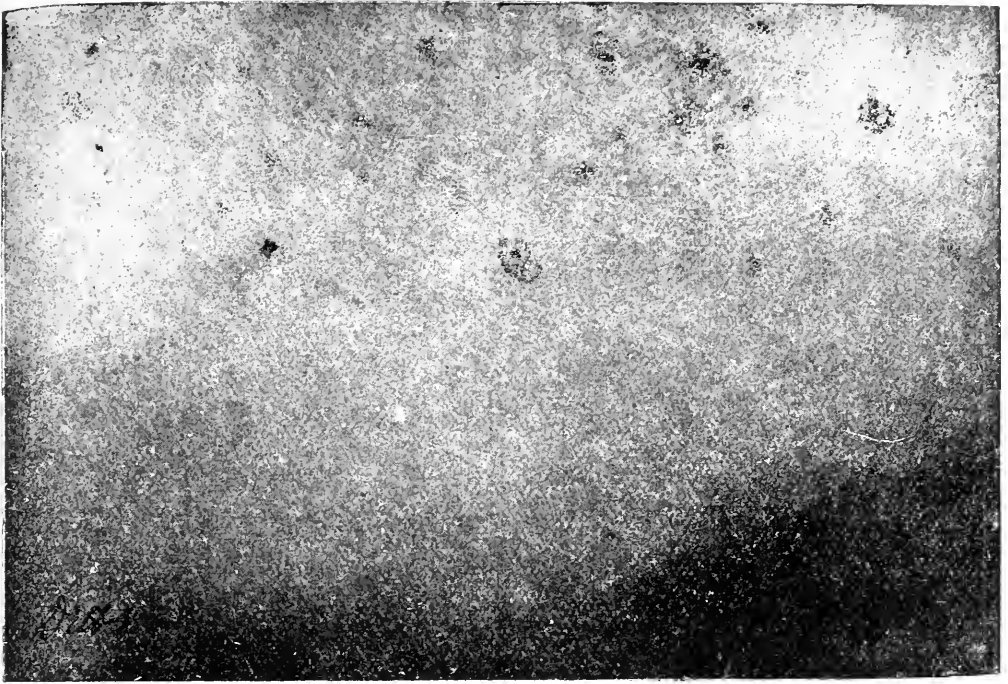
Explanation XLIV. — Movement of cosmic vital force modulated in a psychodic aerolith by the human will with an elevated intention. It is not the human Somod which projects an image made with its own fluidic body, as in the production of a psychicone by thought; it is a thought which acts on the Universal Psychod, and models it in a form of light and of Intelligence.



Explanation XLV. — This iconography of the light life of the Word was obtained July 1895, in the dark with red light, by the electro-negative method, called by appeal by N. P. & myself, our three hands joined in front of the plate without photographic instrument.

Sympneumic collective state of soul : demand, desire to have a sign of our animistic trinity, united by a single feeling of affection.

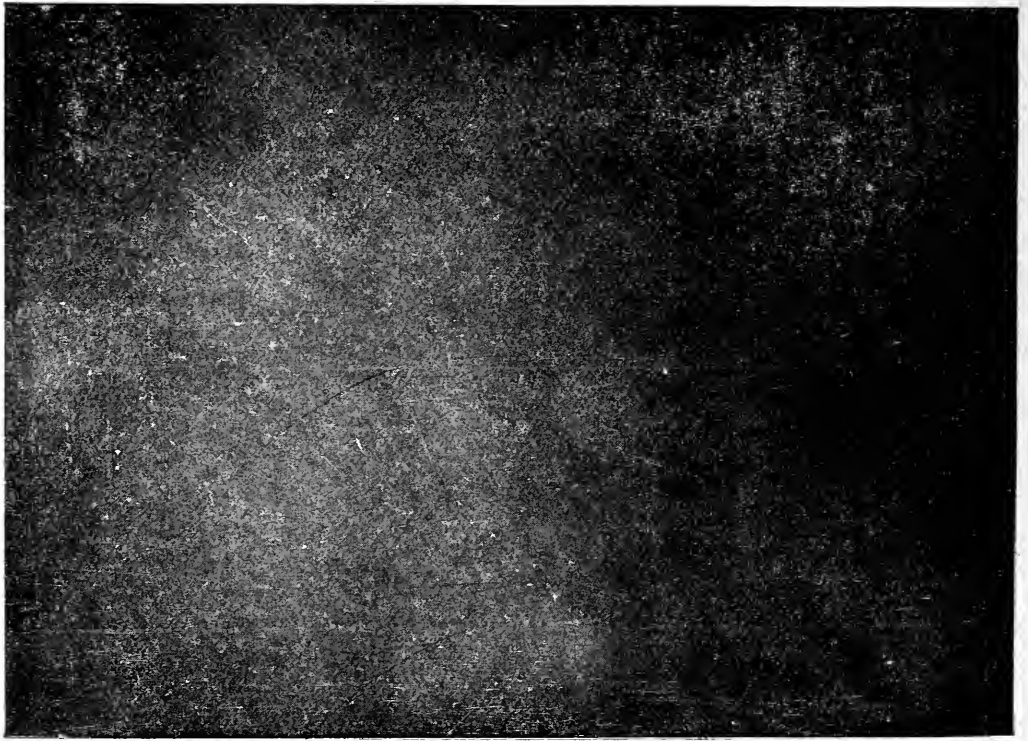
On the negative, three vortexes of fine vitalo-psychic force of universal psychod being amalgamated owing to the intermediate vortex making a node.



Negative XLVI. — Large anses of Psychod : tissue of light and of intelligence, incurved by the appeal to the spirit of intelligence.

(With electricity, without apparatus, with two hands joined).

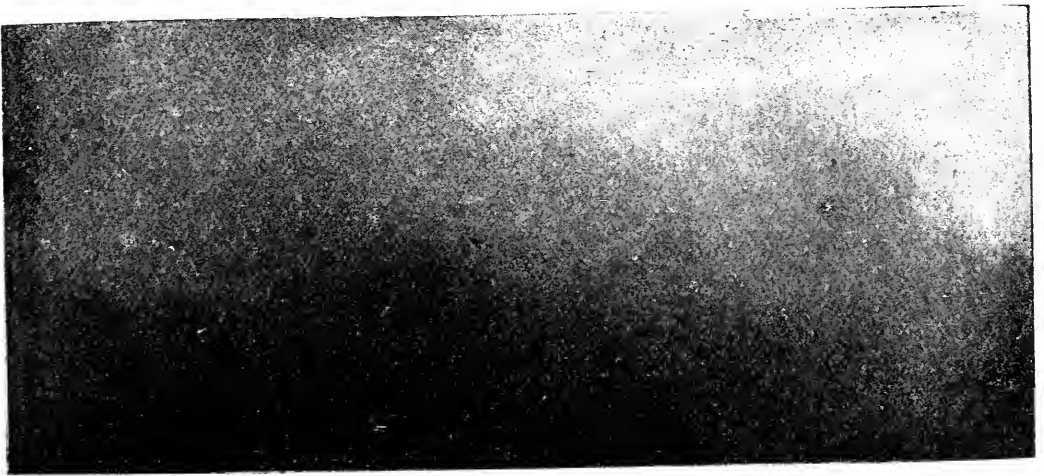
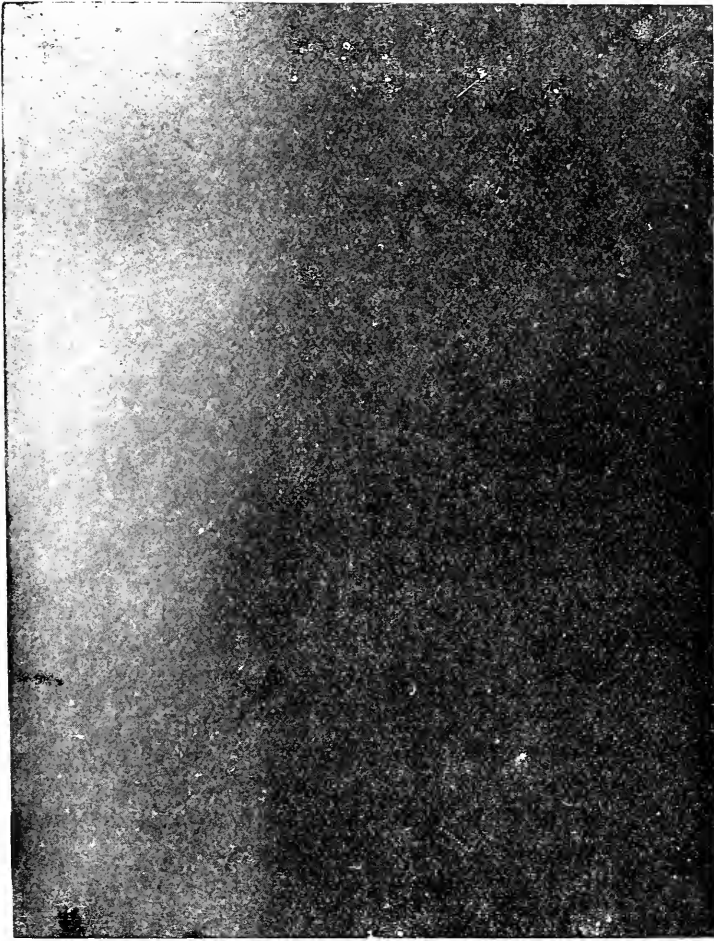




Explanation XLVII. — Appeal by the doctor to the psychic force, Universal Spirit, June 1895.

State of soul meditative. fingers very near the plate ; some points of contact. The hand very soon feels that well known breeze, the cool and calm wind of force, the pneuma of the spirit.

The icone presents cuneiform lamellas of light, centres of iconic forces.



Explanation XLVIII. — Plates after prayer asking for force and manifestation from the Spirit of light.

The left side of Mme A. is surrounded by a white cloud intersected by numerous flashes of lightning. The upper part corresponding to the head, receives a flash of luminous darts in the form of birds feathers, of palm leaves.

This is a new and remarkable appeal to the Spirit of invisible light, by the human soul; magnetising itself in the fervour of prayer. When man wishes he may riddle a plate by his psychobic projections: when he is elevated by ecstatic prayer, he hurls his starred projections towards the sky just as when he attracts favour, he receives a shower of spiritual rain and of light.



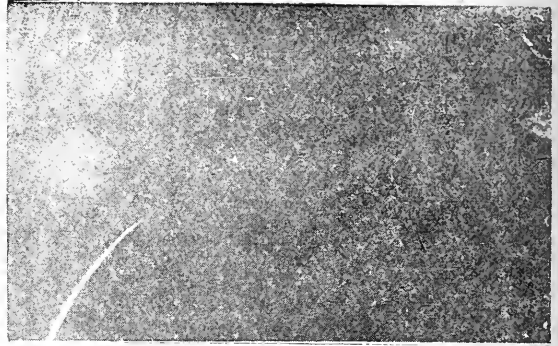
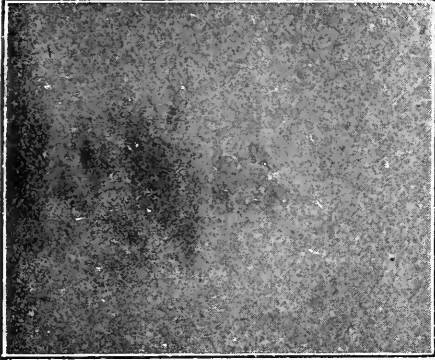
Explanation XLIX. — This iconography was obtained after a prayer to the spirit of intelligence and of light to reveal itself by a form.

A shower of lights and of intelligences.

Luminous olives with trails and bent stem.

Projected rays.

These falls of lights, intelligences, understandings, according to the degree of their virtue will constitute the spirits of varied hierarchy and the beings which will reach carnal incorporation.



Explanation L. — Iconography obtained by Mme. Bl. representing an animistic form, which she considers as her God Mercedes. falsification of J. This form possesses her, inspires her, prompts her constantly to revelations.

B. represents a larva form with a pointed hairy snout, and with a bust making a pedestal.

C. represents an ovoid form, pointed chin, vital serpent on the face. It is the face of Mme. Bl.

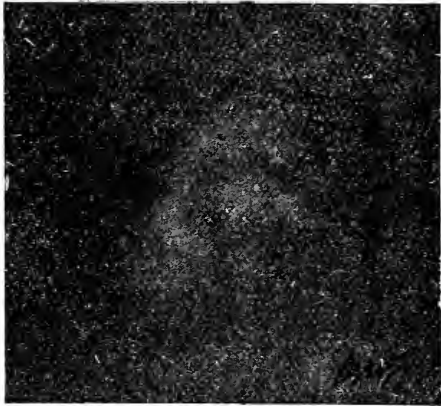


Explanation LI. — Iconography of the invisible, electro-negative method. The glass face plate is greased with badger fat, and placed on a small mahogany table previously magnetised, with appeal to a deceased person, the plate is positive.

An energetic fluidic current was produced, which attracted an unknown soul form, with its two planes, and a single plane for the animal souls.

Apparition of animal souls and of an irritated human soul. As a collection of movements, this is a very nice experiment.

(Plate positive, without apparatus, with electricity with the hand).



Explanation LII. — The plate is covered with badger grease on the underneath face : It is placed on a table with glass legs.

Appeal to the invisible : .. that something may come".

Positive plate of the hereafter.

The icone represents on the right side, the image, the shadow of M. D. concierge, dead from an open abscess in the peritoneum. I was able to have a sketched portrait of M. D. and verify *de visu*, that my memory had served me well. This form is the shadow, the spectre of M. D. magnetised by me.



Explanation LIII. — This *spontaneous* iconography is the first, in order of date, that I obtained. I detached it from the rest of the negative. It reminds me of the whole form and the details of Mme. G., a friend of my family.

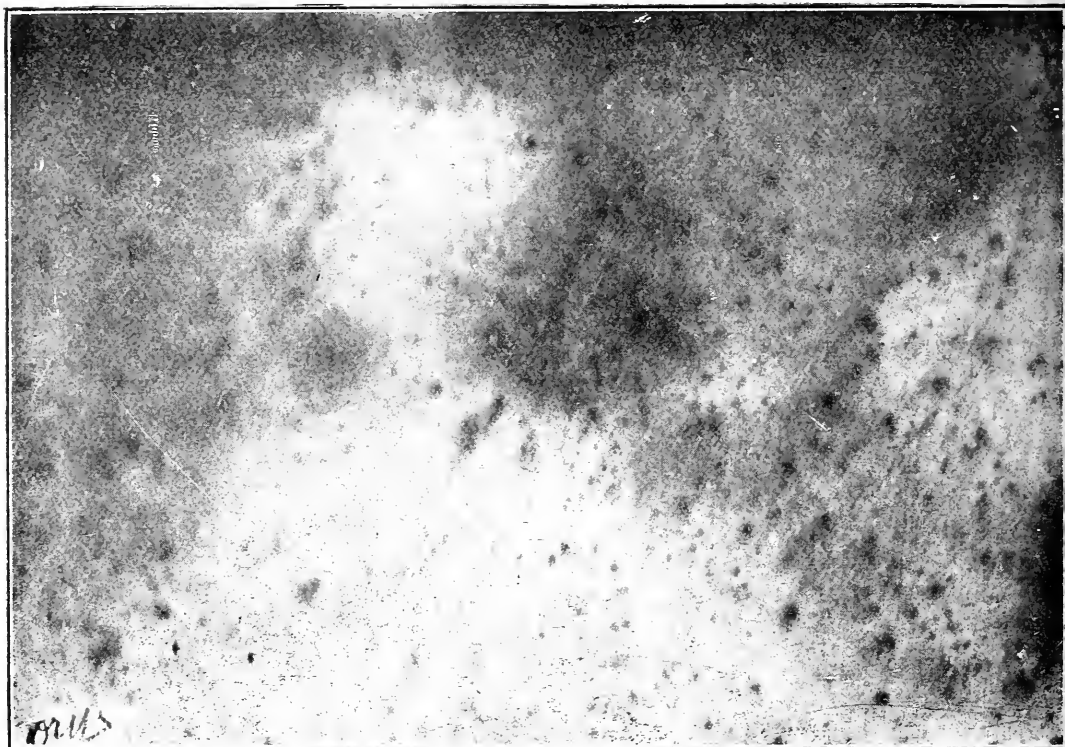
(Without electricity, without apparatus, without the hand, with magnet).



Explanation LIV. — This *icone* represents a form, the hands clasped as in prayer : it is purely white and does not represent the material side, the black face. It came spontaneously in the corner of a plate on which I had projected an image, the portrait of Mme. A.

Spontaneous electro-negative form, which represents not her own form, but the drawing I made of her on her death-bed.

(Negative and positive plate, without apparatus, with electricity, with the hand.)



Explanation LV. — In February 1896, two plates, the glass face of which was smeared by the hand with badger fat, are placed at the north pole of a large magnet, sensitive face upwards. They remain there 36 consecutive hours, in the dark without red light. The magnet has 12 blades.

State of soul: I desire to have the differentiation of the phenomena at the two poles.

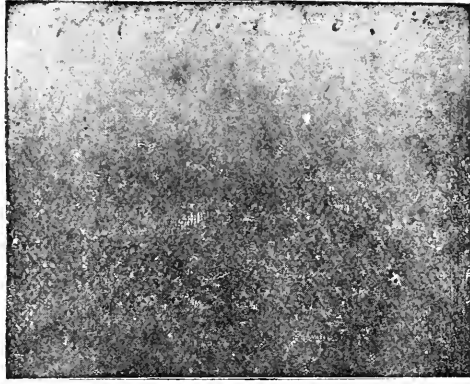
Observations: numerous subtile black points on the plate of the north pole, *intentionally* grouping themselves to form the large form, of which one sees the eyes, the nose and the open mouth.



Explanation LVI. — Same conditions at the north pole. plate greased by the hand, 48 hours during the night and day. State of soul : I desire something to be produced.

A very well defined form, the eyes on the upper part, surrounded by a nimbus of swiftness.

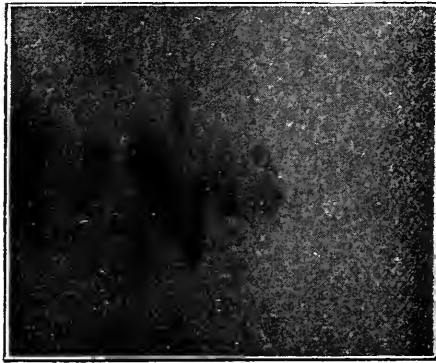
The phenomenon is spontaneous : to produce these groupings of cosmic Od. a spontaneous determinism is necessary.



Explanation LVII. — Same conditions, Ash Wednesday, 1896.

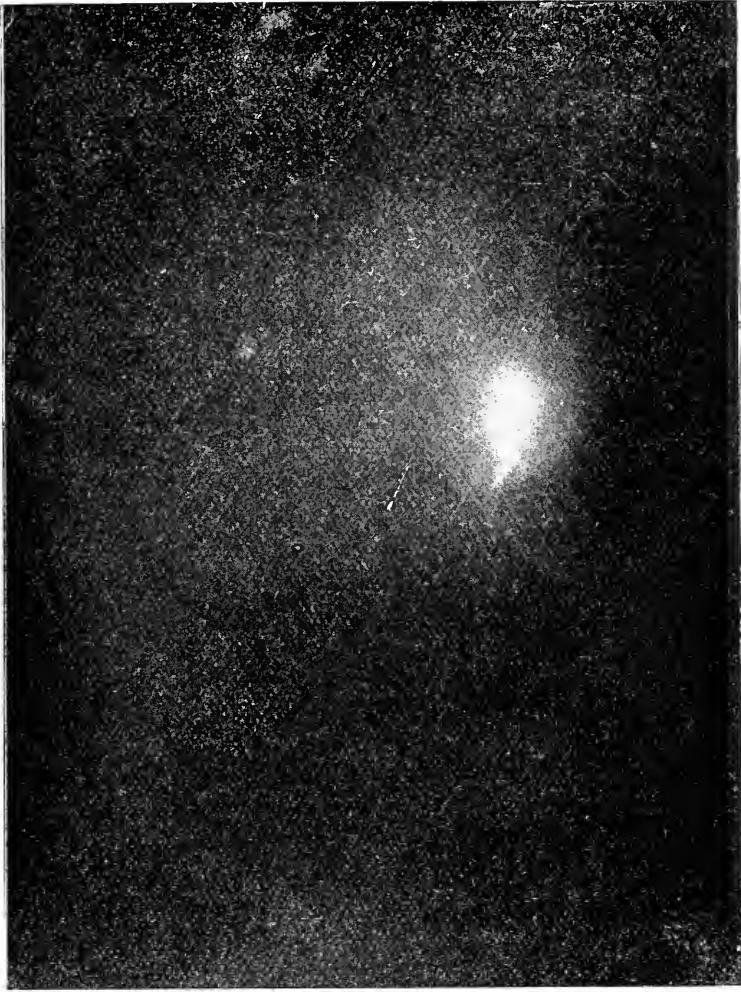
Clear form of a young person dead for some months.

These spontaneous experiments show that with a certain favourable arrangement, the spirit of a living as well as a dead person may use the cosmic od, entities inferior to him, soul germs, black points, to modulate a form, to give an image, a psychicone of the hereafter, like one projects one's own psychicone here-below.

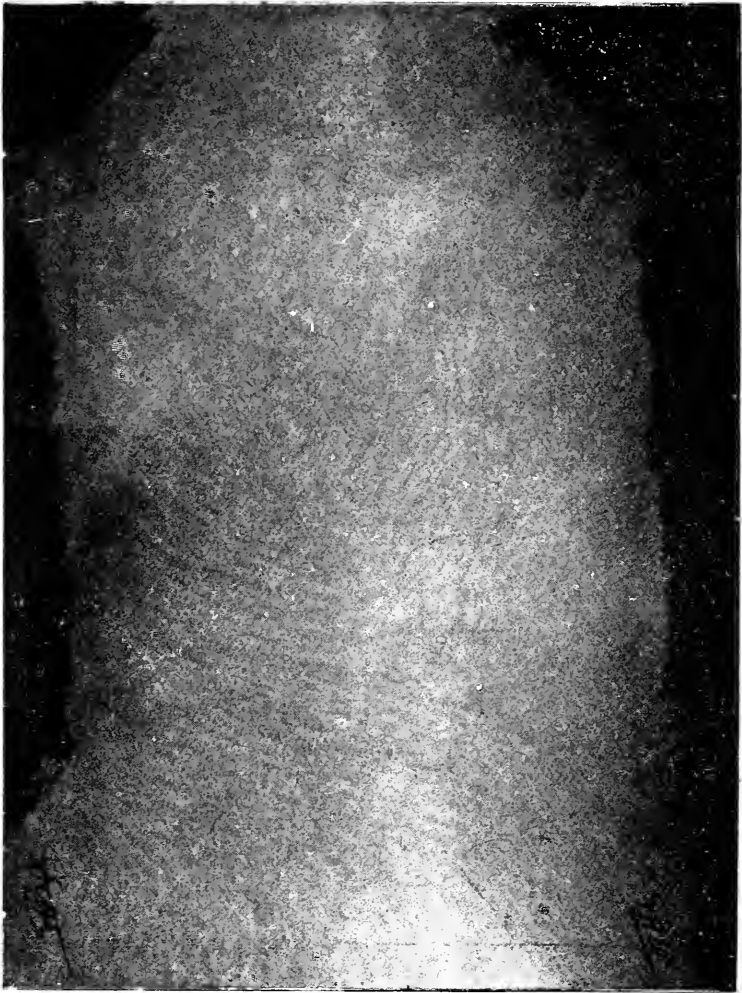


Explanation LVIII. — Reply to a question asked of the invisible, relative to the vital particles.

(With static electricity, without apparatus, with right hand).



Explanation LIX. — This iconography obtained in October 1894, by electric method in the dark. This pear-shaped bulb of light and of intelligence is a large luminous olive. It is the exact resemblance of the tongues of fire described as the manifestation of the Holy Spirit, as well as the bulbs of fire of certain spirit manifestations.



Explanation LX. — This iconography of the light life of the Word was obtained in the dark, with red light, by the electro-negative method, called appeal, by N. P. and myself, our three hands joined in front of the plate without photographic instruments.

Demand, desire of having a sign of our animistic trinity, re-united by a single feeling of pure affection.

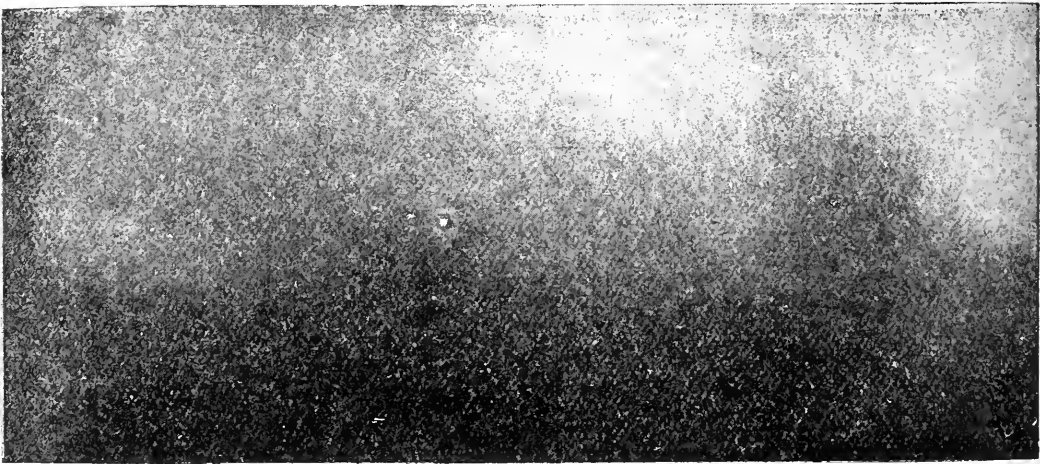
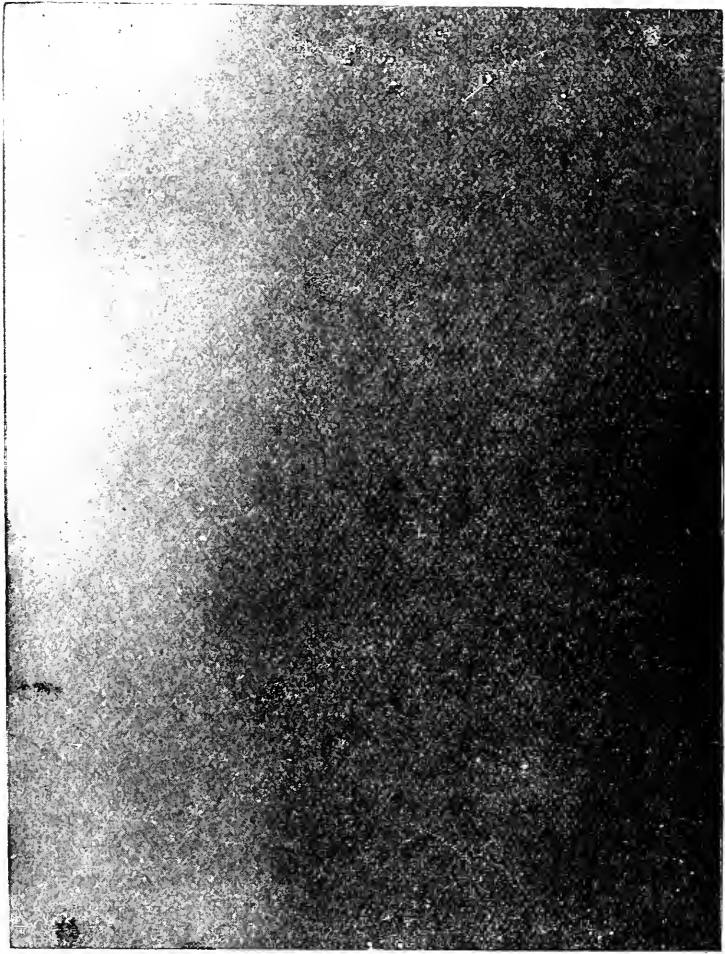
On developing, three whirlwinds of fine vitalo-psychic force, of universal psychod being amalgamated, owing to the intermediary whirlwind causing a node. The whole forms a complete trinity, our unity united and re-made : such is the phenomenon comprehensible by a few human spirits, others too absorbed in the first material plane.

Explanation LXI. — Photography with neither light nor electricity, of N. and P. at 5 feet from the lense in red dimness. After the preparations, electric light which was finally turned off. Pose 10 minutes.

State of soul : prayer, meditation, appeal to the universal spirit.

Result : on the left side of the group, descent of fine tongues in the form of feathers. It is a projection of horizontal tongues or from top to bottom.

The importance of this plate is capital, it is the experimental proof of the reply of the psychecstasis, ascending towards the Spirit : it is the universal shower, the illumination of the proven prayer, the descent of the Spirit.



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